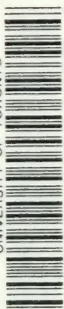


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# An Alphabet of Tales.

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"THESE TALES ARE BRIEF AS THE BOOKS OF OUR CHILDHOOD."

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Early English Text Society.

ORIGINAL SERIES. 126.

# An Alphabet of Tales.

AN ENGLISH 15TH CENTURY TRANSLATION OF THE  
*ALPHABETUM NARRATIONUM*

OF

ETIENNE DE BESANÇON.

*FROM ADDITIONAL MS. 25,719 OF THE BRITISH MUSEUM.*

EDITED BY

MRS. MARY MACLEOD BANKS.

PART I. <sup>2</sup> A-H.

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## NOTE.

FOR facility of reference this text quotes the Harleian MS. 268, and the Arundel MS. 378, of the British Museum, at all points where these Latin copies of Etienne de Pesançon's collection of exempla throw any light on difficult or confused readings. A further clearing-up will be undertaken in the notes, which with an introduction and a glossary are to follow Part II.

Words and letters which have been obliterated or worn away from the MS. are restored conjecturally in brackets; words and letters inadvertently omitted by the writer of the MS. are also conjecturally supplied in brackets, but in italic, to distinguish them from those for which the MS. leaves a space. Capitals have been given to names of persons and places, and have been left in some common nouns as they stand in the MS.; modern punctuation has been adopted throughout. Scribal errors are corrected by footnotes. Signs standing in earlier MSS. for final -e are represented by a small stroke curved to the right or left, only the diminutive curl after short r has been left out.

A list of *errata* will be printed with Part II, also an Index to the Tales.





# AN ALPHABET OF TALES.

## I.

Abbas non debet esse nimis rigidus. Vnde Anselmus.

Som tyme *per* was ane abbott *pat* asked cownceit of Saynt Anselme, & sayd vnto hym<sup>1</sup>, “what sail w[e] do with childer *pat* er nurysshid & broght vp<sup>p</sup> in our clostre? ffor,” he sayde, 4 “we sese nott day & nygh[t to] bete *paim*, & yitt *pai* er ay *pe* langer *pe* wers.” And *pañ* Saynt Anselme ansswerd hym<sup>ñ</sup> agayn [&] sayd, “ye spend full wele your nurysshing & your almos, *pat* of<sup>2</sup> meñ makis b[estis], ffor, & pou sett in my garthyñ 8 a yong plante of a tre, & cloyd it rownde aboute, strayte oñ [evur]-ilk side, *pat* it mot nott sprede furth no bewis, whatkyñ a tre wolde spryng *peroff*? ffor sut[h, an] vnprofitable tre. Oñ *pe* same maner of wise,” he said, “do ye; ye kepe strayte in 12 your clostre chi[lder] & yong meñ, with ferdnes & thretyngis, so at *pai* may hafe no libertie; whar-oppon it happe[ns], for als mekill as *pai* fele in you anence *paim* selfe no maner of luff nor swettnes, nor hafe no fai[th]<sup>3</sup> of no gudeness afterwerd in you, 16 *perfo* it happyns of *paim* be a mervolos maner, & a wrichid. ffo[r] evur as *pai* grow & waxis in bodis, Right so in *paim* growis haterid & suspencion of all<sup>4</sup> [yñ]; and *perfo*, for als mekill as *pai* of no mañ war nurisshid in trew nor in *perfit* 20 charite, *perfo*[r *pai*] may not luke of no mañ, bod with a sowr cowntenance and a froward luke.” et c<sup>o</sup>.

## II.

Abbas debet esse compaciens peccatoribus.

We rede in a buke *pat* is callid ‘*Vitas Patrum*,’ how som tyme 24 *per* was a monke *pat* happen[yd] oñ a tyme to syñ flesschlie with

<sup>1</sup> MS. *hyr*.

<sup>2</sup> After of, *bestis makismen*, *erased*.

<sup>3</sup> Latin MSS. *fidem boni*. (This reference and others following, are

to the Latin MSS. Harl. 268, and Arundel, 375, in the British Museum).

<sup>4</sup> Latin MSS. *omnis mali*.

a womaȝ; & he went & schrafe hyȝ perof vnto ane of his brethyr,  
 ane alde monke. And pis monke tuke not his confessiȝ tendirlye,  
 bod chiddid hy[m], & flate with hyȝ, & said he was vnworthi  
 4 to be a monke & for to bere þe name of þer ordur, because he felt  
 so lightlie vnto flessylie temptaciȝ; To so mekuff att, when þai  
 war partid, pis y[ong]er monke begaȝ to fast in a despere, So þat  
 oȝ a nyght he gat hyȝ se[cular] wede, & stale away oute of his  
 8 cell, and liffid as a seculeȝ maȝ in þe werlȝ. So oȝ a ty[me] as  
 he went be þe way, it happend he þe dispensaciȝ of almiȝti  
 God, hyȝ happend to mete with ane abbott þat hight Appollinius,  
 whilk þat knew þe cauce of his gate oute of his ordur, whilk  
 12 abbott comfurthid hyȝ with fayr wurdis, and said vnto hyȝ þus :  
 “ turȝ agayȝ, brother, vnto þi self, & hafe no mervell at þou, at is  
 a yong maȝ, be tempid with syȝ, ffor I my selfe, now in myne  
 olde age, is hugelie tempid with þe same syȝ.” So, þurȝ his com-  
 16 furthable wurdis, pis monke turnyd agayȝ vnto his cell. And þaȝ  
 pis Abbott Abollinius oȝ a tyme come vnto pis olde monke cell  
 dure, þat had made pis yong maȝ to despayre, & þer he prayed<sup>1</sup>  
 at pis olde monke myȝht somwhatt fele of þe temptaciȝ of his  
 20 oder bruder, & at his oder bruder myȝht be delyverd. And when  
 he had done his prayer, he was war of a little blak felow like a maȝ  
 of Ynde, shotand byrmand aro[ws] at pis olde maȝ, vnto so mekuff  
 at pis olde monke was so stirrid with syȝ & temptaciȝ of his  
 24 bodye, þat he stale oute of his ordur in-to þe werlȝ. So oȝ a tyme  
 pis abbot come vnto hyȝ þer he was, & said vnto hyȝ : “ Turȝ  
 agayȝ in-to þi cell, & hafe compassiȝ oȝ þi neghurs.” And þaȝ  
 pis abbott went vnto his prayers, & prayed for hyȝ; [& he co]me  
 28 home vnto his cell, & onone he was delyverd of his temptaciȝ.

## III.

Abbas discretus peccatores a peccato retrahit.

We rede in ‘ Vitis Patrum ’ þat in þe tyme of Valenciaȝ þer  
 was a passand [fayr maydyn] þat hight Thaysis, whilk maydyn

<sup>1</sup> MS. prayer.

hur modir in all hur yong age lete [do accordand to] hur will<sup>1</sup>. So  
 when hur moder deyed, sho become þe moste common strompyd in  
 all þe land, vnto so [m]ykyll þat men come vnto hur infenytelie.  
 So þer was ane Abbott þat hight Pasuncius<sup>2</sup>, whilk [þ]at, when he 4  
 harde tell on hur, he take oppon secular wede, & take in his purs  
 a shelyng, [and] went vnto hur and gaff hur þis shelyng to lat hym  
 hafe his will of hur. And sho [grawn]tit, & led hym up into  
 a chambre, and when sho was in þe chambre, hur bed was [ga]ylie 8  
 dyght & clenlie, & sho did of hur clothis & went þerto, & bad hym  
 com vnto hur. And þan he spirryd hur iff þer wer no mo<sup>r</sup> privalie  
 place þat he & sho mott lie samen in, and sho said, "yis." And  
 þan he said, "Go we þerto." And sho led hym þerto, & sayd: 12  
 "Sir, & þou drede any man, Be nott aferde, for here comys no  
 man, nor no man may nowder se the nor me. And if þou be ferde  
 for Godd, or drede Hy<sup>m</sup>, dowte nott þatt whar-euer we [b]e,  
 Almyghtie God seis vs." And þan þis olde Abbott askid hir puff 16  
 sho knew almighti [G]od, And sho ansswerd agayn & said þat sho  
 knew almyghti God & att his kyngdon was for to com; & also sho  
 said þat turmettrie & payn sulde be for syn. And þan he  
 ansswerd hur agayn & said: "Thow þatt knowis almyghty [God], 20  
 why hase þou loste and myschevid so many sawlis as þou hase  
 done? for þou mo<sup>n</sup> nott aloneli be dampnyd in þine awne sawle,  
 bod also þou<sup>3</sup> mo<sup>n</sup> giff acompte for þer sawlys at þou hase  
 dampned." And when sho hard þis, sho ffell doun on hur knees 24  
 att his fette, & wepid sore, and made mekull sorow; & evyn furth-  
 with all þat evur sho had getty[n] with hur syn and hur wrichidnes,  
 afor<sup>n</sup> all þe peple sho put it in a greate fy[re &] burnyd<sup>4</sup> itt; and  
 so, be cownceill of þis abbott, not aloneli for hur syn-doyng, 28  
 bod s[o] sho take itt vppon hur to name all-myghti God, sho  
 was sparred in a cloce cell iij yere, and grete penance was enioynyd  
 hur for hur syn; and emang all hur oþer penance, þis was hur<sup>5</sup>  
 prayer: "Qui plasmasti me, miserere mei! Thow Lord at made 32  
 me, hafe mercie on me!" And when sho had bene þer iij yere,

<sup>1</sup> Latin MSS. quam mater eius a  
 pueritia statuit in prostibulo.

<sup>2</sup> Harl. MS. prasencius, Arun. MS.  
 pasuncius.

<sup>3</sup> MS. repeats, bod also þou.

<sup>4</sup> After burnyd, id, erased.

<sup>5</sup> MS. his.

4 4. *Abbot should give Alms.* 5. *Should study those in his Care.*

pis Abbott had in a reuelacioñ a knowlege þat all hur synys was  
forgiffyñ hur<sup>1</sup>. þan this abbott tuke hur furth of þis cett, and  
sho tolde hyñ þat sho had made a grete pakk of all hur synys,  
4 and þat sho layd' euer-ilk day in hur eye-syght, and euer pis pakk  
wex les & les, vnto þer was noght lefte in it; & þerby sho wiste  
þat hur synys was forgiffyñ hur within þat iij yere penance doynge.  
et c<sup>o</sup>.

#### IV.

8 Abbas debet esse elemosinarius.

Freñdis, we rede how þat þer was ane Abbott þat hight Petrus  
Damanus<sup>2</sup>, and [on a tym]e he made a grete feste; and vnto þis  
feste he garte by a grete fyssh þat [coste] xx d<sup>r</sup>; and onone it was  
12 sodeñ & sett befor hyñ. And as he sett att [mea]te, þer come  
vnto his yate a pure mañ; and with a greate noyse & a cry  
[he besogh]t þat þe Abbott wold' giff hyñ þe beste mete<sup>3</sup> þat  
stude befor hyñ; [& þe] Abbott harde hyñ, and with a gude  
16 harte sent hyñ itt, þe fyssch þat had' coste hyñ xx d<sup>r</sup>, evyñ hale  
as it was; and a monke bare hyñ it. And onone as he had it  
delyverd; þis monk lukid after þis pure mañ, & he saw hyñ stegh  
vnto hevyñ with þe dubler & þe ffish in his hand. And he  
20 went in, and tolde þe abbott. And þis abbott þankid almyghti  
God; & trustid þat it was God Hyñ selfe þat come to feche his  
almos at his yate. et c<sup>o</sup>.

#### V.

Abbas debet esse conformis subditis in vestibus  
et victualibus.

24

We rede how som tyme þer was ane Abbott, þat euer-ilk day  
fure gaylie att his meate, & w[ent] euer gaylie arayed, & lett  
for no coste, bod boght of þe beste mete & drynk & clothis þat he  
28 cuthe gett for any sylver, after his astate. So it happend oñ a day  
wheñ he had gaylie farñ att his meate, and his brether in þe  
covent had farñ bod badlie, & had little mete to ete, it happend

<sup>1</sup> MS. repeats, all hur synys.

<sup>2</sup> For Petrus Damianus.

<sup>3</sup> MS. mece.



after meate þat he mett ane of his brethir, a monk, & with a grete haste & a prowde cowntenance he bad hym faste his erand. And þis monke tarid, & went nott furthwith as þe Abbott bad hym. And þe Abbott saw þis, & sayd vnto hym with a grete indignacio: 4  
 “ffrater! frater! non audisti que iussi? Brother, brother,” said he, “þou harde nott whatt I commawndid þe?” Thaṇ þis monke ansswerd hym agayn & said, “fforsuthe I know wele I am your bruther, bod trewlie nowder your kirtyll nor your cowle, nor 8  
 your welefare at your meate is my sister; for fra ye faṛ wele at your meate, ye rakk nevur & we þat sulde be your brethir fare nevur so ill; & if ye may gett gay clothyng & gude, ye rakk nevur how we fare.” *et c<sup>o</sup>.*

12

## VI.

*Abbas interdum debet gaudere cum subditis suis.*

We rede in þe life of Saynt Antoṇ how oṇ a tyme ane archer, þat was a gude sh[oter], fand Saynt [Anton] syttand emang his brethir makand merie with þaim. And þis archer was displesid 16  
 þerwith & þoght þai sulde hafe bene in þer clostre, & tente þer bukis & þer serues, & nott hafe bene att no sporte nor no welefare. And onone Saynt Antoṇ purseyyd his menyng, and callid hym to hym, & bad hym putt ane of his arows in his bow, & shote 20  
 als fer as he myght, & he did so; and þaṇ bad hym take a noder, and do oṇ þe same wyse, and he did as he bad hym; & þaṇ he bad hym take a thrid, & draw hys bow als fer as he myght, at it mott fle far fro hym. And þaṇ þis archer <sup>1</sup> [ansswerd] hym 24  
 agayn and said, “Sir, I dar nott, for I may happen draw so fer þat I may breke my bow, & þat wold I nott, for þaṇ I monde make mekuṛ sorow.” Thaṇ Saynt Antoṇ sayd vnto hym agayn, “loo! soṇ, þus it is in þe werke of allmyghtie God; ffor and we draw it 28  
 oute of mesur, we may sone breke itt; þat <sup>2</sup> is to say, and we halde ouṛ brethir so strayte in aw patt þai com to no myrth nor no sporte, we may lightlie <sup>3</sup> cauce þaim to breke þer ordur. And herefor vs muste soṇ tyme lowse ouṛ pithe, & suffre þaim hafe soṇ 32

<sup>1</sup> MS. archerd.<sup>2</sup> MS. þan.<sup>3</sup> MS. lighlic.

recreaciō & disporte emang all þer other chargis. as Catoñ says,  
Interpone tuis interdum gaudia curis." et c<sup>o</sup>.

Abbas malus eternaliter punitur. Infra de Ebrietate.

- 4 Abbas non mansuetem <sup>1</sup> debet corrigere. Infra de  
correccione.

## VII.

Abbas quantum potest debet peccatores reuocare.

- 8 We rede how soñd tyme þer was a thefe þat had many other  
thevis at his reule a[nd] gouernance, & he was prince & maister of  
paim all, vnto so mekuff þat with his robro[rie &] his thifte  
he distroyed nerehand all þe regiō þat he dwelte in, in spolyng  
12 now of ane & now of a noder. So þer was ane Abbott þat harde  
tell of hyñd, & he tuke a gude hors, & þe beste clothis þat he had,  
& rade into þe wud þer þis thief lay; and onone he was taken with  
þis thief & his felows; and þis abbott askyd paim what þai wolde  
16 with hyñd; And þai [an]sswerd hyñd agayñ & said, þai wold hafe  
his hors & his clothis. And þis abbott [a]nsswerd paim agayñ  
& said, "ye sall hafe paim all redie; for þe gudis of God, þai  
er commōd, and I hafe word & occupied þies gudis þis many yeris,  
20 and þerfor it is right at ye hafe paim now & vse paim als long  
as I hafe done." And þañ þis maister thefe said vnto þis abbott,  
"Sur, þis day we will sell all þis gere. and bye vs such thyng as vs  
nedis vnto our fyndyng." & þañ þis Abbott said vnto þis maister  
24 thief, "Whi laburs þou þus, & puttis þi selfe in so grete perel as  
þou dose, for þi lifelod? Comd with me vnto our albay, & I sall  
so ordand at þou sall nott myster to be a thief no moir." Thañ þis  
thief said, "Sur abbott, I may not eate your benys nor your cale,  
28 nor I may not drynk your thyñd ale." Thañ þis abbott ansswerd  
hyñd & said, "I sall giff the gude fisch & flessch to ete, & gude  
wyne to drynk." So vnnethis yit he wold graunt þerto, bod yit att  
þe laste he went home with þis abbot, & þoght he wold prufe  
32 whethir he wold holde his promys or neght. So þis Abbott garte  
ordayñ for hyñd a fayr chawmer & a fayre bed, and assigned hyñd  
a monk to seryff hyñd, & for to gar hyñd hafe all þing þat he

<sup>1</sup> MS. mansuentem.

desirid'. And euer-ilk day when pis thief had etyū & dronkeū of þe beste meate pat cuthe be getteū, pis monke, be commandment of his abbott, befor̃ pis thieff ete no thyng bod brede & watir. And when pis monk had done þus a long while, on̄ a day pis thief 4 said vnto hyū, "bruthir! whatt grete syū hase þou done, þat þou pynys þi selfe so evur-ilk day with brede & watir? hase þou slayū any meū?" And pis [monk] sayd, "Nay, sur, God forbede þat euer I kyll any maū." Than̄ pis thief askid hyū if he had done 8 any fornycaciō or avowtrie, or done any sacrelege; and þaū pis monke saynyd for mervell & said, "sur, whi say ye so? I hafe bene broght vp in pis abbay of barn litill, & I tuchid̄ nevur no wommaū with syū." Than̄ this thief was compuncte, & said vnto 12 hyū selfe, "A! how wrichid̄ & unhappie aū I, þat hase done so mekull ill as I hafe done, as thifte, & mansslaghter, fornycaciō, & avowtrie & sacrelege; & I nevur fastid̄ nor did no penance." And þaū pis thief garte cañ pis abbott vnto hyū, & fell on̄ kneis 16 befor̄ hyū, & besoght hyū þat he myght<sup>1</sup> be receyvid̄ into þe abbay to be a bruther; & he grawntid̄ hyū, and so he was made a monke in þat abbay. And afterward̄ he become so gude a maū & so halie, þat he passid̄ añ his other brethir in gude lyfe & abstinence, 20 & in gude reule of religiō & holynes.

## VIII.

*Abbas non debet eligi per preces carnales.*

Hubertus, in a buke þat he makis 'De Dono Timoris,' tellis how son̄ tyme *per* was ane abbott, and when̄ he sulde dye, he besoght 24 his brethir þat when̄ he was deade [pai] wolde chese his suster son̄, þat<sup>2</sup> was a monke of þe same place, to be Abbott; and so pai did. So on̄ a tyme as pis new Abbott walkid̄ in his garthyū beside a well, [he] harde a huge voyse makand a grete mornyng & a sorow, 28 & þat mervaluslie, and onone pis abb[ott] coniurid it. And when̄ he had so done, It told̄ hyū þat it was þe saule of the Abbott a[t] was his eame, whilk it said̄ was in grete payū, & byrnyd̄, and añ becauce þat he, er he dyed̄, desirid̄ his brethir to make hyū þat 32 was his sybmaū Abbott. And þaū þe new abbott, his suster son̄.

<sup>1</sup> MS. *repeats*, þat he myght.<sup>2</sup> MS. *pas*.

said; "How may þou hyrð in so grete payn, & be in so calde a well  
[as] þou ert in?" þaþ þis spiritt bad þis abbott go into þe kurk  
& take þer a copir candilstik, [&] bryng it with hynd & caste  
4 it into þe well, & So he did. And onone, as it was casteð into þe  
well, it was meltid as it had bene wax þat had bene putt in-to þe  
fire. And when þis new abbott saw þis, onone he renowncid his  
abboship, & garte chese a noder. And fro thens furth he neuer  
8 hard þis voice agayn.

## IX.

## Abbas bona monasterij non debet amicis dare.

We rede how sonð tyme þer was ane abbott of Saynt Pantaleus<sup>1</sup>  
in Colan, þat hight Cesari[us], & he had a bruther þat was  
12 a merchand; & euer when þis merchand come vnto hym, he wolde  
giff hym a grete substance of money of his monasterie. And many  
yeris þis money at [his] bruther gaff hym, he mengid it with his  
awnd in his merchandice, & euer his gudis fa[ylid] hym, & he loste  
16 all þat euur he did. Not-with-standyng, afor his bruther was  
abbott, he [w]a[s] a wurthie merchand, & was a riche man & he-  
did gretelie vnto his bying and his sellung. So on a tyme þis abbott  
his bruther sent after hym, when he harde of his rewle, and said  
20 vnto hym; "Bruther, whi wastis þou þus vिलासल्ले pi substance  
& pi gudis bothe vn[to pi] confusioun & myne?" Thaþ þis  
merchand ansswerd hym agayn & said; "I liff als skantlie as I can,  
& diligentlie I kepe all my merchandice, and I wote neuer how it  
24 behappens vn[to me], ffor my felows profettis & waxis riche men,  
& I defayle & waxis pure." So he take his lese att his bruther  
& wente home. And so, as he went hamwerd, he fell into a grete  
compunccion, & trustid he had done sonð grete syn, þat causid his  
28 gudis to fall away from hym be grevans of all-mighti God. So  
he avisid hym, and went to a preste and shrafe hym, & tolde hym  
all his life. And þis preste ansswerd hym & said; "The money  
at þou hase taken of pi bruther, it is stoltherye, & it wastis pi  
32 money and pi gudis, and þerfor fro hens furth take no moer money  
of hym, & þou sail do wele enogh. And with þat litle þat is lefte

<sup>1</sup> Harl. MS. Pantaleonis, Arun. MS. Panthaleonis.



the make þi merchandice, & halfe of þi winnyng alway restore agayn vnto þe abbay, ewhils þou hafe payde agayn all att þi bruther lente the, & liif of þe toder halfe of þi wynnyng"; and so he did. And *with-in* a while he waxid so riche, at he restorid all agayn þat 4 his bruther had giffen hym; and þan he was a passand riche man. So on a tyme þis abbot had grete mervayle of hym & saide vn[to] hym; "how erte þou waxen riche so sodanlie, & within a while was bod a pure man?" And he ansswerd hym agayn & said; 8 "Bruther abbott, als long as I resevid þ[e] substance & þe gudis of þi brethers of the, I was euer pure & bakstad; and þou did grete syn att gaff me itt, for þou did bod stale it fro þi brether & gaf me it. And euer seþ I forsuke to take swilk stolethery, 12 I hafe abundid & waxin ryeche of gudi[s]; and *perfor* I will no moe of þi money, for þus all þou hase it in gouernance, yitt itt is þi brethers als wele as thyne." *et c<sup>o</sup>.*

## X.

Abbas in vestibus *et* in calciamentis humilem se 16  
debet ostendere.

We rede of ane Abbott off Ceustus ordur, how he on a tyme come vnto Philipþ, þat was kyng of Romainys, for dyvers nedis of his howse, for to speke *with* hym. So þe kyng beheld his hose 20 & his shone, & þai war passand straye & clenlie done vppoþ; and when he had con[s]ydurd þis, he askid þis abbott of whyne he was; and þis abbott ansswerd hym agayn & sayd, "Sur, I am abbott of a full pure howse." And þan þe kyng said agayn vnto 24 hym, "Sur, þat semys wele be your hose & your shone þat your howse is made passand pure, for þai er costios & dere." And *with* þis wurd þis abbott was confusid, & neuer after ware so costios hose nor shone, nor so straye as he did befor. 28

## XI.

Abbatis simplicitas plus *prodest* aliquando Conuentui  
quam ipsius calliditas. de bona vxore.

We rede how *per* was a monk of Clariuañ þat was Abbott *per*, & his name was Petur, & he was a passand innocent man. So 32

hynd happynd cū a day he<sup>1</sup> was [a]ssignyð for to go, & a monke  
 with hynd, to speke with a knyght þat had tane mykull of þis  
 abbott gudis fro hynd, and said þai war his awnd; and þis knyght  
 4 mett þis abbott at a place apoyntid, with a grete menyay of his  
 kyns-men with hynd. And whēn þai wer mett, The abbott said vnto  
 þis knyght, "Thow ert a cristēd man; and þerfor & þou wilt say<sup>2</sup>  
 8 the, & fro hens furthe speke no more þeroff." And whēn þe knyght  
 hard þis he was passand faynd, & forsid litle of suthfastnes, and  
 said þat on suthfastenes & be his treuthe, þase gudis war his & not  
 þe abbays. Thaū þe abbott sayð, "thyne be thay"; and þus þai  
 12 partid, & þe abbott lefte hynd þis gude. Thaū þis knyght went  
 home & tolde his wife, and sho as a gude womān was ferd þerof, &  
 said vnto hur husband; "fiorēthe, Sur, þou hase done dissaytefullie  
 agaynd yone holie abbott. Be war, for bod if þou restoŕ agaynd vnto  
 16 yone abbott þe gudis at þou hase takynd þerfra, þou saŕt want my  
 felowshup"; and þurgh hur counceŕl & hur saying he was  
 agaste. And cū þe mōrēn he went vnto Clarevaŕl abbay, & come  
 vnto þe abbott, & renoweid aŕl þies gudis & forsuke þaim,  
 20 & restorid þe abbay agaynd, and prayed þe abbott for to forgyff hynd  
 þat wrong at he had done vnto hynd.

Abbas durus ad simplicitatem et hospitalitatem  
 divisioni subiacet. Infra de histrionibus.

## XII.

24 Abbas infirmis multum debet condescendere.

Som tyme þer was ane abbott of Cistus, þat hight Cesarius,  
 comandid vnto a monk of his þat was seke, þat he sulde eate flessch;  
 and þis monke obeyid his commandment. þuff aŕl it was agaynd his  
 28 will, and said vnto his abbott; "and I pray you for charitie þat  
 ye wult vuchesafe to eate flessch with me." And onone þis abbott  
 grauntid & sett hynd downd be þe monke, & take æ morsell of  
 [flessch] oute of þe seke mān platir & eate it. So it happend þat

<sup>1</sup> MS. þai.

<sup>2</sup> MS. said.

with-in ij dayes after, þis abbott went vnto a kurk whar þer was  
a mañ þat had a fend in hym, and onone as þis abbott saw hym,  
he spak vnto þe fend & said. "O! þou ill spirit! I coniure þe  
& chargis the þurgh þat charite be þe whilk laste day I ete flessch 4  
for my monke sake, at þou tarie here no langer, bod pas furth of  
þis mañ." And onone þis fende fled & went furth of þis mañ, becauce  
þe fire of charite was so hate þat he myght not suffer it.

## XIII.

Abbatissa semper subiectas sibi in dissiplina debet s  
regere, et ad beatam mariam virginem deuocionem  
habere.

Som tyme þer was a noñ þat was ane abbatiss of a grete place,  
and sho was called gude of gouernans bothe in wurde & dede; 12  
& with a spirituall luf sho did þe cure þat sho had taken of hir  
sisters. & with grete aw & straytnes, þe congregacion att sho had  
gouernan[s] of, sho compellid to kepe þer ordur. Notwithstondyng,  
þurgh entysing of þe deuill, sho lete hur carvur, þat was hur awñ 16  
syb-mañ, hafe at do with hur, so þat sho conseyvid and was with  
childe. And for all þat, yit sho lett nott, bod kepyd diligentlie  
emang hur susters þe rigur of disciplyne. Than it happend þat  
sho wex grete & drew nere hur tyme, & hur susters þe nonnys 20  
purseyvid, & was passand fayn þerof, becauce sho wa[s] so straye  
vnto þaim, at þai myght have a cauce to accuse hur in. And hur  
accusers garte write vnto þe bisshop & lete hym wete þerof,  
and desirid hym to com vnto þer place and see hur. So he 24  
grawntid, and þe day of hym comyng drew nere. And þis  
abbatis, þat was grete with childe, made mekull sorow & wiste  
neuer what sho might do. And sho had a priuay chapel with-in  
hur chawmer, þer sho was wunt daylie als devoutlie as sho cuthe 28  
to say our ladie matyns. And sho went in þer & sparrid þe dure  
vnto hur, and fell devoutelie oñ kneis befor þe ymage of our ladi,  
& made hur prayer vnto hur, & wepid sore for hur syn and  
besoght vr ladie for to helpe hur & safe hur, þat sho war not shamyd 32  
whē þis bisshop com. So in hur prayers sho happend to sati

on slepe, and our ladie, as hur thoght, apperid vnto hur with  
 ij angels, & comfurthid hur & said vnto hur in pis maner of wise ;  
 “ I hafe hard pi prayer, and I hafe getten of my son forgifnes of pi  
 4 syñ, & delyverans of pi confusion.” And onone sho was delyvur of  
 hur childe, & our ladie chargid pies ij angels to hafe it vnto ane  
 hermett, & chargid hym to bryng it vp vnto it was vij yere olde ;  
 and pai did as sho commaundid paim ; & onone our ladie vanysshid  
 8 away. And pañ pis abbatis wakynd & grapid hur selfe, & feld  
 hur selfe delyvurd of hur childe, & hole & sownde ; & sho thankid  
 almighti God & our blissid ladie pat þus h[ad] delyvurd hur. In  
 þe mene while on a day, pis bisshop come & went into þe chapitir  
 12 howse, & callid all þe nonnys aforñ hym ; & pis abbatis wold hafe  
 gone vp & sett hur in hur stede be þe bisshop as sho was wunte to  
 do ; and pis bisshop reprovid hur & chargid hur to go furth of þe  
 chapitir, & said sho was not wur[thi] to be per-in. & when sho was  
 16 gone he sent ij clerkis after hur to examyñ h[ur], & to serche  
 whethur sho wer with childe or noght ; & pai cuthe fynde no takyñ  
 on hur pat sho sulde be with childe. And pai come vnto þe bisshop  
 & tolde hym pat sho was innocent of pat at sho was accusid of.  
 20 Neuer-þe-les pis bisshop mystristid paim, & trowid pai had takyñ  
 sonñ money of hur, & he said he wolde serge hur hym selfe ; & so  
 he did, & he cuthe not fynde in hur no syng pat sho sulde be with  
 childe. And pañ pis bisshop fell downe befor hur on his kneis,  
 24 & askid hur forgifnes of þe wrong at he had done vnto hur ; and  
 all paim pat had accusid hur, he chargid at pai sulde be putt oute  
 of þe place. And pis abbatis besoght hym nay, and forgaff paim at  
 pai had saide vppon hur. And pañ sho take pis bisshop in  
 28 confессион & tolde hym all how it had happend hur, & how our  
 ladie had delyverd hur ; and pis bisshop had grete mervayle perof.  
 & sent pies ij clerkis vnto pis hermett to luke if it wer so or noght.  
 & pai broght þe bisshopp wurd fro the hermett, pat ij yong men  
 32 had broght hym pis childe, & said pat our ladie commaundid hym  
 to kepe it vij yere. And when it was vij yere olde, pis bisshop take  
 it & garte putt it vnto þe skule, & it encrecid gretelie in vertue &  
 conyng, vnto so mekull patt when pis bisshop decesid, he was  
 36 made bisshop after hym nexte succedyng.



## XIV.

*Abbatissa pura et munda debet esse corpore et  
temptacionibus omnino resistere.*

We rede be tellyng of olde fadurs, how þat þer was a holie abbatis, and sho was gretelie vexid<sup>r</sup> xiiij yere with þe syn of forny- 4 cacion, & euer when sho was tempid<sup>r</sup> sho prayed all-myghti God to send hur strenth to withstond<sup>r</sup> þis temptacion, & not for to mofe it away. So on a tyme þe spiritt of fornycacion apperid vnto hur bodelie & said; "þou hase ouer-commen<sup>d</sup> me." & sho ansswerd<sup>d</sup> agayn 8 & said; "I hafe not ouercommen<sup>d</sup> þe, bod my Lord Iesu Criste hase ouercommen<sup>d</sup> þe." et c<sup>o</sup>.

## XV.

*Abbatissa non debet esse in vestibus et lectis  
nimis delicata.*

12

We rede in a fable how at þe lopp & þe gutt on a tyme spak to-gedre, & emang þer oper talkyng, athir of þaim askid<sup>r</sup> other of þer luyng, & how þai war herberd<sup>r</sup> & whare, þe night next befor. And þe lopp made a grete playnte & said; "I was herberd<sup>r</sup> in þe bed 16 of ane abbaticce, betwix ij white shetis, opoñ a softe matres, & þer I trowed to hafe had gude herberie, for hur flessch was fatt & tendre, & þerof I trowid to hafe had my fyll. & furste, when I began<sup>d</sup> 1 for to bite hur, sho began to cry & call on hur maydyns, and when 20 þai come, onone þai lightid<sup>r</sup> candels & soght me, bod I hid<sup>r</sup> me to þai war gone. & þan I bate hur agayn, & sho come agayn & soght me with a light, So þat I was fayn to lepe oute of þe bed. And so all þis nyght I had no reste, bod was chasid<sup>r</sup> & charrid<sup>r</sup> 24 & vnnethis gatt away with my life." Than ansswerd<sup>d</sup> þe gowte & said; "I was herberd<sup>r</sup> in a pure wommans howse, & onone as I prikkid<sup>r</sup> hur in hur thomble ta, sho rase & uettid<sup>r</sup> a grete boill full of clothis, & went with þaim vnto þe watir, & stude þer- 28 in with me vp to hur kneis; so þat, what for calde & for holdyng in þe watir, I was nere-hand<sup>r</sup> slayn." And þan þe lopp said;

<sup>1</sup> MS. *repeats*, furste. .

“This night wilþ we [cha]nge ouȝ herbery”; & so þai did. & on þe moriþ þai mett agayn; & þan þe lopp said vnto þe gowte, “þis night hafe I had gude herberie, for þe womman þat was þine oste  
 4 yisternyght was so werie and so yrke, þat I was sekurlye herberd with hur, & eate of hur blude als mekuf as I wold.” And þan ansswerd þe gutt & said vnto þe lopp, “þou gaff me gude cownceff yistreveþ, for þe abbatiss vnder-nethe a gay couerlade, & a softe  
 8 shete and a delicate, couerde me & nurissid me all nyght. & als sone as I prikkid in hur thomble ta, sho wappid me in furris, & if I hurte hir neuer so ill, so lete me alone, & laide me in the softests place of þe bed, & tribulde me nothyng. And perþor als  
 12 lang as sho liffis I wil[l] be herberd with hur, for sho makis mekil of me.” And þan said þe lopp, “I wulþ be herberd with pure folke als lang as I liff, for þer may I be in gude reste & ete my fyþ, & no bod[ie] lett me.” And þus þe gowte abade with ricþe folk &  
 16 þe lopp with pure folk. *et c<sup>o</sup>.*

## XVI.

Abscondere. Abscondere debet mulier pulcritudinem suam ne aliquis in eam offendat.

Eacles<sup>1</sup> tellis how att þer was a maydeþ whase name was  
 20 Alexandria, þat garte cloce hur selfe in a grete grafe, & tuke hur meat att a little hole, to so mekuf þat x yere to-gedyr sho saw neuer nowder maþ nor womman, nor shewid nevr hur visage to no creatur. So on a tyme, þer come a maþ vnto hur hole, & spirid  
 24 whi sho was closid þer & wolde not com oute. And sho ansswerd agayn & said, “Som tyme þer was a yong maþ þat lukid on my fayrehede, & þurgh þat luke his saule was hurte with syn; & perþor or I sulde be sene for to hevie any maþ, me had leuer be closid  
 28 in þis grafe als lang as I liff, þan for to noy þe saule þat is made vnto þe liknes of almighty God.” And þan þis maþ askid hur how sho might liff so; Sho ansswerd agayn & said, “fro þe begynnyng of þe day I fast in hand with my prayers, & forther-mo of þe day I wurk  
 32 lyne werk, and þan I þink of holie martyrs, confessurs, & virgynys,

<sup>1</sup> Latin MSS. *Heracles*.

and þaṇ I take me meate & drynk; and þaṇ againṇ evyṇ I go to ryste, & þer I wurschuṇ allmyghti God. And þus I abide þe ende of my life with a gude hope, & a belefe þat I saṭt be savidṇ oṇ þe day of dome.” *et c<sup>o</sup>.*

4

## XVII.

Absolucio. Absolucio eciam valet post mortem.

We rede of a monke þat hight Hubertus, whilk þat whenṇ he sulde dy, he askidṇ straytli þat þe abbott myght comṇ vnto hyṇ & assoyle hyṇ, as he didṇ other of his brether þat dyed. And þis abbott was 8 fro home, & in þe mene while [þis] monke deyed. And whenṇ þe abbott come home þai tellidṇ hyṇ, and þis abbo[tt] went vnto þe altar þer þis monk was beridṇ, & sett hyṇ downṇ oṇ his kneis & prayed for hyṇ. And as he satt in his prayers, hyṇ þoght þis 12 monke rase oute of his grafe & come vnto hyṇ, & said, “Benedicite!” right as he had bene o life, and askid a due absolucioṇ. So þis abbott, gretlie astonydṇ þer-with, Said, “miseriatur tui *et c<sup>o</sup>, et absolucionem.*” And þaṇ þis monk askidṇ hyṇ penans. And þis abbott 16 wiste neuer whatkyṇ penance sulde be giffenṇ vnto þaim at wer deade; and he commandidṇ hyṇ þat he sulde be in purgatorie vnto he had saidṇ a mes for hyṇ. And whenṇ þe monk hardṇ þis, he cryedṇ so horrible, þat all þe abbay hardṇ, oṇ þis maner of wise; “O! 20 þou maṇ with-oute mercie! þat hase commandidṇ me to be so long in þe grete payṇ of purga[to]rie<sup>1</sup>.” And with þat he vanysshidṇ away.

## XVIII.

Absolucio ad-huc valet post mortem.

24

We rede in þe life of Saynt Gregur how at þer was ane abbott of a monasterie off Saynt Gregories, and he come vnto Saynt Gregur & tolde hyṇ how þat he had a monk in his place þat vsidṇ for to cone mony vnder-nethe þe erth, & wolde not lefe it for no 28 commandente. And Saynt Gregur sent for hyṇ, & charginṇ o payṇ of cursyng to lefe it. So with-in a while after, þis monke dyed; & Saynt Gregur wuste nott. And whenṇ he was enformedṇ þerof,

<sup>1</sup> MS. purgarie.



he was wrothe þat þis monke died vnasoylid. And he wrote his  
absolucioñ in a scrow of papir to assoyle hym of þe said sentans  
of cursyng, and gaff it vnto ane of his dekyns, & commandid him  
4 to go vnto þis monke grafe þer he was berid, & rede it ouer hym.  
And he did so, and vppoñ þe nyght after, þis monk þat was deade  
apperid in a visioñ vnto his abbott, & tolde hym þat fro he was  
dede vnto he was asoylid he was in grete payñ, bod fro þe howr  
8 þat he was asoylid he went vnto blis, & was delyverd of all  
his payñ. *et c<sup>o</sup>.*

## XIX.

## Abstinencia. Abstinencia debet esse discreta.

We rede in 'Collacionibus Patrum,' how þat a gude halie abbott,  
12 þat hight Moyses, oñ a tyme said of hym selfe in þis maner of wise;  
"I remembre so for to hafe dispysid þe appetite of mete & drynke,  
so at ij dayes or iij, mete nor drynke was neuer in my mynde.  
And I hafe so abstenyd me fro slepe, not-with-standing I was  
16 attemptid gretlie þerto be þe devull, þat many nyghtis & many  
[*dayis*]<sup>1</sup> I slepid neuer a dele, bod bad my prayers vnto almyghti  
God. And yitt I felid my selfe, þat I had dyvers tymys mo<sup>r</sup> hurte  
with outrage takyng of meate & drynk & slepe þa<sup>n</sup> with  
20 abstinens þeroff." Bod monkis er not so now o dayis, for or a monk  
wantid now ane howr slepe, or a negg of his serves in his diss<sup>h</sup>,  
hym had levur þat his howse was in xx li dett. And so war nott  
monkis in olde tyme<sup>2</sup>.

## XX.

24 Abstinencia singularis in commitate est  
reprehensibilis.

We rede in a buke þat is callid 'Vitæ<sup>3</sup> Patrum,' how oñ a tyme,  
all þe monkis þat was in ane abbay opoñ a solempne fastyng-day  
28 ete samen in þer fratur. And emang þaim þer was one þat bad  
bryng hym salte, for he ete no bulid meate. And he þat he bad  
bryng hym salte was occupid with oþer laburs, and forgatt to

<sup>1</sup> Latin MSS. ut per plures dies ac noctes.<sup>2</sup> This tale is very different from the Latin version.<sup>3</sup> MS. Vitas.

bryng hynd itt; & þan þis monk callid þer-for agaynd. And þis *servand* cried vp opon hyght and bad som man bryng salte vnto þis monke, for he ete no bulid mete. And þan rase vp one alde monk & said vnto þis monk þat callid for salte; “Bruther, it had 4 bene moʒ expedient vnto þe þis day for to hafe etynd flessch in þi cell, þan for to hafe made þis voyce of þine abstinence emange so many of þi brethir.”

## XXI.

### *Abstinencia moderata pro loco et tempore displicet s diabolo.*

Jacobus de Vetriaco<sup>1</sup> tellis how þat þer was a holie Saynt þat hight Maria de Oginiez, whilk þat oft sithes punysshid hur selfe with grete abstinence. So on a tyme sho refresshid hur with 12 mete, & as sho satt etand sho was war<sup>2</sup> of þe devull; & with a grete [con]tenans & ane angrie he said vnto hur, “Beholde þis gluton! how ferventlie sho etis!” And sho satt still & vmbe-thought hur, & knew his falssett well enogh, & ete on. & euer þe 16 devull wolde hafe lett hur for to hafe etynd, because he wolde sho had dyed for defawte; and ay þe moʒ he lett hur to ete, þe moʒ sho ete. And he saw at sho wolde not lett to ete for hynd, bod at ay þe langer he laburd hur, þe more sho ete. [&] with a grete 20 crying & a noyse he vanyshid away fro hur, & neuer after troubled hur nor did hur harm.

## XXII.

### *Admirabilis abstinencia.*

We rede in ‘*Vitis<sup>3</sup> Patrum*’ how þat þer was a gude holie alde 24 man, & xl yere he drank nevur; & evur he wolde take a vessell & fulfill it with wyne & hyng it in his chawm[re] þat he mott daylie se it. So on a tyme his brethir askyd hynd whi he did so, and he ansswerd agaynd & said, “I do it to þis entent, þat when 28 I se þat þing at I desire, þat with abstinens þerof I may suffre moʒ paynd; and so of almyghti God I saff have more mede.”

<sup>1</sup> MS. *Vetriano*.

<sup>2</sup> After war, vi, erased.

<sup>3</sup> MS. *Vitas*.

XXIII.

*Abstinencia refrenat concupiscenciam in re habita  
que fuerat concupita vel desiderata.*

We rede ex 'Dictis Patrum' how þat þer was sonð tyme a mañ  
4 of religiõ, þat he temptaciõ of þe devull covett gretle to ete  
spyce. So onð a tyme he boght hyñ spice, & wulde not ete þerof,  
bod hang it befor hyñ þat he mott se itt. & bëcauce he wolde  
not be ouercommen with covatice þerof, he wolde neuer eate þerof  
8 nor tuche itt, Bod euer when he saw itt, punysshid his body þerwith  
becauce þat it desidid it.

XXIV.

*Abstinencia interdum vincit diabolum inpugnantem.*

We rede in 'Vitis<sup>1</sup> Patrum' how at þer was a freer þat was so  
12 gretelie tempid with þe devull, þat euer-ilk day, at iij of þe best,  
he fell into so gretelie a hunger, þat he myght not suffer it. So onð  
a tyme he said vnto hyñ selfe, "Benedicite! how is it with me,  
þat I and so turment with suche a hunger at iij of þe best in þe  
16 mornynge, so þat I may nott forbere meate no day vnto vj of  
þe clokk, or ix, or none?" And euer-ilk day befor none, not-with-  
standyng all þis hunger, he wuld say his matyns, his mes, & his  
oper prayers<sup>2</sup> ilk day or he ete any meate, as þe rewle of his religiõ  
20 askid, and þaid he wulde sett hyñ down & take hyñ meate; and  
þus he did many day. So onð a day when he had bene at his  
prayers, he walkid vp & down in a garthyn, & hyñ thocht þer  
come so swete a savur oute of his parcell beð & his erbis, þat he  
24 was so replete þerwith þat ij or iij dayes hyñ liste nevur at e[ate].  
And yit hyñ thocht þat he was als strong of hyñ selfe as he had  
etyñ sufficient at evur-ilk mele tyme. et c<sup>o</sup>.

XXV.

*Abstinencia a nimis potu reddit hominem cautum  
28 in consilijs et facundum in verbis.*

Helinandus, a grette clerk, writand of þe life & maners of one  
þat light Romulus, þat was one of þe foundors of Rome, wrote

<sup>1</sup> MS. Vitas.

<sup>2</sup> MS. prayes.

on hynd in pis maner of wise & said; þat agayns pis Romulus suld go vnto þe cownceill howse, he wolde not drynke, & in-esspeciall wyne, bod in esy quantitie iij dayes befor. So on a tyme a gude man of Rome, þat purseuyd his condicioñ, said vnto hynd, “Thow 4 Romullus! and all men did as þou duse, wyne sulde not be in Rome in so grete dayntie as it is. For & no man wolde drynk no moe þerof þan þou Duse, it sulde not be so dere as it is.” *et cº.*

## XXVI.

*Abstinencia indiscreta est nimis periculosa.* 8

Cesarius tellis how a deuill in liknes of ane aungett apperid evur-ilk day vnto a monke when he was at his meate, & shewid hynd alway halfe a lafe, & bad hynd no moe bod þat. And þe monke did evur as he bad hynd, & *with*-in a shorte while he wex passand 12 wayke. And þer fell a swyngyllyng in his hede þat he wex fonde *with*, & mad as a guse; & so he contynued vnto he deyd. *et cº.*

*Abstinencia a carnibus est necessaria.* *Infra de gula.*

## XXVII.

*Abstinencia. Abstinentibus deus providet de 16 necessarijs.*

Saynt Gregorie tellis how þat ane abbott, þat hight Honoratus, & his fadur & his moder, on a tyme made a feste vnto his frendis. And þer was at pis feste a childe þat was ano of his kynsmen þat 20 satt att þe burd, and when þai bad hynd eate flessch, he wolde eate none, for grete abstynens þat he vssyd. And þai þat satt abowte lowgh at hynd, & askid hynd in skorn, seid he wolde nott ete flessch, if he wold eate any fyssch. & he ansswerd agaynd & said, “Ya.” 24 & he had it. And in þe mene while at þai talkid þus *with* hynd, happend þaim want watir; & þai þer mawnciple went vnto þe well & drew watir. And as he was drawand, þer happend of Sudentie a fyssch to com in-to þe bukett, & þat a grete; & he 28 was faynd þerof, & broght it in & lete þe abbott se itt. & þe abbott

20 28. *Sloth keeps many from God.* 29. *Caused by Idleness.*

garte sethe it, & it was so foysonable þat it fande þe childe and  
all at was att meate fyssh enogh at a mele. et c<sup>o</sup>.

Accepcio personarum. Accepcione personarum multi  
4 decipiuntur. Infra de iudicio humano.

## XXVIII.

Accidia. Accidia multos retrahit a bono opere.

Cesarius tellis how þat a monk on a tyme was so tempyd with  
sleuthe & slugisnes, þat evur when he sulde rise vnto matyns, he  
8 was euer stryken into a grete ferdnes & a fayntnes, to so mekull  
þat he supposid hym selfe þat it was a sekenes. & ilk nyght, when  
his brethir went to matyns, he happed his hede with clothis & lay  
stiff. So it happend on a gude night, all his brether, when þai  
12 hard þe beff, rase & went to matyns. And when þai wer gone, he  
thocht he wold ryse & go with þaim, & bukkled vpward. And onone  
þis slugisnes come on hym, & causid hym lay hym down agayn  
& happ hys heade. And sodanle he hard a voyce þat was  
16 vnknowen to hym, as hym þoght, speke vnder his hede, & said,  
“Noli surgere; noli sudorem tuum interrumpere. Rise nott, bod ly  
still, & lett not þi selfe to swete; for & þou do, it wil hurte the.”  
& þan he was halfe agaste, & listid up his hand & saynyd hym.  
20 And onone it smate in his mynd þat it was bod ane illusion of  
þe devull & a fantasie, & onone he rase vp & went to matyns with  
hys brether. And fro thens furth, he was neuer slugiss to rise  
& go vnto Goddis serves, nor þat fayntnes nor þat swete come  
24 neuer on hym aftre.

Accidia in oratione est vitanda. Infra de dormire  
in oratione.

## XXIX.

Accidia causatur frequenter ex eo quod homo  
28 ociosus non cogitat circa vtilia aliqua.

We rede In ‘Vitis’ Patrum vnto þer was ane man of religion þat  
sayd vnto his brether þat was ane olde man, “what sail I do? for



I sit in my cell & duse noght, bod is made slugis with slewth." Thaȝ pis olde maȝ ansswerd hyȝ & sayde, "hase þou not sene turment þat is for to comȝ ? for & þou pryntid þaim in þi harte, and þi Cell war full of wormys evȝ vnto þi nekȝ, þou sulde suffer 4 it pacientlie & be nothyng slugyssȝ þerwith, bod take it mekelie."

## XXX.

i Accusacio. Accusat demon peccatores et scribit  
peccata eorum.

Saynt Bede tellis in 'Gestis Anglorum,' how at þer was a knyght 8 in Englonȝ þat was a dughti maȝ in armys, bod he was corrupte in maners. And oȝ a tyme hyȝ happend to fall passand seke. And þe kyng come vnto hyȝ, & comforthed hyȝ, & bad hyȝ be of gude chere. And [he] ansswerd agayȝ & said þat he myght nott, 12 ffor he was passand ferȝ þat hys seknes sulȝ cover oȝ hyȝ. And þe kyng come to hyȝ a noder tyme & comfurthed hyȝ, & bad hyȝ take gude harte vnto hyȝ & be of gude chere. And he ansswerd agayȝ & said þat he myght not, for it was to late, for he saidȝ: 16 "I aȝ demȝd & dampnyȝ; ffor a litle while or ye come in, [þer] was here ij fayȝ yong meȝ, and one sett hyȝ at my bed hede, & a noder at my fete. And þai saidȝ, 'This maȝ moȝ dye. And þerfor lat us se if we hafe any right in hyȝ.' And þe tone of þaim tuke 20 oute of his bosomȝ a buke writtyȝ aȝ with goldȝ letters. And he soght aȝ þe buke þurȝ, & he cuthe fyȝd nothyng of me bod a few gude dedis þat I did in my yowthedȝ, or I cuthe syȝ deadlie; & þat he shewidȝ me, & I was passyȝg glad þeroff. And þaȝ þer 24 come in ij fowle fendis, & þe tane of þaim broȝt with hyȝ a grete blak buke, and þer-in was wrettenȝ aȝ þe evyll dedis þat evȝ I did. And þai said vnto þies ij angels; 'wharto stondȝ ye here al day with hyȝ pis? ye hafe no right in hyȝ, for pis many yeris was þer 28 nothyȝg of hyȝ wrettyȝ in your buke.' Thaȝ þe angels ansswerd & sayȝ, 'Thai say suthe, & þerfor go we hȝne.' And pis done, þies fendis cuttys me in sonder with ij sharpe swerdis; and þe tone begynys at my fute, and þat other at my heade. & þai smyte 32 me now oȝ myȝe eyȝ, & I hafe loste my sight, and now fro my fute

þai com vnto my harte." And whē he had þus said he swelte,  
*et c<sup>o</sup>.* This tale is gude to tell agayns þaim þat er slaw in penance  
 deyng, or at will not lese syn or it lese þaim. *et c<sup>o</sup>.*

- 4      ¶. *Accusat Angelus.*    *Infra fideiussor.*  
       ¶. *Accusat demon.*    *Infra demon.*  
       ¶. *Accusant Sancti.*    *Infra Episcopus. ii.*

## XXXI.

¶. *Accusare fratrem non expedit semper.*

- 8    As holie fadurs tels, we rede how þer was a holie religious mañ,  
 þat askid his abbott, þat hyght Joseph, & said; "And I se my  
 bruther do a tryspas, it is gude vnto me to layñ itt?" And þa  
 þis old Abbott answerd hyñ agayñ & said, "Whē sōñ evur we  
 12 hide þe syn of owr bruther, almighti God hydis owr syn, & whē  
 sōñ evur we vtter þe synys of owr brether, þañ almighti God  
 vtters our syn." This tale is gude to tell vnto þaim þat luffis  
 to sklander þer evyñ cristen. *et c<sup>o</sup>.*

## XXXII.

16      *Accusacio frequenter est falsa.*

- We rede de *Sancta Marina*, how at þer was a seculer mañ þat  
 had a doghter alone, & no ma childer. So oñ a tyme he betuke þis  
 barñ vnto his fadur to kepe, and went hyñ [se]lfe vnto aue abbay  
 20 & made hyñ a monke. And whē he had bene þer a while, euer  
 whē he thoght of his yong doghter he was passand hevie. And  
 whē þe abbott pursayvid þis, he askid hyñ whi he was so hevie  
 & so sad. And he feld dowñ vnto hyñ oñ his kneys wepand,  
 24 & said; "ffadur abbott! I hafe a sōñ þat I hafe leste in þe cytie,  
 & evur whē I thynk opon hyñ, my harte is sore & passand hevie."  
 And yitt he wold not tell hyñ þat it was a doghter, bod at hit was  
 a son. And þe Abbott bad hyñ go þer fæ, & bryng it into þe place,  
 28 & kepe it with hyñ, & giff it meate & drynk, & lerñ itt. And so  
 he did, and cled it in mans clothyng & callid it *Marinus*. And he  
 warnyd þat oñ no wyse no mañ sulde know þat it wer a wommañ,



for drede þat it felð in-to temptaciō of þe devul. And when sho was xvii yere olde, þis monk hur fadur dyed, and sho was lefte alone. & no mañ knew bod at sho was a mañ, & euer-ilk bodie luffid hur. So oñ a tyme sho was made ane offisur in þe abbay, 4 for to folow þer car & lede wud & fewell vnto þer brewhowse, & so sho did; and ilka nyght sho lay in þe brewhowse. So oñ a tyme þe brewster doghter happend to be with childe with a knyght at servid þe abbott, and in þe mene while þis Marinus was made a 8 bruther of þe place, & sho said þat he was þe fadur þerof, & had getten it. And þe abbott garte call þis Marinus furth, & examynd hyñ whethur þat he had done þis dede or noght. And þañ þis Marinus ansswerd with a grete sighyng & said, "ffadur abbott! 12 I hafe synnyd, & I ask penance for my syñ, & I pray you & all my brether to pray for me." And þañ þe Abbott wex wrothe with hyñ & putt hyñ furth of þe abbay, and feste hyñ be þe fute with a chyne with-oute þe abbay yate, and all meñ mott wonder oñ 16 hyñ, & wolde lat no mañ giff hyñ meate bod att he beggid for Goddis sake of þaim þat come in & oute. And when þe childe was att spanyng, þis brewster doghter broght it vnto hyñ & lefte it with hyñ. And þis holie virgyñ Marinus take it with gude 20 wilð, & with meate & drynk at þai at come in & oute gaff hur, sho broght it vpp, þuf all it war a noder mans & not hurs. So at þe laste hur brethir had compassiō of hur, & besoght þer abbott, att he wold forgiff hur hur trespas, trustyng alway at sho was mañ & 24 no wommañ, ffor sho had þañ bene feste at þe yate v yere. And þis Abbot forgaff hur at requeste of his brethir, & take hur in & garte putt hur vnto al maner of vile occupasions with-in þe abbay, & to be servand vnto evur emañ; & sho was so, & take 28 it plesandlie. So with-in<sup>1</sup> a while sho dyed; and when þis abbott saw at sho was deade, he said vnto hys brethir, "Leo! now may ye se whatkyñ a syñ sho did, & yitt sho shrafe hur neuer þerof, nor askid forgifnes." And þañ he commandid wasch hur lodie, 32 & berie hur far fro þe abbay. And when þai wasshid hur & fand þat sho was a wommañ, þai weppid & made grete sorow becauce þai turment hur, þat was a wommañ of so gude conversaciō &

<sup>1</sup> After with, some letter erased.

penance, so vnrightwuslie. And when þe abbot saw at sho was a womman, he felt opoñ his kneis & bett opoñ his breste, and besoght hur of forgifnes, and commandid̃ þat hur bodie sulde  
 4 be herid̃ in þe kurk, in ane oritorie. And opoñ þe same day þis damysel at bare þis childe was vexid̃ with a fend, & come vnto þe abbay & askid̃ mercy at hur grafe; & þer sho was delyverd, and grawntid̃ who aght þe child. & þer sho abade in þe oratorie vij  
 8 dayes, & það sho was delyverd. And in þat same oratorie vnto þis day, be merettis of þis holie virgyñ, is many wurthli meracle done, þurgh vertue of God & þis holie maydyn.

Aduersitas. Aduersitas presens est aliquando signum  
 12 boni. Infra de prosperitate.

Adoracio. Adorari debet corpus Christi in omni loco.  
 Infra de milite. v.

## XXXIII.

Adulator. Adulator frequenter honoratur, et verax  
 16 homo contempnitur.

Esopus tellis in his fables, how þer was ij men, ane a trew mañ & a noder a lyer. And þai come to-gedur in-to þe region of apis. And emang þaim was a chefe ape, þat satt in a hye sete þat was  
 20 ordand for hyñ emang all þe toder apis. And he askid̃ þaim many questions; emangis all oþer he said̃ vnto þaim: "Quis sum ego? who am I?" And þis lyer ansswerd̃ agayñ & sayd̃, "Sur, þou erte ane Emperour, & þies abowte þe er þi dukis & pine erlis & þi  
 24 barons." And onone as he had þus said̃ þis ape commandid̃ hyñ to hafe a grete reward. And það þis trew mañ saw how þis lyer was rewardid̃, and said̃ privalie vnto hyñ selfe, "Now, señ he þis at did bod make<sup>1</sup> a lye hase had suche a grete reward, I mon<sup>2</sup> hafe  
 28 a grete reward for my suth saying." And það þis ape askid̃ þis trew mañ & said̃, "who am I?" And he ansswerd̃ agayñ & said̃, "Thow ert bod ane ape, and all þies oþer apis er like þe." And onone as he had þus said̃, he commandid̃ all þe toder apis for

<sup>1</sup> MS. made.<sup>2</sup> MS. repeats, mon.

to bite hym̄ & skrat̄t hym̄ with þer tethe & þer naylis; & so þai did̄, to he vnnethis gatt away with his life. This tale is gude to tell̄ agayn̄ flaterers, & agayns þaim þat wul̄ here no thyng bod at is to þer plesur.

4

XXXIV.

*Adulator non est audiendus.*

We rede how som̄ tyme a mañ þat hyght Seutonium, þat was a grete lord̄. on̄ a tyme was at a gamen in þe Emperour presens, and þe Emperour comend̄ & talkyð with his meneyay; & emang s añ his oper saying, he sayð þat þis Seutonium was a gude lorde, and ane evyñ & a iuste. And his meneya was glad þerof þat<sup>1</sup> þe Emperour commandid̄ þer maister, & callid̄ hym̄ lord̄. And on̄ þe mor̄n when̄ he was comen̄ home vnto his place, þo þat callid̄<sup>12</sup> hym̄ lord̄, he was passand wrothe with þaim, & made a decre & bad þaim neuer call̄ hym̄ lord̄, for, he said̄, þer was no lord̄ bod one.

*Adulator hominem supra se<sup>2</sup> frequenter per mendacium extollit. Infra de Augurio. iij<sup>o</sup>.*

16

XXXV.

*Adulterium. Adultera vxor non est tenenda.*

We rede how þat one þat hight Genulphus<sup>3</sup> in Frawnce, boght a weif, & he was a wed mañ & he was a holie man<sup>4</sup>; & when̄ he come home in-to Burgundie þer he dwelte, he fand̄ þe same weif<sup>20</sup> sprongen in his garthen̄. So on̄ a day, þis Genulphus<sup>3</sup> & his wife walkid̄ samen in þer garthyn̄ & sett þaim down̄ be þe weif; & he reprovid̄ hur for avowtrie, & said̄ it was tellid̄ hym̄ at a noder mañ held hur beside hym̄; & sho denyed̄ it & said̄ nay. Than̄ he said̄<sup>24</sup> vnto hur; "Bare þine arm̄ & take vp a little stone in þe bothom̄ of þis weif, & if þine arm̄ com̄ vp vnhurte I sal̄ trow at þou ert innocent of þis at is put on̄<sup>5</sup> the." And sho trowed at sho had bene sekur enogh, & showid̄ in hur arm̄ in-to þe weif. And when̄<sup>28</sup> sho drew it oute, it was as it had bene scaldid̄ with þe fyre. And

<sup>1</sup> After þat, his mene, *erased*.

<sup>2</sup> MS. repeats, *supra se*.

<sup>3</sup> Lat. MSS., Gangulphus, Gengolphus.

<sup>4</sup> MS. repeats, & a wed man.

<sup>5</sup> MS. repeats, *on*.

það þis holic mañ said vnto hur; "Lo! now aperis þe treuth of þi falssett, and þerfor fro hens furth þou shalt neuer be my felow." & he devidid his gude in two & gaff hur þe to halfe, & lete hur  
 4 dwell be hur one. And with-in a litill whil a clerk þat held þis Genulphus<sup>1</sup> come to hyñ on a nyght when he lay slepand in his bed, & slew hyñ. And when he was berid he did meracles. And when his wife hard tell at he did meracles, scho skornyð hyñ  
 8 & said on þis maner of wise; "It is als tiew at Genulphus duse meracles, as it is at myne ars syngis." And onone hur ars made ane vglie noyse, and wolde not lefe for noght sho cuth do. And evur after, opoñ þe fryday at hur husband suffred martyrdom on,  
 12 wekelie when sho spakk any wurd, hur ars begañ to syng & make ane vglie noyse, & wold neuer lefe it on þe fryday whils at sho liffid. *et c.*

## XXXVI.

*Adulterium punit deus in hac vita.*

16 Petrus Damanus<sup>2</sup>. On a tyme when he was at þe cetie of Parissh<sup>3</sup>, opoñ þe day befor þe fliest of Gervasij & Prothasij, a mañ of þe cetie rase tymelic in þe mornyng & drafe his oxen vnto a fer pastur; & þis mañ had þe axis ill. And one of his neghurs  
 20 þurseyvid þat he was gone vnto þe feld, & he senyð hyñ as he had shakyn in þe axis, & come in-to þis mans howse shakand, & went into þe bed to þe wife. And þe wyfe trowed þat it had bene hur husband þat had commed fro þe felde shakand in þe axis,  
 24 & sho hawsid hyñ, and onone he defowlid & went his wais. And with-in a while after, hur husbond come home passand seke, & bad hur make hyñ a cuche þat he myght lig on. And þe wife reprevid hyñ, & sayd sho mott thole hyñ "go vnto þe kurk of pase holic  
 28 martyrs with othe[r] christen meñ, & here dyvyne serves." And hur husband was gretlie astonyd with hur language, & askid hur what sho mente; and sho tellid hyñ all þe matyr. And onone as sho had told hyñ, he consayvid þat bothe he & sho  
 32 was desayvid; and when þai come vnto þer selfe, þai besoght God to venge þer harmys, and at it myght be opynlie knoweñ

<sup>1</sup> Lat. MSS., a clerico adultero occisus est.<sup>2</sup> Per Damianus.<sup>3</sup> Latin MSS. apud permensem urbem.

who did þis avowtrie. And onone þer neghbur þat did þis avowtre was vexid̄ *with* a fend̄, & :kratt & bete hynd̄ selfe, & went in-to þe kurk, & þer he was so mad̄ þat now he wold̄ clymbe vp als hye as he myght, & sodanlie fall̄ down̄ agaynd̄ vnto þe erthe; 4 & now he wold̄ rynd̄ agaynd̄ þe wall̄ *with* his hede, & now he wolde sodanly fall̄ down̄ vnto þe erth. & þus he did̄ ewhils he swelte afornd̄ all̄ þe pepul̄.

## XXXVII.

*Adulterium eciam aues abhorrent.*

8

Cesarius tellis how sonnd̄ tyme þer was in a knyghtis garth a [storkis]<sup>1</sup> neste; and̄ þer was bathe þe male and þe femal̄. And on̄ a tyme whēd̄ þe male was away, sho lede a noder fewle do avowtrie *with* hur; and euer whēd̄ he had done, sho wolde go vnto 12 a dike at was beside þe place, & þer sho wold̄ wassh̄ hur. And þis knyght had grete mervell̄ here-of, & garte make a hedgyng our̄ þis dyke, at sho mot nott wynd̄ þerto. So on̄ a tyme whēd̄ sho had truspasid̄, sho come & soght þe watir to wassh̄ hur in, 16 & sho myght noght wynd̄ þerto. And in þe mene wile come hur male, and onone he purseyyid̄ þat sho had fawtid̄, and *with* his byll̄ he strake a grete strake at sho lay still̄ *with*. And becauce he was nott of myght and power to sla hur be his one, þerfor̄ 20 he gaderd̄ samen a grete company of [storks], & *with*-in ane howr̄ þai come on̄ hur *with* a grete wudnes, & in sight of þe knyght and all̄ men̄ in þe cowrte, þai flow opoñd̄ hur & slew hur as a wriche. Loo! surs, how burdis hatis avowtre; þerfor̄ me thynk þat men̄ 24 & wommen̄ sulde hate it mekul̄ more.

## XXXVIII.

*Aduocatus. Aduocatorum cautele aliquando sunt periculose.*

We rede how sonnd̄ tyme þer was a yong [man] þat feste hynd̄ 28 at þe scule *with* Pictagoras, for to be a sophister & lernd̄ eloquens, & for to know þe crafte of disputyng in all̄ maner of cawsis, and he agreid̄ *with* hynd̄ to giff hynd̄ a grete dele of money. So on̄

<sup>1</sup> MS. has here a gap; the scribe erat ciconiarum maris," so left the could not read the Latin, "nidus space empty.



a day he come in-to þe cowrte, & pleyd̄ with þe meñ of courte & þe iudgies, & ouer-come þaim. And so þurgh techyng of þis Pictagoras he habundid̄ euer mōr & mōr in eloquens & in sutis in þe law, to  
 4 so mekuff, he was more desyrid̄ to pley in þe law þañ was his maister Pictagoras. So oñ a day as þai wer bothe in þe courte befor̄ þe iudgies, þis Pictagoras said vnto hym̄; “Redde mihi quod peto; Gyff me at I ask the; Siue pro te, Siue contra te;  
 8 Owder for þe or agayn; and here-in I wuff dispute. And yf I dispute for the, I wuff say þou aw me my hyre be counan[d]. And if I dispute agayns þe, my hyre is awyng me be þe law; & so þou ert ouercommen̄, & I ouercom̄ the.” And þañ he  
 12 ansswerd̄ agayn̄ & said, “Maister, þou sañ vnderston̄ þat [þou] sal be ouercommen̄ bothe ways; for if þe law procede for me, be þe sentence of þe law I sañ aw þe no thyng, for I ouercom̄ þe. And if þe procede be agayns me, I sañ aw nothyng be counand̄,  
 16 for I am̄ not ouercommen̄.” And þe iudgis felt in hand̄ with þis matir, and in a lang day þai cuth̄ not make ane end peroff.

## XXXIX.

*Aduocati eciam silencium vendunt.*

Helenandus. Demostenes<sup>1</sup> oñ a tyme askid̄ Aristodemus<sup>2</sup>, þat was  
 20 a maker of talis, what he tuke euer in þe cowrte when̄ he spakk. And he ansswerd̄ agayn̄, & said̄ he tuke a besand of golde. And he ansswerd̄ agayn̄ & sayd̄, “I take more to hold̄ my tong agayns þaim þat pleyis in þe law. For my tong is boun, & may not speke  
 24 bod if it be lowsid̄ with bandis of syluer.”

*Aduocatorum cautele aliquando sunt necessarie.**Infra vbi agitur de cautela.*

## XL.

*Aduocati quia in vita vendunt linguas suas, ipsis  
 28 in morte priuantur*<sup>3</sup>.

Aduocatis, becauce in þer lifis þai sell̄ þer tonges, when̄ þai er dead̄ þer tongis er takyn̄ fro þaim; as we rede of one þat high

<sup>1</sup> MS. Helenandus de Mostene.<sup>2</sup> MS. Aristodimus.<sup>3</sup> Heading supplied from Lat. MSS.

Cesarius, þat was ane aduocatt in Saxonia. So oñ a tyme Sekenes come oñ hyñ & dy suld' he. And agayñ he suld' dy, he began' at yiske; & evyñ sodanlie his tong was takyñ away, so þat no man cuthe fynde in his mouthe þat he had no tong when' he was dead. 4 And rightwuslie he loste his ton[g] when' he was dead, becauce he solde it when' he was oñ lyfe.

## XLI.

*Aduocatus sicut consuevit viuens, ita moriens vult*  
*[þer] iudicia procedere contra deum.* 8

Jacobus de Vetriaco tellis how Som tyme þer was a reprobable aduocatt; & oñ a tyme when' he was seke & lay in his bed, bowñ to dey, þe preste broght hyñ þe holie Sa[cra]ment, & desyrid hyñ to resayve itt. And he ansswerd' agayñ as he was wu[nt to] 12 do in cawsis of þe law, & sayd'; "I will nott resayve þe sacrament bod if it be de[m]yd at I resayfe itt, and whethir I sañ take it or noght." And all at stude about said' it was right at he tuke itt, & þai said' þai gaff dome þerin. And he ansswerd' agayñ & said': 16 "ye hafe no power for to deme me, for ye [þat] er no better þañ myselfe, is bod evyulyngis with me." And þerfor he said' he wold' appele fro þer wykkyd' sentan[s]. And emang þis vnthrifti language he gaff vp his gaste. *et c<sup>o</sup>.* 20

## XLII.

*Aduocatus petens inducias mortis non optinet, qui*  
*eciam in causis inducias non concessit.*

Jacobus de Vetriaco tellis how som tyme þer was ane Aduocatt, when' he lay seke & was in passyng, he saw many fendis. And 24 he was passand ferde, & askid' a respekt of almiȝtti God, þat he mot liff a litle while langer. And because he wolde neuer giff a respekt in no cawsis in þe law, bod if it war to prolonge þe cauce & hurte his aduersarie, þerfor he myght not opteyne of almighty God þat at 28 he askid', bod dyed furth-with in myserie & in wrichidnes.



## XLIII.

## Aduocati puniuntur in inferno.

We rede how *per* was a holie mañ pat oñ a night was ravissid  
in a vision, & hyñ thought he saw heñ; & *per* he saw Nero  
4 boyland hyñ in hate byrñand golde. And onone he se aduocattis  
command vnto hyñ, and he said vnto *paim*: “O! ye aduocattis,  
my frendis, pat whils ye liffid sellid mens trew cawsis, com̃ hedur  
vnto me! for pis place is kepīd to you & me.” *et c.*

## XLIV.

8 *Affectus carnalis non debet esse in religiosis.*

We rede how at *per* was a mañ of religion pat was a holie mañ,  
and a sustir of his, pat he luffid passandlie wele, happend to fall  
seke. And he wolde not als mekūf as com̃ furth of his abbay to  
12 vysitt hur & se hur. Than sho, becauce sho wolde giff hyñ none  
occasion to syn, sho sent a mañ vnto hur bruther, & bad hyñ  
pray pat he wold go in-to his self & pray for hur, pat, with pe  
grace of God, sho mott se hyñ in hevyñ. And sho did so  
16 afterward.

## XLV.

*Affectus carnalis debet reprimi.*

We rede, ex ‘*Dictis Patrum*,’ how abbott Johñ had a suster,  
whilk pat fro hur yowthed forward conuersīd all-way in a gude  
20 purpos, to so mekūf scho taght hur bruther, & made hyñ for  
to lefe pe vanyties of pis werld, & go vnto ane abbay & make hyñ  
monk. And *per* he abade xxiiij yere, & neuer come oute. So oñ  
a tyme his suster desyrid gretelie to speke with hyñ, and sent  
24 oft sithes vnto hyñ *lettres*, and desyrid hyñ pat he wold com̃ vnto  
hur as in way of charitie, at sho mot se hyñ, & at pai myght  
be glad to-gedur of *per* yowthid and or pai deyid. And he excusid  
hyñ *enur*, & wrote vnto hur agayñ & said he wolde nott. pañ sho  
28 wrote agayñ vnto hyñ, & said send he wolde not com̃ unto hur,  
itt was nedeful att sho sulde com̃ vnto hyñ. And pis abbot pañ  
take ij of his brethir with hyñ; & when he come vnto his suster

yate, he cried & said, "Comd furthe & se pylgrames!" And sho come furth & knew hynd, & so did he hur; & yitt nowder of pain spak ma wurdis to oper, þat nowþer of pain sulde keñ oper be voyce. And when þai had dronken watir togeder, þis abbott & his monkis 4 went home agaynd vnto þer abbay. And with-in a litle while after, his suster wrote vnto hynd agaynd, & desirid hynd agaynd to comd vnto hur; and he ansswerd agaynd & said, "I come vnto þe and þou gaff me watir, & I tuke it of þi hand & dranke itt; and 8 þerfor it suffis vnto the at þou saw me. And þerfor pray for me, & I sall pray for the; for I wull comd no ner the." *et c<sup>s</sup>.*

*Affectus viri naturaliter inclinatur ad mulierem.*

*Infra de Concupiscencia.*

12

*Affectum eternalem<sup>1</sup> non debent sequi Religiosi.*

*Infra de Sanguineis<sup>2</sup>.*

# XLVI.

*Ager. Agrorum [terminos<sup>3</sup>] transponentes et inuasores puniuntur in hac vita.*

16

Cesarius tellis how þat in Colaynd þer was a husband-mañ þat hyght Henrie; and sekenes tuke hynd, & he drew vnto his dedeward. And evur hynd thoght þat þer was enence his mouthe a grete burnand stone hyngand, euer in like to hitt hynd. And as 20 hynd thoght, þe hete þeroff burnyd hynd hugelie. And he cried horrible & said; "Behold þis stane þat hyngis befor my face, how þat it burnys me!" And þañ þai garte call a preste, & he was shrevyñ. Neuer-þe-les, it profettil hynd noght, and þe preste 24 said vnto hynd; "Soñ, vmthynk þe if þou hafe dissayvid any mañ be þis stane." And at þis wurde he vmthoght hynd & said; "A! Sur, I hafe now gude mynde how I remevid þis stone in þe feld, to þe entent þat I wolde enlarge myne awñ grownd & 28 myns oper mens grownd." And þañ þe preste tolde hynd at þat was þe cauce; and he shrafe hynd þeroff, & promysid to make amendis þerfor. And þus hitt wanysshid away, & he was delyverd

<sup>1</sup> Latin MSS. have carnalem.

<sup>2</sup> Latin MSS. have consanguineis.

<sup>3</sup> From the Latin MSS.

of þat horrible vision, & lifid after many day, & made a restitucion  
& become a gude ma[n].

## XLVII.

*Agrorum*<sup>1</sup>. *Adhuc de agris.*

4 Cesarius tellis how patt in þat same contreth þer was a husbond,  
& when he sulde dye, þe devull come aforð hynd with a byrnanð  
stake, and thretid hynd þat he sulde pruste itt in at his mouthe.  
And he wiste neuer whi, bod whatt way as euer he turnyd hynd,  
8 þe devull was euer at þe mouthe oñ hynd with þis stake. So he  
vmthoght hynd what it sulde mene; and at þe laste, he remembrid  
hynd how, oñ a tyme, he had remouð a stake of þe same mesur  
& lenthe oute of his awid feldis into a knyghtis felde þat was nere-  
12 hand hynd, to enlarge his awid grond with. And þanð when nede  
cachid hynd, he garte his meneya ga take it vp, & sett agaynd whare  
it stude, & sent vnto þe knyght & prayed hynd to forgiff hynd.  
And þis answerd & said; "I wote not þeroff, bod seid he was  
16 fals to me, latt hynd alone to he be wele punysshid." And euer þe  
devull abade still with [þe] stake, & wold euer hafe putt it in  
his mouthe. Thanð he sent agaynd vnto þe knyght, & prayed hynd  
forgiff hynd for Goddis sake, & he wold nott. And þanð he send  
20 vnto hynd his wyfe & his childre wepand, þat besoght hynd for  
charitic to forgiff hynd þe trispas at he had done vnto hynd; "for  
he lifis with mekuð sorow, and he may not dye or ye forgiff hynd."  
And þanð þe knyght said; "Now I wil forgiff, for now I am weð  
24 vengid." And fro þat hour, all þe ferdnes of þe devull sesid away  
fro hynd. et c<sup>o</sup>.

*Allexij confessoris. Infra de Paciencia. iiii.*

*Alexandri magni*<sup>2</sup>. *Infra de superbia. v. et de*  
28 *morte. ix<sup>o</sup>. et xv<sup>o</sup>. Et de Vindicta. ij<sup>o</sup>.*

## XLVIII.

*Agnetis Virginis et martiris.*

We rede in hur meracles how þat þer was a preste þat seruid in  
a kurk of Saynt Agn[es], whilk þat oñ a tyme was hugelie vexid

<sup>1</sup> After *Agrorum*, and, *erased*.

<sup>2</sup> MS. *magno*.

with temptaciō of his flessch; bod becauce þat he wold nōt offend allmyghti God, he besoght þe pope þat he wold giff hym lefe to be weddid. And þe pope, considuryng his gudenes & his symplenes, gaff hym a ryng, & bad hym go home vnto a fayr ymage of Saynt 4 Agnes, þat was paynttid in his kurk, & oñ his behalfe charge hur þat sho sulde suffre hym wed hur. And þe preste come home & chargid þe ymage as þe pope bad [hym]. And onone sho putt furth hur ryng-fynger & profird it to hym, & he putt oñ þe ryng. 8 And [sho] drew in hur fynger agayn, And onone all maner of temptaciō<sup>1</sup> passid away fro þis preste. And in Rome in hur<sup>2</sup> kurk, at þis day, þe same ryng shewis yitt oñ hur fynger, & is closid into þe burde agayn. *et c<sup>o</sup>.*

12

Amandi confessoris. Infra de infante, i.

Ambicio. Ambicioso totus mundus non sufficit.

#### XLIX.

Ambiciosi reprimendi sunt a sapientibus.

We rede how þat oñ a tyme, ane of þe prophettis sayd vnto 16 Alexander; "And so wer þat our goddis wolde þat þe statur of þi bodie warlike vnto þi covatusnes, All þis werld mōt nōt resayfe þe; for þaū þou might putt þine one hand in-to þe far side of þe este, & þe toder vnto þe fer side of þe weste. Knowis þou 20 nōt att grete treis, þai er lang in growyng? & yitt þai may be cutt down in ane howr. And he is a fule þat pullis not dowñ frute whē þai er moste ripe. Therfor vaise the, þattēd whēd þou erte att hyeste of þi brawnchis, at þai be nōt cutt in sonder 24 & þou fall dowñ, ffor, as þou may see, a lion is sōd tyme meate to smale burdis. And þer is nothyng so stabyll<sup>3</sup>, bod vñwhile þer is parcell perin. And if þou be a god, þou aght to giff benefice vnto mortall folk, & nothyng take fro þaim. And if þou be 28 a mañ, vñthynk þe alway what þou erte, for it is grete folie vnto the to thynk so lang of oþer folk at þou forgett þi selfe." *et c<sup>o</sup>.*

<sup>1</sup> MS. temptacid.

<sup>2</sup> After hur, hu, *crased*.

<sup>3</sup> Latin MS. cui periculum non sit ab inualido denique.

Ambicio quandoque inducit hominem ad perpetrandum homicidium. Infra vbi agitur de Archidiacono.

4 Ambiciosi frequenter cum confusione frustrantur. Infra vbi agitur de Simonia.

## L.

Ambicio inducit hominem ad faciendum conuenciones cum diabolo.

8 We rede in þe 'Cronicles of Saynt Siluester' of a pope þat hyght Secundus<sup>1</sup>, how furste he was a monke, and það afterwerd he made homage vnto þe deuulf, promysyng hynd to do what þing so he commanddid hynd. And þe deuulf hight hynd at he sulde hafe  
 12 evur what þing so he desyrid; and he spak oft sithis *with* þe deuulf. And evur he eneresid so in sciens & in connyng, at Ottonus, at was Emperour, and Robert, þat was kyng of Frawnce, wer his scolers. So he *procuryng* of þe deuulf, he was made arch-  
 16 bisshopp<sup>2</sup> of Bononience<sup>2</sup>. Syne he was made a cardinaff, and at þe laste he was made pope. So on a tyme as he was spekand *with* þe deuulf, he askid hynd how long he sulde lif, and he ansswerd hynd agayn & said, vnto he sang mes in Jerusalem; and  
 20 *with* þis wurde he was passand glad, & þoght it sulde be long or he sang any mes *per*, or yit go thedur in pylgramage. So it happend afterward in þe lentreid, þat he said mes in Rome in a kurk þat hight Jerusalem; and wheid he was at mes he  
 24 hard a grote noyse of devuls, and he fetl so seke þat he felid hynd selfe þat hynd burd dye; and það, þuf aff he war nevur so wykkid in<sup>3</sup> lifsyng, ye[t] he had *compuncion*. & made mekufl sorow for his syn. And he besoght God of merceye, & wold not dy in dispayr.  
 28 And *per* he made ane oppyid confession of aff his syn befor þe peple, and he commandid þat all þase membris þat he had *servid* þe deuulf *with* suld be cutt off, & at þe carcass of his bodie sulde be

<sup>1</sup> For Sylvester II.

*mensis.*

<sup>2</sup> For Bononia, = Bologna. MS. Arund. *Factus est Archiepiscopus Re-*

<sup>3</sup> *After in, liflid, erased.*



put in a carte, & whethir-som̄-evur at þe catefl led it, at þer it sulde be berid̄; and so þe pepul̄ did. And þai led it in-to þe kurk of [Sai]nt Joh̄n Lateranenc̄is; & þer it was berid̄. And in tokȳn þat almyghti God had mercie of hym̄, hys grafe spryngis als wele 4 smale crusyfl bonys as oyle yit vnto pis day<sup>1</sup>. *et c<sup>o</sup>*.

Ambicio inducit hominem ad negandum deum et scripto suo firmare. Infra de Theophilo, vbi agitur de Maria, dei genitrice. 8

## LI.

## Ambrosij Confessoris.

We rede in ‘*Historia Tripartita*’ how oñ a tyme, at þe cetie of Cessalonye, þer feñ a stryfe betwix þe iudgies & þe comons, to so mekul̄ att þe comon̄ peple stanyd þe comons to dede. And when̄ 12 Theodosius, þat was Emperour, hard tell<sup>2</sup> hereof, he garte kyl̄ þaim þat did no truspas, *with* þaim at did þe trispas. So oñ a tyme afterward, when̄ þis Emperour wolde hafe comen̄ in-to þe kurk, þis holie mañ, Ambros, mete hym̄ att þe dure & forbad hym̄ þat he 16 suld com̄ in, sayand oñ þis maner of wise; “O, þou Emperour! whi knawis þou nott þi *presumpcion̄* after so grete a hastenes? O, þou Emperour! att erte a pryñce, & hase imperiafl̄ power, It semys þe at reson̄ sulde *over-com̄* þi power, & nott þi power 20 reson̄: how dar þou þat *with* þine ceñ hase beholden̄ þi *servand̄* dye, trede *with* þi fete opoñ þis holie paymente? And how dar þou holde vp þi handis vnto God, þat yitt droppis *with* blude þat is innocent? And how dar þou resayfe þe holie sacrament in bread 24 or wyne, when̄, þurgh̄ þe hastines of þi wurde, innocent blude is wronguslie spylte? And þerfor̄, Go þi ways, þou þat ert boun *with* syñ, and amende þi sawte, & do away þe band att þou ert bun *with*, and þou may hase a medeyñ to amend̄ þe 28 *with*, & þou wiff.” And *with* þies wurd̄is þis Emperour obeyid̄ hym̄, & made sorow and went home agayñ to his place; & þer

<sup>1</sup> MS. Arund. Et in signum misericordie, sepulcrum ipsius, tam ex tumultu ossium quam ex sudore, pres-

gium est Pape morituri, sicut in eodem sepulero litteris est exaratum.

<sup>2</sup> MS. *repeats*, tell.



he wepud, & made mekull sorow, & sayd vnto hynd selfe on  
 pis maner of wyse; "The kurk is oppyd to pain pat er my  
*servandis*, & it is sparrid vnto me pat and ane Emperour." And  
 4 pad ane pat was maister of all his knyghtis, pat hight Ruffinus,  
 come vnto Saynt Ambroce and besoght hynd to assoyle pe Emperour.  
 And whend Saynt Ambros saw hynd, he sayde; "O, pou Ruffinus!  
 at was doar & cowncelur of such a dede, pinkis now no shame  
 8 to speke agayns pe magestie of almighty God? I lat pe witt, &  
 pe Emperour com here, I sall forbid hynd to entyr into pis holie  
 place vnto he take his penans for his tyrandrie, and pat done I witt  
 resayve hynd gladlie." And pis Ruffinus went & tolde pis vnto pe  
 12 Emperour. And pad pis Emperour said; "I witt go vnto hynd at  
 I may take rightwus penans for myne vnrich[t]wusnes dedis."  
 So on a tyme he wente agaynd vnto pe kurk, and Saynt Amb[ros]  
 come agaynd & forbad hynd, & said; "whatt penans hase pou done  
 16 for all pi wykkednes?" & pe Emperour ansswerd agaynd & sayde;  
 "It longes vnto pe to giff me penans, & it is my parte to obey the,  
 & do at pou commandis me." And pad he shrafe hynd vnto  
 pis [Am]brosius, & enionyd hynd penance. And pis Emperour  
 20 tuke it so thankfullie, pat for his opyd syn he did oppyd penans.  
*et c<sup>o</sup>.*

## LII.

## Ambrosij Confessoris.

We rede in 'Historia Tripartita' how on a tyme, whend pis  
 24 Theodosius pe Emperour come in-to pe wher, pis Ambros comnd  
 vnto hynd & askid hynd what he beheld per; and he ansswerd  
 agaynd & said, "I come in to behold how cristen men resevyis  
 per sacrament." The[n] Saynt Ambros sayd vnto hynd, "O pou  
 28 Emperour! pies inward placis er ordand for prestis; And perfor  
 go furth, and per abyde with other vnto pou be howseld." And  
 onoue pe Emperour did as he bad hynd." So on a tyme efterward  
 pis Emperour went vnto Costantynople, & stude per in pe kurk  
 32 with-owten pe where. And pe bisshopp per went vnto hynd  
 & commaundid hynd to go into pe quere. And pad pe Emperour  
 sayde; "vnmethis yit I may knaw whatt differens is betwix

ane Emperour & a preste, flor yitt vnnethis hafe I fōd þe treuth. Notwithstondyng I cañ verelic fynde at my maister Ambros is wurthi to be made a bisshopp." *et cº.*

## LIII.

Amicicia. *Amicus verus eciam morti se  
exponit pro amico.* 4

We rede how þat Pictagoras had ij disciples, & þai was passand gude frendis, & ather luffid wele other. And þat one hight Damoñ & þe toder Phicias. So oñ a tyme Dionisius, þat was a tirand, 8 wolde hafe slayñ þe tene of þaim, & he þat sulde be deade askid lefe þat he myght go home & ordand for his wife & his howshold, & he sulde com agayñ. And þe toder become his borgh, & bade behyñd hyñ in his stede. And when þe day come, þis disciple 12 come nott agayñ, & þañ euere mañ demyd þe toder, þat was his suertie, to dye for hyñ. And þis mañ at was suertie sayde he dowtid nothyng þe constance of his frend, and present hyñ befor þis tyrand, & bad hyñ do with hyñ what he wolde & asoyle 16 hys frend. And þañ þis tyrand had grete mervayle of his witt, & for his trew frenship he forgaff þaim bothe. *et cº.*

## LIV.

*Amici necessitatibus eciam est subueniendum.*

Senec tellis how a philosophur þat hight Archisilus<sup>1</sup> had a frend 20 þat was bothe seke & pure. And for shame he wold latt no mañ witt at he was so. And when þis philisophur vnderstude þis, he callid þis frend vnto hyñ, & lete hyñ witt in privatie betwix þaim two þat he wolde helpe hyñ, & sulde make hyñ hale of 24 his sekene; & he tuke a grete sacheff & fyllid it full of money privalie, & bande it vnto his side agayns his long in stede of a playstre. And þe toder man trowid it had bene so. And þis he did to the entent at a<sup>2</sup> mañ þat is shamefull vnprofitable sulde 28 titter fynde þat he desyrid, þañ þat þing att he askid.

<sup>1</sup> MS. Harl. Archelisas philosophus. MS. Arund. Achesilas.

<sup>2</sup> Latin MSS. vt homo inutiliter vrecundus.

## LV.

*Amicicia vera multum est laudabilis.*

We rede how þat in þe tyme of Pipinius þat was kyng of France, þer was two childer, and þai war passand like. And þe tone was  
 4 ane Erle soñ þat hight Auernus, and þe toder was a knyght soñ  
 þat hight Bericanus, whilk þat was borñ vnto Rome for to be  
 baptisid when þai war big childre. Not-withstandyng afor  
 þat, in a cetie at was callid Luca þer þai war broght vp togedur, þai  
 8 wer grete felows, & ather luffid other passand wele; and att Rome  
 þai wer bothe to-gedur baptisid of þe pope. And he namyd þe erle  
 soñ Amelius, and þe knyght soñ Amicus. And he gaff ather  
 of þaim a copp of wud þat was passand like. And þai thankid  
 12 hym & went þer wayes. And þer was betwix þaim so grete  
 felaschuþ & so grete evynhed of witt, at þai wolde neuer ete nor  
 slepe bod to-gedur. So on a tyme þis Amicus hard tell þat his  
 fadur was dead, & att malicious men wold take his heritage  
 16 fro hym. And als hastelie als he cuthe, he went vnto<sup>1</sup> his oper  
 frend at tell hym, & he cuthe not fynd hym. So als sone as  
 þis Amelius ha[rd] tell at his frend Amicus fadur was dead,  
 and he went vnto hym att comfurth hym, and he cuthe neuer fynde  
 20 hym. So þis Amicus happend to be ligid at a wurthi mans place,  
 & happend to tarie þer, & weddid þe gude mans doghter. And þis  
 Amelius soght hym to ij yere was passid, & þan a pilgrem tolde  
 hym þer he was, & how he was expulsid oute of his awn contre.  
 24 And þis Amelius dofid his cote & gaff þis pylgram, & bad hym  
 pray vnto God “þat I mot sone fynde hym.” And þe same day  
 att evyn, Amicus mett þis pylgram and haskid hym if he saw  
 oght þis Amelius. And þis pylgram answerd hym agayn & said,  
 28 “wharto spirris þou me? Ert þou nott Amelius att askid me  
 if I saw oght to day<sup>2</sup> Amicus? florsuth I can nott wytt, ffor  
 þou hase changid bothe [þi] hors & þi harnes & also þi felashuþ.”  
 And he ansswerd agayn & say[d]; “Nay, I anñ not Amelius,  
 32 bod I am Amicus þat sesis not for to seke hym.” And þe pylgram

<sup>1</sup> After vnto, hym, erased.<sup>2</sup> After day, Amelius, erased.

tolde hym̄ þat he sulde fynde hym̄ at Parissh. And he went vnto Parissh & fandē hym̄ *per*. And þai kissid, and wer athir sayn of other. And þai went in-to cowrte to king Charlis, and onone þis Amicus was made þe kyngis tresurer, and Amelius was made 4 karvur. And þai war fayr yong meñ & wise and discrete, and þai war wurshuppid & had in grete dayntie *with* evur eman. So on a tyme þis Amicus went & vissytt his wiffe, and tarid *with* hur, & Amelius bade stift in þe courte. So it happend hym̄ 8 priualie to lie by þe kyngis doghter, And when he had done he tolde it in privatie vnto ane erle þat hight Ardericus, þatt was sworn to hym̄ to be hym̄ trew frend many day befor. And he went & accusid hym̄ vnto þe kyng. And he said nay to it, & 12 oblissid hym̄ to feght *with* hym̄ in þe quarell. And þe day was appoynttid þaim be þe kyng at þai suld feght vppon. And in þe mene while Amicus come home, & Amelius teld hym̄ aft; and he blamyd hym̄ greteli *perfor*. And on þe day att þai sulde feght, 16 þis Amicus did on Amelius armur & went into þe place for to feght for hym̄, and our-come þis Ardericus & smate of his head; and þad þe kyng gaff hym̄ his doghter. And þis done, þis Amelius went vnto Amicus howse, and þe wife trowid þat it had bene 20 Amicus, and when she wold owder kis hym̄ or hals hym̄, he putt hur away from hym̄. And herefor sho was passand hevie, and tolde hur neghburs þe cauce of hur hevynes, & how he wold euer-ilk nyght, when þai lay to-gedur, lay a nakid swerd betwix þaim and 24 said, & sho lay nere hym̄, he sulde kill hur. And þis done, þis Amicus & Amelius changid *per* clothyng agayn, and Amicus went home vnto his awn howse, and sent Amelius agayn; & he wed þe kynges doghter. And belife after þis, Amicus happend to wax 28 lepre. And he wex so pure vnto so mekuff he was so fowle, þat his wife and his childre put hym̄ fro þaim. So on a tyme he was so compulsid *with* honger and *with* wrich[id]nes, þat he went vnto þis Erle Amellius<sup>1</sup> place, and *per* he layed hym̄ down befor 32 þe ya[tt], & knokkid *with* his tables as lepre meñ duse. And þe Erle hard, & sent hym̄ brede and flessch & a drynk in þe copp þat þe pope gaff hym̄ at Rome. And þe man at broght itt putt it

<sup>1</sup> *Under Amellius, Avellius, erased.*

oute of þe erle copp̄ into þe lepre mans copp̄; & hynd thought  
 þat þase coppis wer passand like, and went in & tolde þe Erle how  
 at þis lepre mañ had a copp̄ þat was passand like his copp̄. And  
 4 he garte feche hynd in to hynd; & Amicus tolde hynd aʃ þe<sup>1</sup> proces  
 how þat it had happend with hynd. And þis Erle & his wife  
 wepud & made mekyʃ sorow for hynd, & hight hynd þat he sulde  
 hafe gude enogh whils þat he lyffyd. So oñ þe night after, as  
 8 þis Amicus lay in his bed, þe aungeʃ Gabriell apperid vnto hynd,  
 & bad hynd byð Armelius sla his two sonnys at he had, & sprenkle  
 hynd with þe blude of þaim, & he sulde be hale of aʃ his lepre:  
 and he did so. And whend he had tolde hynd he was passand  
 12 heuye. Neuer-þe-les he remembrid of þe faith & gude treuth  
 at he had done vnto hynd, and he come vnto þe bed þer his childe  
 lay, & with grete wepyng & mornyng he drew his sword & take his  
 childe and hedid þaim. And he put þer bodies & þer hedis  
 16 to-gedur in myddest þe bed, & coverd þaim and gaderd þer blude  
 in a vessell, & come to Amicus þer he lay & al by-sprenkleð hynd  
 þerwith, and said in þis maner of wise; “*Divine Iesu Christe,*  
*qui fidem hominibus servare precepisti, et leprosum verbo sanasti,*  
 20 þis my trew felow vuchesafe to hele of his lepre, for whose luff  
 I was not ferd to shed my childe blude.” And onone he was  
 clensid, & þis Amelius cled hynd in his beste clothyng. And  
 aʃ þe bellis in þe place rang be þer one. And þis cowntes askid  
 24 whi þai rang & þer cuthe no bodie tell hur. So þis Erle with  
 grete murnyng & sarow went into þe chawmre agaynd, þer he  
 had slaynd his childer, & he fande þaim ligand in þe bed, laykand  
 samen in als gude quarte as evur þai wer. And þer was abowte  
 28 bathe þer nekkis ij cerkles as þai had bene ij rede thredis. And  
 þañ he was faynd, & went vnto his wyfe & tolde hur aʃ þe proces,  
 how at it had happend hynd. And fro thens furth bothe he & sho  
 liflid in chastitie. And a send vexid so Amicus wife, þat onone<sup>2</sup> he  
 32 made ane ende of hur. And be strenth of þis Erle, þis Amicus went  
 in-to þe contre þer he dwelte, & ouer-com it & made it to be subgett  
 vnto hynd; & þer he liflid many day in a holie life. & þañ afterward  
 be proces of tyme, Amelius & Amicus dyed bothe, and wer berid

<sup>1</sup> MS. *repeats, þe.*<sup>2</sup> MS. *ononone.*



in placis far in sondre. So not-withstondyng, afterward he grete miracle, þai wer bothe fuñ in<sup>1</sup> a grafe ligand for þer trew luff. *et c<sup>o</sup>.*

## LVI.

*Amici semper [mutuam] debent seruare honestatem.* 4

Valerius tellis how þat þer was ij frendis, and þe tone desyrid þe toder to do for hyñ ane vnrightwus thyng. And he wold not do itt for hyñ. And þaiñ he said vnto hyñ; “what is þi frenship wurth vnto me when þou wilt not do for me at I pray þe?” And<sup>8</sup> he ansswerd agayn & said, “what profettis þi frenship vnto me, when<sup>2</sup> þu desyris me for to<sup>3</sup> do for þe þat þing þat is vnhoneste, and agayn my treuthe?” *et c<sup>o</sup>.*

*Amicum mala de amico dixisse non est de facili credendum.* 12  
*Infra vbi agitur de credere.*

## LVII.

*Amicus Debet probari ante necessitatem.*

We rede how som tyme þer was ij merchandis in Egipte, þe tone of Egipte and þe toder of Baldac<sup>4</sup>, þat know wele athir other be<sup>16</sup> þer name, & luffid passandlie wele to-gedur. & þis Marchand of Baldac come into Egipte, & þe merchand þer reseyyud hyñ thankfullie, and a grete while he festid hyñ & all his meneya. So when a sennett was passid, þis merchand of Baldac happend to fall<sup>20</sup> passand seke, And þai went & gatt hyñ lechis; and a leche felid his powce<sup>5</sup> & lukid his watir, bod he cuthe fynde no sekenes in hyñ. So at þe laste he oppynd his harte privalie vnto þe gude maid of þe howse, & tolde hyñ how þat all his sekenes was for luff of<sup>24</sup> a maydyñ þat þis merchand of Egipte had in his howse, becauce he wold wed hur vnto his wife. And when þis merchand wuste at it was herefor, he gaff hyñ þis mayden vnto wife, and gaff hyñ a grete dele of gude with hur. And when he had wed hur, he<sup>28</sup> take hur & all his meneya & wente into his awñ contre. So be

<sup>1</sup> MS. &.

<sup>2</sup> MS. *repeats*, when.

<sup>3</sup> MS. *repeats*, forto do.

<sup>4</sup> MS. Waldac; Harl. MS. Daldac; Arund. MS. Baldac.

<sup>5</sup> MS. pownce.

proces of tyme after, it happend þis merchand of Egipte to lose his  
 gudis & to wax passand pure, to so mekul þat he come vnto þe  
 contrey of Baldac bothe nakid & hongrie on̄ ane evyneng, and þer  
 4 wold no mañ luge [*hym*]; & he went & layde hym̄ down in a kurk  
 porche. So þer happend þat evyung in þe tow̄n a mañ to be  
 slaȳn, & no mañ wiste who did itt. And þe meñ of þe tow̄n rase  
 up & soght þis mans queller, & þaim happend to fynd þis mañ  
 8 likkand in þe kurk porche. And when þai had for̄ hym̄, þai said  
 all þat it was he þat did þe dede; and he grauntid at he did itt,  
 þuff all he did it nott, beyng in wilf to end his pouertie *with* dead.  
 And þai take hym̄ & putt hym̄ in prison þat nyght, & on̄ þe mor̄n  
 12 þai had hym̄ vnto þe galos att hang hym̄. And þis oper merchand  
 þat was his frend come *with* many oper to se hym̄ dede. And when  
 he saw hym̄, onone he knew what he was, and þaũ he said; “Leve,  
 ye dampe ane Innocent, ffor I slew þe mañ my selfe & not he.”  
 16 And þai<sup>1</sup> take hym̄ & lete þe toder go. And a lurdan, at did þe  
 dede, stude emang oper meñ & saw, & he remordid in his conciens  
 & said; “Nowder of pies two did itt, I did it my selfe.” And þaũ  
 þai lete þe toder go & take hym̄. And þe iudgies had grete  
 20 mervell here-off, And take þaim all iij, & had þaim vnto þe kyng.  
 And onone þai tolde hym̄ all þe proces; and becauce of þer treuth  
 he pardond þaim ilkone. And þaũ þis merchand of Baldac partid  
 his gudis evȳn in two, and gaff it vnto þis pure merchand, & he  
 24 take it & went agaȳn into his aw̄n contrey, and afterward was als  
 riche as euer he was.

## LVIII.

*Amicus in necessitate probatur.*

We rede how þer was a mañ in a contrey þat was takȳn & had  
 28 to þe kyngis cowrte, & sulde die. And he come vnto a mañ þat he  
 luffid passand<sup>2</sup> wele, & prayed hym̄ to helpe hym̄ in þat grete  
 nede; [*and he said vnto hym*]<sup>3</sup>, “I hafe oper frendis at I luff als  
 wele as I do the, & þerfor wilf nott go *with* the, bod I saff giff þe  
 32 a garment to happ̄ þe *with*.” And þaũ he mett [*with*] a secund  
 frend þat he luffid bettir, & he prayed hym̄ to go *with* hym̄ & helpe

<sup>1</sup> MS. jan.<sup>2</sup> MS. passid.<sup>3</sup> Latin MSS. qui dixit.

hym; & he said he wold go with hym a little way, bod he myght not tarie, he wold co[m] sone agayn. And þan he mett with his thrid frend, þat he luffid bod litil, and with grete shame he prayed hym to helpe hym. And he ansswerd agayn & said; 4  
 “I hafe y[it] in my mynde a little gude turn at þou did me with vsurie, and yitt I sañ reward t[he], ffor I sañ putt my sawle for þi sawle.” Frendis! ye sañ vnderstonð þat þis ffurst frend is we[r]ldly possessions, whilk þat when we dye giffis vs bod a wyndyng clothe 8 to lap vs in. And þe second frend is owr kynsmeñ and our frendis, þat<sup>1</sup> gase with vs vnto we com att owr grafe. And þe iij frend is almighti God, whilk þatt putt bothe His life & His sawle for His frendis when He suffred His passion. 12

## LIX.

*Amicus eciam propter necessitatem debet probari.*

We rede how þe fadir taght his son for to prufe his frende, & saide; “Take & sla a calfe & lay it in salte. And when þi frende commys vnto the, tell hym þat þou haste slayn a mañ, 16 & pray hym for to go berie hym privalie ‘þat þou be not suspecte, nor I nowder; And so þou may safe my life.’” And his furste frend at he come to & tolde þis matier ansswerd hym & said; “Nay, bere hame þe deade mañ with þe, for he sañ not com in my 20 howse; ffor as þu hase done sañ þou ansswer, for me.” And so he went fro frend to frend, & ilkone ansswerd hym in þis wise. And þan he come vnto a frend of his fadurs, telland hym; And he bad hym go bere hym in-to his howse, and said he sulde do it & kepe 24 it privay enogh. And he sent oute his wife & all his howse meneya, and wente & grufe it hym selfe. And when þat he had done, he told hym all how he had done, & þankid hym for his kyndnes.

## LX.

*Amicis eciam delinquentibus est parcendum.* 28

Valerius tellis how att þer was a tyrand in Athens, & he had a fayr doghter. And þer was a yong felow þat luffid hur wele and wold hafe had hur to his wife. So on a tyme hym happend

<sup>1</sup> MS. repeats, þat.

to mete hur in ane oppyid place, and befor hur modir he kissid hur. And þe wyfe went & tolde þis tyrant hur husband, & walde hafe garte smyte of his hede. And þis tyrand ansswerd agayn & said;  
 4 “If we sla þaim þat luffis vs, what sulde we do with þaim att hatis vs?” And þus he ansswerd manlie, & þoght for luf þat þis yong man had vnto þis doghter of his, þat<sup>1</sup> he luffid hynd agayn & wolde not suffre hynd hafe none itt.

## LXI.

8 *Amicis eciam Conuicia et obprobria interdum sunt condonanda.*

Valerius tellis how that þer was a tyrand þat on a nyght satt att supper with a man þat hyght Crasippus. And as þai fell att  
 12 supper þai fell att varyans. And þis Crasippus was so angrie and flate so, þat þe frothe sprang at þe mowthe of hynd, becauce he mot not venge hynd. Neuer-þe-les þis tyrand suffred hynd becauce he was in his howse. And on þe mornd whend he was comend vnto  
 16 hynd selfe, he com vnto þis Crasippus & tolde hynd soberlie of his anger, and forgaff hynd itt.

*Amici mors debet pacienter tolerari<sup>2</sup>. Infra de morte, xiiij.*

## LXII.

20 *Amici falsi multa promittunt que non implent.*

We rede in ‘Libro de dono Timoris’ how þat þer was a nygro-mansier, and he had a dissiple; And he senyd hynd þat he luffid his maister passyng wele. And he beheste his maister mekle þing and  
 24 he wolde helpe att he war riche. And his maister thoght to prufe hynd, whethir he said treuth or noght. And be his enchwantmentis he garte hynd thynk at he was ane Emperour. And whend it was lattyn hynd witt þat þer was mekul lande voyd, hynd þoght his  
 28 maister come vnto hynd and prayed hynd to be myndeful of his

<sup>1</sup> MS. yit.

<sup>2</sup> So in the Latin MSS. The English MS. has, tollari.

promys, and at he wolde giff hynd sonnd lande. And he ansswerd agaynd & askid hynd what he was, & said he knew hynd noght. And his maister said; "I and he þat gaff vnto you all þis gud[is]; and becauce now ye ken me noght, Now I sall take all away fro 4 you." And with þat he v[a]nysshid his enchawntement, & þer was oght nott lefte of all þat hynd þoght he saw. In like wise with God do vnto riche men þat whils þai er pure promyssis enogh vnto Almighty God, and when þai er riche, þan þai with not ken nor 8 giff Hynd noght, þat is to say, giff noght for His sake. *et c<sup>o</sup> ad libitum.*

*Amici sunt multi ficti* <sup>1</sup>. *Infra vbi agitur de fidelitate.*

12

## LXIII.

*Amor Castus in omnibus est laudandus.*

We rede in 'Vita Beati Lupi' how he had in his howse a holic virgyn þat was his predecessur doghter, & he luffid hur passandli wele, and his howsold bakbate hynd þerfor. So on a tyme, befor 16 þaim all, he tuke hur abowte þe nekk & kyssid hur, & said vnto þaim on þis maner of wise; "Other mens wurdiss sall neuer noy a man, how þat evur þai say, whome þat his consciens fylis noght." For he luffid God aboue al thyng, and so wiste he wele þat sho did; 20 and þerfor he luffid hur with a meke mynde.

## LXIV.

*Amor carnalis peruertit in homine fidem.*

We rede in 'Vita Sancti Basilij,' how þer was a wurthi man þat had a fayr doghter; and he had a yong boy vnto his servand. 24 And he luffid þis damyseff so hartlie wele þat he was in poynt to dye for hur. So he went vnto a nygromansier and agreid with hynd þat he sulde gett hynd þe luff hur. And he, evynd befor þis yong felow, raysid a grete meneya of fendis, and þe grete fende 28 said vnto hynd; "And þou wilt at I fulfyll þi wilt, make me

<sup>1</sup> MS. facti, but Latin MSS. ficti.



a wrytyng with þi hand<sup>1</sup> þat þou forsakis God & þi cristendom, & at þou sal be my *servand*, and for to dwell *with me* for evur." And he grawntid þerto, and wrote it & delyverd it vnto hym. And þis  
 4 done, þir fendis made þe harte of þis maydyn so for to kyndest in þe luff of þis [boy]<sup>2</sup>, to so mekust sho felt on hur kneis befor hur fadur & cried on hym & said; "Hafe mercie on me, fadur! for I am hugelie trubled for þe luff of suche a yong man, and perfor I  
 8 pray you latt me hafe hym to husband, or els I mon dye." And when hur fadur hard þis, he said; "Alas! what is happend vnto my doghter? I purposid to hafe marid þe *with* a wurshupfull man, and þou erte streken in þe luste of a yong lad." Neuer-  
 12 þe-les be cownceit of his frendis, he lete hym hafe hur, & gaff hym a porcion of his gudis *with* hur. And when þai had bene wed a while, sho pursayvid þat he wold nowder sayn hym nor com into þe kurk to here no dyvyne *serves*. And þe neghurs trowid at he  
 16 was not cristen; and sho went & tolde hym. And he said þai lyed, and sho said þat sho wold not trow hym bod if he wolde go *with* hur vnto þe kurk on þe morid. And þan he saw þat he myght no langer kepe it cownceit, and told hur all how þat  
 20 it had happend hym. And sho made mekust sorow, and went vnto Saynt Pasyll & tolde hym. And he askid hur husbond if he wold reverte agayn to Criste; and he sayde þat he wold full fayn, bot he myght nott; "for I am sworid vnto þe devill and hafe  
 24 denyed Criste, & hafe written my dede þeroff & delyverd it vnto þe devill." And þan þis Basilus told hym þat God was mercifull, & if he wold shrife hym of his syn & do his penans perfor, þat God wold forgiff hym. And he take hym and blissid hym *with* þe  
 28 cros, & put hym in a howse be his one in grete penance xlti dayes. And in þe mene while þer was harde grete crying of fendis þat apperid vnto hym, bod ilk day þis Basilus come vnto hym and comfurthed hym. And efter þis he take hym befor all his clergie  
 32 & þe pepul, & had hym vnto þe kurk. And þe devill come þat all men might se, & wold hafe taken hym fro hym, and þis yong man cried & said; "holie fadur! helpe me!" And þan þe devill said at all myght here; "Basyll, þou duse me wrong; for I come

<sup>1</sup> MS. *repeats, writing, here.*<sup>2</sup> MS. *maydyn.*

not to hym, bod he come to me, & forsuke Criste, & was sword vnto me. And þer-of I hafe his writyng in my hand<sup>1</sup>. And Saynt Basill & his<sup>2</sup> clergie sett þaim dowið & made þer prayer for hym, & sodanlie þis chartyr fell dowið, & þis holie mañ tuke it vp in his<sup>4</sup> hand & opynd it & shewid it vnto þis yong mañ, & askid hym if he kend itt. And he said; “ya, sur, for I wrote it my selfe.” And he burnyd it & had hym vnto þe kurk, & delyvurd hym vnto his wife, & bad hym be a gude mañ; & so he was evur after. 8

*Amantem carnaliter expedit elongare. Infra, Clementis in principio.*

*Amor carnalis eciam magnorum adiutorium requirit.*

*Infra vbi Agitur de arte magica, ij.* 12

*Amor carnalis eciam propinquis non parcit. Infra de contricione, iij et vj.*

*Amor carnalis Cristianos Iudeis coniungi facit. Infra de contricione, iiij.* 16

*Amor carnalis hominem quandoque periculo exponit. Supra de Amicicia, viij.*

## LXV.

### Andree Apostoli.

We rede in<sup>3</sup> ‘*Libris Lombardorum,*’ how som tyme þer was ane<sup>20</sup> olde mañ of lxxx<sup>4</sup> yere olde. Ande on a tyme he sayde vnto Saynt Andrew þe apostill, þat all þe tyme of his life he had vsid evur lichorie. And Saynt Andrew prayed vnto God for hym þat he myght be delyverd þeroff; & so he was a while<sup>5</sup>, bod onone<sup>24</sup> he turnyd agayn vnto þe syn as he was wunte to do. Not-with-standyng he bare opoñ hym a euange[ll] wretten. So on a tyme he come vnto þe bordelhouse to fulfyll his luste, and onone a common wommañ mett with hym, & said vnto hym in þis maner<sup>28</sup> of wise; “O! þou olde man! go þi ways! go þi ways! for þou

<sup>1</sup> MS. *repeats*, þerof.

<sup>2</sup> After his, maydyn, *erased*.

<sup>3</sup> Harl. MS. *ex lege Lombardicis.*  
For ‘*Legenda Lombardica.*’

<sup>4</sup> After of, xl, *erased*.

<sup>5</sup> MS. has also, onone he fell perto,  
at the foot of the page.

arte þe Angel of God. And perfor tuche me noght, ffor I se vppon  
 þe many mervaylis." And það þis olde mañ, beyng astonyd  
 gretelie with þis comon womman language, remembred how þat  
 4 he had vppon hym þe evangeñ. & það he went agayn vnto  
 Saynt And[r]ew & tolde hym all, & prayed hym to pray for hym.  
 And það Saynt Andrew wepid for hym & sayd; "I sail [no]  
 meate eate vnto tyme I know if our Lord will hafe mercie of þe or  
 8 noght." And so he lay in [h]i[s] prayers & fastid v dayes.  
 & það þer come vnto Saynt And[r]ew a voyce þat sayd; O! þou  
 Andr[ew]! our Lord hase grauntid þe att þis alde mañ sal be savid.  
 Bod as þou with fastyng hase made þe lene, Right so muste hym  
 12 chastes his flessch with fastyng if he sal be savid." And so he did,  
 & fastid sex dayes brede & watir, & efterward sex monethis; &  
 afterward he was a gude mañ, & decesid in gude life. And það  
 þer come a voyce vnto Saynt Andrew & said; "Be þi holie prayer<sup>1</sup>,  
 16 Nicholas þat I had loste hafe I getten agayn."

## LXVI.

## Andree Apostoli.

We rede on [a] tyme how a yong mañ said vnto Saynt Andrew in  
 privatie; "My moder on a tyme boght me passand fayr, & desyrid  
 20 me to hafe att do with hur. And when sho saw þat on no wise I  
 wolde consent vnto hur, sho went vnto þe iudgies of þe law &  
 accusid me to paim þat I had done it with hur. And perfor I<sup>2</sup> pray  
 þe" he said; "to pray for me, at I be nott wrongoslie putt to dead<sup>3</sup>.  
 24 Not-withstandyng me had levur suffer to take my deade wronguslie,  
 það<sup>4</sup> for to hafe corrupte my<sup>5</sup> moder." So on a day þis yong mañ  
 was broght vnto þe bar befor a iudge, and Saynt Andrew felowid  
 hym thedir; and þe moder stude furthe & accusid hur son fellie,  
 28 saying þat he wold hafe lyeñ by hur. And þis yong [man] stude  
 still & spak no wurde. Than Saynt Andrew spak vnto þe moder  
 & sayde; "O! þou crowelleste of women! be þi fals<sup>6</sup> luste, þow  
 wolde distroy þine awñ son." And það þis moder sayd vnto

<sup>1</sup> MS. pray.<sup>2</sup> MS. he.<sup>3</sup> MS. *repents*, wrongoslie.<sup>4</sup> MS. þat.<sup>5</sup> After my, br. *erased*.<sup>6</sup> After fals, þ. *erased*.

þe iudge; "Sur, when my son wold hafe done þis dede with me, & I had avoydid hym, það he went vnto þis mañ." And það þe iudge wex wrothe, & commandid þis yong mañ to be put in a lyn sekke, enoyntyð with pykke & tar, & so to be casteñ in 4 a depe watir; and he commawndid att Saynt Andrew sulde be put in prison. And þis done, Saynt Andrew knelið dowñ & made his prayers, & sodanlie þer fell a grete thondre & ane erd-quake, & smate dowñ eucrilk a mañ vnto þe erth. And þis wommañ 8 was burnyð to dede with a thondre-bolte, & fell dowñ to assñ. And það Saynt Andrew made his prayer agayñ, & all sesid; and þus þe iudge & all þat wer aboute wer tornyð vnto þe f[aith].

## LXVII.

## Andree Apostoli.

12

We rede how on a tyme þe deuñ apperid vnto a certayñ bisshopp<sup>1</sup> þat had grete devocioñ vnto Saynt Andrew, in form & lyknes of a fayr maydeñ, & said vnto hym on þis maner of wise; "Sur, I wulde be shreved at you & at no noder." & 16 þis bisshopp grauntid, not-withstondyng it was agayns his wiff. And það sho sett hur dowñ & said; "Sur, I am yong & passand fayr, as ye may se; and I am a kyngis doghter, and my fader wolde hafe marid me vnto a wurthi prince, and I am fled away & 20 wold not hafe hym, becauce I had avowed my virginite vnto almighti God. And becauce I harde tell of your halines, þerfor I am commed vnto you for refute." Thañ þis bisshopp had grete mervayle of hur fayrnes & hur gudelic language, & sayd vnto hur; 24 "Doghter, I latt þe witt for þi gude entent, þat what at evur I hafe sail be pine; and I pray þe þis day for to dyne with me." And það sho ansswerd hym agayñ & said; "Nay, holie fadur, desire it nott, nor pray me not þerto, þat no suspecte rise betwix 28 vs þat myght hurte þi gude name and þi fame." And þis bisshopp ansswerd hur agayñ & sayd; "We sail not be be our one, & þerfor þer sail no suspicioñ ryse of vs." So þis bisshopp went to meate, and þis wommañ was sett enence hym in a chayre. And all 32 þe meat-while þis bisshopp beheld hur, & had grete mervayfl of

<sup>1</sup> MS. *repeats*, vnto a bisshopp.

hur fayrnes ; & sho *purceyvid* þis, & encreſid<sup>r</sup> hur fayrenes ay more  
 & more, vnto ſo mekle at þis biſſhopp<sup>r</sup> was woun did<sup>r</sup> gretlie in his  
 harte *with fleſſhlie luſte*, vnto ſo mekle þat he thoght to aſke hur  
 4 if ſho wolde latt hynd ly by hur. And þa<sup>n</sup>d ſodanlie þer come  
 vnto þe yate a pylgram, & knokkid<sup>r</sup> & aſkid meate for Godd<sup>i</sup>s ſake.  
 Thau<sup>d</sup> þis womma<sup>n</sup> deſyred<sup>r</sup> þe byſſhopp<sup>r</sup> þat he ſulde haſe no  
 meate vnto at he had<sup>r</sup> eſſoyned<sup>r</sup> iij queſtions þat ſho ſuld<sup>r</sup> aſk hynd.  
 8 And þe furſte queſtion<sup>d</sup> was þis, What was þe gretteſt mervayle &  
 fayreſt þing þat euer God made in leſte rowme ? And a meſſanger  
 come vnto þe pylgram & aſkid hynd it ; and þe pylgram anſſwerd<sup>r</sup>  
 agaynd & ſayd<sup>r</sup>, þat it was þe dyuerſitye & fayrnes of a mans vyſage ;  
 12 “ ffor & all me<sup>n</sup>, ” he ſaid<sup>r</sup>, “ war ſamen, þat was fro þe byggyng<sup>d</sup>g of  
 þe werld<sup>r</sup> vnto þe endyng, yit ij ſulde nott be fo<sup>n</sup>d to-gedur þat war  
 lyke in viſage in all maner of thyng ; & all þe wittes of a ma<sup>n</sup>  
 is ſett in þat litle rownd.” So þis meſſanger come in & told<sup>r</sup> þe  
 16 biſſhopp<sup>r</sup>, & he & all me<sup>n</sup> ſayd<sup>r</sup> þe pylgram had anſſwerd<sup>r</sup> we<sup>l</sup>l.  
 And þa<sup>n</sup>d ſho ſent hynd a noder queſtion<sup>d</sup>, and þat was þis ;  
 “ Whether was hyer heve<sup>n</sup> or erthe ? And he anſſwerd agaynd &  
 ſayde<sup>2</sup> þat erth was hyer þa<sup>n</sup>d hevynd, “ quia in celo empirio ibi  
 20 eſt corpus Chriſti, quod eſt ſuper omnes celos.” And when<sup>d</sup>  
 þe meſſanger come *with* þis, ſho ſaid<sup>r</sup> þatt ſho ſulde ſende hynd  
 a war queſtion<sup>d</sup> þa<sup>n</sup>d owther off þe tother was, and þat was þis ;  
 How far ſpace it was betwix hevynd & erth ? And þa<sup>n</sup>d he anſſwerd<sup>r</sup>  
 24 agaynd & ſaid<sup>r</sup> ; “ He þat ſent þe vnto me knowis þat bettyr þan I  
 doo, ffor I fell neuer fro hevynd to erthe, & he fell fro hevynd vnto  
 he<sup>l</sup>l þat is vnder þe erth, & þerfor he mett itt ; ffor þat yomma<sup>n</sup> at  
 bad þe ſpyr me þies queſtions is þe devu<sup>l</sup>l, þat putt lynd in lyknes  
 28 of a womma<sup>n</sup>.” And when<sup>d</sup> þe meſſanger harde þis, he had grete  
 wunder, and went in & befor<sup>r</sup> all me<sup>n</sup>, & told all as he bad hynd.  
 And all att was aboute had grete mervayle, and ſodanlie þe devu<sup>l</sup>l  
 vanyſſhid<sup>r</sup> away *with* a grete thonder & a levenyng ; and þe biſſhopp<sup>r</sup>  
 32 & all þe felowſchip<sup>r</sup> ſaynyd<sup>r</sup> þaim, & onone it ceſid<sup>r</sup>. Thau<sup>d</sup> he garte  
 ſend furth<sup>3</sup> to ſeke þis pylgram, & þer cuthe no ma<sup>n</sup> fynd<sup>r</sup> hynd.

<sup>1</sup> Lat. MSS. ubi terra eſt altior  
 celo ? Ille autem reſpondit ; “ In  
 celo empirico, ubi corpus Chriſti.”

<sup>2</sup> After ſayde, & he ſaid<sup>r</sup>, *crased*.

<sup>3</sup> After furth, þis, *crased*.



Than þis bisshopp̃ come vnto hynd selfe, & had grete sorow for þe temptaciōn þat he was fallen in, & shrafe hynd þeroff & tuke his penans þerfor̃. And afterward he had knowlege be revelaciōn, þat þis pylgram̃ was Saynt Andrew. And fro thyne furth, evur 4 after whils he liffid, he had more devociōn vnto Saynt Andrew þan he had befor̃.

## LXVIII.

*Angelus. Angelis fetent peccata hominum.*

We rede in ‘*Vitis Patrum*’ how, on a tyme, ane angeſt in a mans 8 lyknes come & went with ane hermett a grete way. So þaim happend com̃ be a caryon þat had liggen dead many day, & it stynkid̃ it̃; and þis hermett helde his nece, at he sulde nott fele savur þerof. And þis aungeſt askid̃ hynd whi he helde his nece, 12 and he ansswerd̃ hynd agaynd & said; “Pecaue I may not fele þis savur.” And þai went on furth, & onone þai mett a fayr yong man cled in gay clothyng, þat had a fayr garland on his head, þat rade opoñ a gay hors in a sadle all of gold & sylver. And when 16 þai wer a gude way fro hynd, þis angeſt in a mans liknes stoppyd his nease-thrillis. And when þis hermett saw, he had grete mervall þerof, & said vnto hynd; “whi stoppis þou þi nece so, & stoppid̃ þaim noxt right now?” And he ansswerd̃ agaynd & said; 20 “yone yong man þat is so prowde & full of syn, stynkis mõr vglie in þe sight of God & all his aungeſt, þan done all þe carion of þis werld in syght or felyng of crysten men.” *et c.*

*Angelus accusat peccatores. Infra de fideiussor[c]. ij. 24*

## LXVIII a.

*Angelus actus nostros dinumerat.*

As we rede of ane hermett þat had a cell far fro þe watir. *et c.*  
Vt infra de laborare, ij.

## LXIX.

*Angelus a morte corporali liberat.*

28

Cesarius tellis how þer was a damysell in a chylde liknes þat went in felowshup w[ith] a thefe be þe way, & wiste noxt what he

was. & þis thefe gaff hur to bere a paghald<sup>r</sup> of gere þat he had stoln. So it happend at þe men<sup>d</sup> att aght þis gude folowid<sup>r</sup> after þis thefe. & onone as he hard<sup>r</sup> noyse of rynyng of þaim, & he gatt  
 4 away, & lete þis damysel<sup>l</sup> alone with þis stoln gude. And þis childe was takyn<sup>d</sup> with þis thifte & demyd to be hanged; & when<sup>d</sup> sho cuthe gett no skosacion<sup>d</sup> to helpe hur with, bod at sho trewid<sup>r</sup> verelise<sup>d</sup> to dye, sho shrafe hur vnto þe preste & tolde hynd<sup>d</sup> all þe  
 8 proces. So þai went & soght þis thefe in þe wud & fand<sup>e</sup> hynd<sup>d</sup>, & take hynd<sup>d</sup>; and when<sup>d</sup> he was taken<sup>d</sup> he<sup>1</sup> alegid for hynd<sup>d</sup> selfe, & said<sup>r</sup> þat þis paghald<sup>r</sup> was not of his, & þerfor he said<sup>r</sup> þat þai at þe stoln gude was fun<sup>d</sup> with sulde suffre þe penance. And  
 12 þus he alegid<sup>r</sup> þat þe childe sulde be dede & not he. So be cownceill of þe preste, þer was broght furth a hote yrn<sup>d</sup> to prufe þe treuth with; and þis damysel<sup>l</sup> tuchid<sup>r</sup> þis hote yrn<sup>d</sup> & hur hand<sup>r</sup> was nothyng byrnyd<sup>r</sup>. And when<sup>d</sup> þe thiefe tuchid<sup>r</sup> itt, his hand<sup>r</sup> was  
 16 grevuslie burnyd<sup>r</sup>, and so þe thiefe was hanged<sup>r</sup> & þe mayden delyverd<sup>r</sup>. So þe kynsme<sup>n</sup> of þis thieff<sup>l</sup> wex wrothe with þis, and take down<sup>d</sup> þis thieff<sup>l</sup>, & hanged<sup>r</sup> vp<sup>r</sup> þis damysel<sup>l</sup>. And onone þer come ane aunget<sup>r</sup> & helde hur vp<sup>r</sup>, so at sho felid no grevans bod a  
 20 grete swettnes, & hard a passand swete melodie, in þe whilk it was tolde hur þat a sister saulo of hurs, þat hight Agnes, was had vnto hevynd<sup>d</sup> and at sho suld at ij [yere] ende after folow hur. And þer sho hang ij dayes; & þa<sup>n</sup>d hirdmen<sup>d</sup> trowid at sho had<sup>r</sup> bene dead<sup>r</sup>, &  
 24 cut down<sup>d</sup> þe rape & went sho sulde hafe fallen<sup>d</sup> down<sup>d</sup>; bod scho was sustenyd<sup>r</sup> with ane angel<sup>l</sup> & lattyd<sup>d</sup> down<sup>d</sup> be little & litle, vnto sho stude evy<sup>d</sup> opon<sup>d</sup> þe erth<sup>e</sup>. And þa<sup>n</sup>d þe aunget<sup>r</sup> sayd vnto hur; “Now erte þou fre; Go whethur þou wilt.” And sho said<sup>r</sup> sho  
 28 purposid<sup>r</sup> go vnto þe cetie of Veron<sup>d</sup> 2; & onone with-in a stownde sho was sett nere þe cetie of Veron<sup>d</sup> 2, & þa<sup>n</sup>d þe aunget<sup>r</sup> told<sup>r</sup> hur þat sho was with-in iij myle of þis cetie. And þis happend att þe cetie of Auguste, & þat is vij day iorney fro Veron<sup>d</sup> 2.

32 *Anima purgatur in loco quo peccauit. Infra de pena. Anima punitur cum persona cum qua peccauit. Infra de penitentia et Purgatorio.*

<sup>1</sup> MS. 1e

<sup>2</sup> For Verona.

*Anime aliquando ab amicis iuvantur.* Infra de apostata, iij.

*Anima punitur secundum qualitatem peccati.* Infra de purgatorio.

*Animosus debet esse miles in bello.* Infra de milite, vj.

## LXX.

## Annunciacio Dominica.

The feste of þe annunciaciō of our ladie aght to be had in 8 grete reuerens, & to be wurshippid with grete deuociō; and opoñ þat day aght þe Ave Maria oite to be said, as we rede of a knyght þat was a passand rychē mañ, notwithstanding he went & made hyñ a monke in þe Ceustos ordur. And þus aft he cuthe 12 no lettre oñ þe buke, yit for his hy burthe<sup>1</sup> he was taken in & putt emang monkis. And a maister was delyverd vnto hyñ to lern hyñ oñ þe buke; and he cuthe lern hyñ no thyng bod pies ij wordys, Ave Maria. And þat he was evur harpand oñ, to so 16 mekif þat whider as euer he went, or what thyng soñd evur he did, he was evur sayand Ave Maria. So at þe laste hyñ happynd to dye, & was berid with other monkis; and þer sprang oute of his grate a fayr lelie, and oñ evur-ilk a lese þeroff was wreten, Ave 20 Maria, with golde lettres. And þe monkis rañ þerto & grufe doun in his grate to pai<sup>2</sup> fande þe rute of þe lelie, & pai fand how it sprang furth of his mouthe. And be þat pai vnderstode þat he said þase ij wurdis, Ave Maria, with grete deuociō. And þerfor 24 our ladie wold lat þaim hafe knowlege.

## LXXI.

*Ave Maria dictum deuote liberat hominem de potestate diaboli.*

We rede how soñd tyme þer was a knyght þat was a thief, and 28 vsid forto rob meñ be þe way. So oñ a tyme þer come be þe way a mañ of religiō, and onone he was taken with þis knyghtis meñ,

<sup>1</sup> MS. *here repeats*, yit.<sup>2</sup> MS. *pe*.

pat was thevis. And when þai had taken hym he prayeð þaim  
 specialle to haue hym to þer maister; and when he come afor þe  
 knyght he prayeð þe knyght þat he wold latt hym se all his men;  
 4 and he grauntid, & garte feeche all his men. And when þat all  
 was befor hym, þis holie mañ of religion askid þis knyght if þer  
 was all, and þai said, "ya"; and he sayd it was not sa. So þai  
 lukid aboute þaim, & one of þaim sayd þat þe chamberlayn was  
 8 wantand. And þe knyght sent for hym & he come, bod yit it was  
 with ill will. And when he saw þis holie mañ of religion, he  
 starte bakk & glorið with his eeñ as he had bene wude, & wulde  
 com no ner for noght at no mañ cuthe do. Thaì þis holie mañ  
 12 said vnto hym; "I adiure þe in þe name of God at þou tell me  
 what þou erte, and wharefor þou come hedur." And þaì he  
 ansswerd agayn & sayd; "Allas! now moste me nedis tell what  
 I am! I am," he said, "a fend, & I made me like a mañ, & I haue  
 16 wunte with þis knyght þis xiiij yere, & alway ligen in wayte if  
 I cuthe wache what day he sayd not, 'Aue Maria'; ffor what day  
 he had faylid þeroff, I sulde haue strangled hym; and what day as he  
 said þat Ave, I had nevir power on hym, nor not mot haue. And  
 20 all þe tyme þat I haue bene with hym he faylid nevir a day, bod  
 he said it a tyme of þe day." And when þe knyght hard þis, he  
 was hugelie astonyd & had grete mervayle, & fell down on his  
 kneis befor þis holie mañ, & askid hym forgifnes, & was shrevyn, &  
 24 tuke penance and amendid his life. And þis holie mañ commandid  
 þis fend at he sulde go his ways, and nevir astur presume to dis-  
 sese any creatur þat had deuociõ vnto our ladie, Saynt Marie. *et c.*

*Antiphonam Regina celi Angeli cantauerunt.*

28

*Infra de Maria. x.*

LXXII.

*Antonij Abbatis.*

We rede in 'Vitis Patrum,' how on a tyme as Saynt Antoñ lay  
 in a den in wildernes, a grete multitude of fendis come vnto hym  
 32 and rafe hym, & toylid hym, to so mekle he was nerehand dead.

And his brether went & soght hym, & fand hym nere dede; & pai wepud & made grete sorow, and fechid hym home. So on a nyght when he was amendid, & aft his brethir was oslepe, he garte bere hym agayn vnto þe sayd ded: and as he lay þer, & many wowndis 4 vpon hym, he lukid evur when þir fendis suld com agayn. Than pai come in likes of wilde bestis, & with þer hornys & þer tethe pai rafe his flesh, & wowndid hym hugelic. Than sodanlic þer apperid a mervaylus light, & þies fendis fled; & sodanlic Saynt S Antoyn was hele of all his wowndis. So att þe laste he vnderstode þat þer was almighty God Hym selfe; & þan he said; “A! gude Jesu! whar was þou? whar was þou? whi was þou not with me in þe begynnyng, at þou mot hafe helpid me, and helid my 12 wowndis?” And our Lord ansswerid hym agayn & said; “Antoyn, I was here, bod I abade to se þi bateil; and becauce now at þou hase manlelie ouercommen þine enmys, I sail make þi name to be knowen þurgh all þis werld, and þe for to be wurshuppid.” 16

*Antonius recreatur cum fratribus. Supra de Abbate.*

*Apparicio. Apparet quandoque deus. Infra de leproso.*

*Apparet quandoque beata virgo. Infra de beata*

*Maria. et alibi<sup>1</sup> in pluribus locis.*

20

*Apparent quandoque angeli. Supra de angelo.*

*Apparent demones. Infra de Maria. viij.*

*Apparent mortui. Infra de morte, fere totum, et de suffragijs.*

24

*Appetitus est reprimendus. Supra de abstinencia, X et V.*

### LXXIII.

*Apostasia. Apostate religionis quandoque corporaliter puniuntur.*

28

We rede how þer was offerd vnto Damyanus, in an abbay þat Saynt Gregur byggid with-in þe wallis of þe ectie of Rome, a childe be his fader & his moder; and when he come vnto mans age, he

<sup>1</sup> MS. et in alij pluribus locis.



forsuth forsuke pis Abbay, & went into þe werlde, & take hynd  
 a wyfe. So afterward hynd happend for to fall seke, and he garte  
 here hynd vnto pis abbay, & þer he lay; & on a tyme, sodanlie,  
 4 befor his wyfe & all þat was aboute, he begaun to cry faste, & said  
 þat Saynt Andrew & Saynt Gregur had bett hynd grevuslie; and  
 when he had lighynd a while, he said at þai had dongen hynd becauce  
 he went oute of þe abbay & take hynd a wyfe. And a while after  
 8 he sayd þai bett hynd agaynd becauce he skornyd pure meid, &  
 wulde giff þaim noght; “& now,” he said, “þai bete me becauce  
 I take wronguslie vi d’ of a man & wulde not giff hynd þaim agaynd;  
 & now I hafe for ilk peny a lassh” and within ane howr or ij after,  
 12 he rase oute of his bed, & did on hynd a hayr & a scapularie þat  
 lay by hynd, and ran vnto þe kurk, and said þat, be þe grace  
 of God, he was delyverd of all þis betyng. & he garte make his bed  
 in þe same kurk, & garte a monke go vnto mes; and evynd ouone,  
 16 as þe gospel was red, he endid his life. And þe monkis had his  
 bodie to wassh it, & þai fand vppon his bodie wowndis & yedders  
 of þe betyng þat he said he was bett with þase halie Saynttis for þe  
 trispas at he had done. *et c<sup>o</sup>.*

## LXXIV.

20 *Apostata red[i]ens ad religionem patienter debet  
 ferre quaecumque penitenciam.*

We rede in ‘*Vitis Patrum*,’ how þat þer was ij sadurs þat war  
 tempid with þe spiritt of fornicacioun, & þai went into þe werld  
 24 & take þaim wyfis. So on a tyme þe tone of þaim said vnto  
 þe toder; “whatt hafe we woid in þis our vnelennes, seid we  
 consayfe þat euerlastand paynd moid folow itt, & we hafe forsaked  
 þe life of angels? And þerfor latt us turn agaynd, & be as we wer  
 28 in wilde[r]ness.” And þai went agaynd vnto þer cellis, and was  
 reclusis a full yere, and had nothyng bod a porcioun of bread  
 & watir evurilk day. And when þe yere was done, þe tone of  
 þaim had a pale face, & þe toder a fayr face; & his brethir askid  
 32 hynd whi his face was so pale, & he ansswerd agaynd and said;  
 “I hafe a pale face for I had mynd of þe paynys of hefl, whilk þat

I monð hafe bod if I did penance for my synð." And þe toder said his face was so fayr for he thoght of þe gudeness of allmightti God, & had a grete comfurth & a ioy þat he was delyverð oute of þe paynys of hell; & þerfor he said, he had grete comfurth whend he 4 purseyvidð þat he was delyverð of so grete a peress, & það put agayn in so grete wurthines. And whend þer brethir hard þis, þai vnderstode att þai wer of evyð penance. *et c<sup>s</sup>.*

*Apostate reuertentes frequenter deuocius se habent. s*  
*Infra de penitencia, ij<sup>o</sup>.*

## LXXV.

*Apostate aliquando eciam mali peiores efficiuntur.*

Cesarius tellis how þer was sonð tyme a yong man þat made [*hym*] of a monk of Ceustos ordur, and þuff<sup>1</sup> all he was gretelie movid be 12 a bisshop at was his Cussynd to com oute of þe place, yit neuer þeles he wolde nott, bod abade still & was professid, & efterward made a preste. So afterward be temptaciõ of þe devull, he gatt oute of his place & went vnto a grete company of thevis; & he. þat 16 was gude emang his brethir, was þer þe warste of all. So on a tyme, at þe sege of a Castell, hynd happend to be hurte with ane arow, & was bowid to dye. And meñ abowte cowncelld hynd to shryfe hynd, and he ausswerd & sayd; "What may shrifte profett me, þat hase 20 done so many grete trispasis?" And þe preste told hynd þat þe mercie of God was more það was all hys synð. And það he began to shryfe hynd, & sett hynd dowid on his kneis befor þe preste; and God sent hynd swilk contriciõ þat euer whend he 24 began to shryfe hynd, he sighed & wepid so sore þat he mott not speke a wurd. So at þe laste he take his spiritt vnto hynd & sayd; "Sur, I hafe synnyd after það þer is gravest in þe see, and I hafe gane oute of myne ordur and felashippið me with thevis & lurdans. 28 & slaynd many a man. And if þai be savid I monð nott, flør I hafe violatt & fylid many mens wyvis, & þer chuldre, & burnyd þer howsis, & done many other infenye illis." And þe preste was bod a fule & said; "*Maior est iniquitas tua quam veniam meraris* : 32

<sup>1</sup> MS. if.

þi synð & þi wikkednes is more það evur þou may gett forgiffnes  
 off." And he ansswerð agaynð & said; "Sur, I am a clark, &  
 I hafe sene þis written, '*Quacumque hora ingemiscerit peccator,*  
 4 *et cetera* : Whatt howr som evur þat a synner forthynkis his synð, &  
 shryvis hynd clene þerof, almighty God will forgiff hynd.' And  
 þerfor I beseke you for Goddis sake to enioyn me som penance for  
 my synð." And það þe preste said; "I wate nevur what penance  
 8 I sulde enioyne þe, for þou arte bod a loste manð." Thand he  
 ansswerð agaynð & said; "Sur, send þou wilt not enioynð me  
 penance, I sañ enioynð my selfe penance; And þerfor I bynd my  
 selfe to be ij M L.<sup>1</sup> yere in purgatorie; & after þat at I may hafe  
 12 forgifnes of my synð of almyghti God." And það he askid þat  
 he myght be howseld, and þis fonn preste wolde not howseld hynd.  
 Thand at þe laste, he prayed hynd write his confession in a scrow,  
 and at he wold giff it vnto þe bisshopp þat was his cussyn; and  
 16 þe preste light hynd þat he suld do so. And það he dyed &  
 his sawle went vnto purgatorie, as he had bon it to do. And  
 þe preste offerð þis eeduff vnto þis bisshopp; and when þe  
 bisshopp redd itt he was passand hevie & wepud, & said þus vnto  
 20 þe preste; "þer was nevur manð þat I luffid so wele whikk, & þerfor  
 I sañ luff hynd deade." And in þat yere he sente þurgh all  
 his bisshoppryke, & garte do message & oders prayers & suffrage  
 of halie kurk for hynd. And at þe yere end he aperid vnto hynd  
 24 with a pale & a lene face, & tolde hynd þat þe his suffrage þat he  
 garte do þat yere for hynd, & did hynd selfe, he was remytt of  
 a M L yere þat he sulde hafe suffred in þe payn of purgatorie;  
 & if he wold do als mekuff for hynd þe nexte yere, he said he sulde  
 28 be clene delyverd þeroff for evur. And þis bisshopp garte do  
 for hynd þe secund yere as he did þe furste. And when þis was  
 done, as þe bisshopp was syngand a mes for hynd, he apperid vnto  
 hynd in a white cowle, & with a passand fayr face, & sayd;  
 32 "Almyghti God reward þe at þou hase done for me; for þe þi  
 besynes I am delyverd in þies ij yere of þe paynys of ij M L yere in  
 purgatorie. And þerfor I thanke the, for now I go vnto paridice  
 vnto evurlastand blis." *et c<sup>o</sup>.*

<sup>1</sup> M L. omitted, and added above the line.

Apostate habentes firmum propositum redeundi si sic moriantur saluat eos, et reddit eis habitum monachalem. Infra de voluntate que pro facto reputatur. 4

Apostata a fide aliquando a deo eciam corporaliter punitur. Infra de benedicta.

## LXXVI.

Apostolus. Apostolorum memoria et deuocio est utilis. 8

Cesarius tellis how som tyme in þe cetie of Colayn þer was so grete a fyre, þat a grete parte of þe cetie was brente. So þer was a certayn womman in þe cetie, þat wasshid & amendid for hur hyre all þe clothis þat belonged vnto þe kurk of þe apostels. And sho had a howse all of wud, harde be þe kurk, and when þe wykkid fyre was in howsis nere-hand hur, hur doghter began to bere oute hir howsshold; & hur moder bad hur lefe, & wolde nott latt hur, bod garte hur bere in all agayn. And sho lokkid þe dure faste, & wente in-to þe kurk, & had grete faythe in þe apostels, & sett hur downe afor þaim & prayed in þis maner of wise; "O! ye holic apostels! & euer I did you any trew or gude serves, kepe my howse & my gudis þat is þerin." Lo! þis was a merualos fayth of a womman! And þan þe fyre þat burnyd, still owr-hippid þis lawnderer howse, so þat nowder it nor hur gudis þat was þer-in was byrnyd, þuf all þai wer in myddeste þe fyre; & þus hur howse was sauid þurgh fayth, & belefe þat sho had vnto þe apostels. et c<sup>o</sup>. 24

## LXXVII.

Aqua quasi solida stetit non fluens.

Saynt Gregorie tellis, how at þe Cetie of Terenence<sup>1</sup>, þe flude þat is callid Artose bolnyd up so, þat it come vnto þe kurk of Saynt Zenon þe martyr; and yit, þuf all þe duris wer oppyn, it come not

<sup>1</sup> Latin MSS., apud Verenensem urbem, = Verona.

in; and it sparrið vp þe kurk-duris & þe wyndows, as it had bene turnyð into a thyng þat had bene faste as þe stone wall, vnto so mekull þat mekle peple þat was in þe kurk wā sparrið in *with*  
 4 þe watir, & myghte not wynd oute. And yitt whē þai come vnto þe kurk-dure, þai might take þaim water & drynk þerof. And þus, þurgh þe gude prayers of þis holie martir, þe watir was many day as a wall vnto þaim, & myght nott entir in-to þat holie place.  
*8 et c<sup>o</sup>.*

## LXXVIII.

## Archidiaconus ad episcopatum aspirans perpetravit homicidium.

We rede in 'Libro de Dono Timoris,' how som tyme þer was  
 12 in Ducheland ane archdekynd þat desirid gretelie to be a bisshopp,  
 & contynfetið heȝ-fē þe bisshoppis deade; & he garte lay a grete stane abownd þe yate at þe bisshopp vñd to go in att þe kurk att;  
 and þer was owȝ þe yate ane ymage of our ladie. And oñ a tyme,  
 16 as þe bisshopp went befoȝ aȝ his felashipp, & sett hym downd to wurshup þis ymage oñ his kneis, þis stane was put downd, & smate oute his hernys. And onole aȝre, þis archedekynd was made bisshopp, & made a grete feste at his stallyng. So at þis fleste  
 20 þer was a grete prince þat seruid hym, & sodanlie he was ravisschið into a vision, & þer he saw our ladie *with* a grete multitude of aungels & Sayntis, kerand þe bisshopp head at þe harnys was strekynd oute off, and present it vnto Almiztti God, sayand oñ  
 24 þis maner of wise; "dere Son! yit þis my servand hede bledis; & yit his succidur þe homyeide, at garte sla hym, loyes of his dignytie at he hase after hym." And þaū our Lord askid hur whome he sulde send vnto hym. And sho said; "Lo! yonder  
 28 is his server." And þaū our Lorde commandid hym in paynd of dethe, þat he sulde *with*-oute contynnance tell þe bisshopp aȝ þat evur he had bothe hard & sene. And þaū he come vnto hym selfe & wepuð, & went in & told opynlie vnto þe bisshopp,  
 32 befoȝ aȝ at þer was, aȝ þat he had bothe hard & sene. And whē þis bisshopp had hard hym oppynlie befoȝ aȝ men, he wex wude & swelte. *et c<sup>o</sup>.*



Archiepiscopus a demonibus<sup>1</sup> portatur. Infra de demone.

Arma religiosorum sunt vestes eorum. Infra de Religione.

Arma monachi possunt tempore et loco ex causa<sup>2</sup> . . .  
Infra de bello.

Arnulphi Metensis. Infra de Remissione.

Arsenij senatoris et heremite. Infra de odore et de s peccato, de solitudine et vigilia. et c<sup>3</sup>.

## LXXIX.

### Aspectus debet esse compositus.

Tullius tellis how pat Pericles<sup>3</sup> & Sophocles war made dukis at Athenys. And oñ a tyme, wheñ pai went to speke to-gedur in<sup>12</sup> a cowncellhows of suche thyngis as was necessarie vnto þe etie, þer happend a fayr yong mañ to go be a wyndow at þai sett enence. And þis Sophocles spak vnto Pericles<sup>4</sup> & sayd; “Se! yonder gois a fayr yong mañ!” And he ansswerd hyñ agayñ & said; “Sur,<sup>16</sup> it semys a mañ of cowncell, not alonelie to kepe still his handis & his tong, bod also for to kepe his ceñ contynent from añ maner of ydill sightis in tyme þat he is at conceñ.”

## LXXX.

### Assenech historia.

20

As we rede in þe furste yere of þe vij plentyfull yeris þat was in Egipte, Kyng Pharaο sent Joseph to gad̃r samer cornys þat he cuthe gett in þe bowndis of Cleopilas, of whilk region Pytaphar<sup>5</sup> þe preste was prince. & he was a wise mañ & grete of cowncell<sup>24</sup> with Pharaο; and he had a doghter þat hight Assenech, and sho

<sup>1</sup> MS. demonijs. Latin MSS. have, de demonibus deportatur.

<sup>2</sup> MS. leaves a space here. Harl. MS. Arma monachi possunt tempore et loco. Infra de bello. Arund.

MS. Arma monachi possunt tempore et loco ex causa. Infra de bello.

<sup>3</sup> MS. pericles.

<sup>4</sup> MS. perich.

<sup>5</sup> MS. Pyekaphar.

was a passand fayr mayden emang all oþer; & with þat sho was  
 passand statelie & prowde, & thocht skorē be evur-ilk commōd  
 mañ. And sho was kepid so at no mañ saw hur. And þer was  
 4 ioynyd uppon þis Putyphar howse a towr, at was grete & hy, & in  
 þe top þerof was a cenacle, þat had in it x chawmers; of þe whilk  
 þe furst was grete & fayr, & dight with-in with precious stonys;  
 and in þat was þe goddis of Egipte, of golde & of syluer, at þis  
 8 Assenech did saeryfice vnto. & evur-ilk day sho offerd vnto þaim.  
 And þe secund chawmer lay hur clothyng in, & hur gold & hur  
 syluer & hur precious stonys; and in þe iij chawmer war all þe  
 gudis of þe lande, & þer was hur buttrie; and in þe toder war vij  
 12 maydyns þat servid þis Assenech, with whame spak nowder childe  
 nor mañ; and in Assenech chawmer was þer iij wyndows, ane  
 at þe suth, a noder at þe este, & þe iij at þe weste: & at þe northe  
 was hur bed, onownyd with gold & syluer, precious stonys, & gay  
 16 clothis of purpur & sylk at sho slepid in, & þer sat neuer mañ on  
 þat bed. And aboute þis towre was þer ane entre with a hy wall,  
 with-in þe whilk þer was fayre treis & frutefull of dyvers kyndis;  
 & þer was a fayr spryng & a well. And þis Assenech was a mekull  
 20 large wommañ as Sarra was, & als wise as Rebecca, & als fayr as  
 Rachel. So þis Joseph sent vnto þis Putyphar & lete hym witt at  
 he wald com vnto hys place & se itt; & he was faynd þerof, & lete  
 his doghter hafe knowlege, & said he wolde marie hur vnto hym.  
 24 And sho was wrothe þer-with, & said scho wold be giffen vnto no  
 mañ at was in thraldon as Joseph was, bod rather vnto a kyngis  
 son. So as þai war spekanð samen, one come & tolde þaim at  
 Joseph come. And þis Assenech fled in-to hur cenacle, vp into þe  
 28 topp of þe towre. And Joseph come rydand in Pharaos carte, þat  
 was all of gold, & iij white hors drew it, & þai had brydyls all of  
 gold; & Joseph was cled in a white cote & in purpur & purpur wovynd  
 with golde, & a crowne of precious gold opon his head, & aboute it  
 32 was xij precious stonys, & he had in his hand a golden wand of þe  
 kynges, & a branch of oliff full off fatt frute. And þis Putyphar &  
 his wife come & mett hym, and wurschippid hym, and Joseph  
 went in-to þis entrie, & þai sparrid þe duris after hym. & at  
 36 þe laste he was war of Assenech oute at a wyndow, and sho saw

hynd. And þaȳ sho was gretelie troubled with wurd at sho had hard on hynd, and þaȳ sho said; "Beholde! þe son is comend fro hevynd to shyne vpon vs in his cōws; and I wiste not," sho said, "at Joseph was þe son off Godd. What maȳ myght hafe so 4 grete fayrnes, & what wommans wanibe myght here so grete a light?" And þaȳ Joseph went vnto Putiphar hōws, & þai wasshid his fete. And þaȳ Joseph asked what womman þat was þat he saw in þe cenacle oute at þe wyndow, & þai tolde hynd. & he was aferd 8 þat sho was heve vnto hynd, as sho was vnto other þat sent vnto hur messangers with grete giftys; & euer sho keste þaim agaynd att þaim with grete<sup>1</sup> skornd & dedyne. And þaȳ said Putiphar; "Sur, my doghter is a mayden, & hatis euer-ilk naid, for sho saw 12 neuer maȳ bod me & the at sho saw þis day. And if þou wilt, sho saȳ com & speke with the." And þaȳ Joseph thought þat & sho hatid euer-ilk a maȳ, sho sulde not be vibehuable vnto hynd. And þaȳ he said vnto hur fadur; "and your doghter be a mayden, 16 I luff hur as my sustre." And hur moder went & fechid hur dōw & broght hur befor hynd, and hur fadur bad hur hals hur bruther, þat hatid all womē as sho did all men. And sho halsid hynd & sayde; "Ave benedictē a deo excelso! hayle þou blissid, comend 20 fro Almyghti God!" and þaȳ he said agaynd; "Benedicat te deus qui viuificat omnes; God blis þe þat whikkens all creaturs." And Putiphar bad his doghter kys Joseph; and sho wolde hafe done so, & he lett hur with his hand & said; "It semys nōt a maȳ þat 24 wurschuppis Almyghti God to kys a wommaȳ þat wurshuppis mawmettis þat er dese & dōw." And whē sho hard hynd say so, sho was passand heve & wepid. And Joseph was sorowfult for hur, & laid his hand on hur heade & blissid hur. And þaȳ sho 28 was merie & partid with hynd & went vnto hur bed. And what for ioy & what for drede, sho fell seke, & did penans for þase fals goddis at sho had wurshuppid, and forsuke þaim. And whē Joseph had etyȳ, he take his lefe & went his way, & said he sulde 32 com agaynd þat day viij dayes. And whē he was gone, þis Assenech did cȳ blak clothyng in token of hevyenes & sparrid hur dure, & keste dōw all hur ydōls, & keste hur supper vnto

<sup>1</sup> After grete, giftis, erased.

lundis, & putt assē opoñ hur head, & laide hur dowñ on þe payment  
& wepid bitterlic vij dayes. And oñ þe viij day come Joseph  
& tuke hur vnto wyfe & wed hur. *et c.*

4 *Asinus portat usurarium ad patibulum. Infra de sepultura.*

*Asinus custoditur a leone. Infra de Leone.*

*Asinus legatus tribus perit. Infra de legato.*

### LXXXI.

8 *Avaricia. Auarus quanto plus congregat, tanto deus aliquando ei occasionaliter subtrahit.*

We rede in ‘*Vitis Patrum*’ how þat som tyme þer was a gar-  
thener, & all þat evur he gatt off his labur, he gaff it in almos, so  
12 þat vnnethis he kepide vnto hym selfe to fynde hym mete & clothe.  
So afterward he intysyng of þe deuyl, he leste his almos-giffyng,  
& gaderde samen a grete some of money þat he myght liue with  
in his age. So afterward þer happende a surans for to fall in hys  
16 lymbe, þat his fute rotyde off. And he spendide all his money in  
lecheecraft, & was neuer þe better; and att þe laste, he counceill of  
a gude leche, he garte cutt it off. And opoñ þe same nyght at it  
was cutt off, as he lay in his bed sorowand & mornand, þer apperide  
20 vnto hym ane angel & said: “Whar is now þe moey att þou  
gaderde samen to liue with in þine elde? What may þat now helpe  
the att þou had hope in?” And he answerde agayn & said, “I hafe  
synnyde, & I wil now no moe do soe.” And þis aungele tuchide  
24 his fute, & it was restoride agayn. And þe leche come to hym  
agayn oñ þe morow, & fand his fute hale, & hym gravand as he was  
wunt to do in þe felde. Lo! Surs, þus he was restoride for his  
gude dede, þuff all he leste it, and þerfor ye may see at God wil  
28 hafe no gude dede vnrewardide.

### LXXXII.

*Avaricia a temporali promociōe impedit.*

Saynt Gregor tellis how one þat hight Constancius, at was cussyde  
vnto Boniface, oñ a tyme sellide his hors for xij d of gold, & he

putt paim in his kiste; & in þe mene while he<sup>1</sup> went his way. So  
 oñ a tyme pure meñ come vnto þis pope Bonyface, & askid<sup>r</sup> hym  
 almos passand<sup>r</sup> faste; & he was in þe kurk & had nothyng to giff  
 paim. So he trustid<sup>r</sup> gretelie in his cussyñ, at he had gude, & went 4  
 vnto his kiste & braķ it, & tuke oute pies xij golde penys & gaff  
 paim vnto pure folke. So þis Constancius come agayñ & fand<sup>r</sup>  
 his kyste brekeñ, & with a grete rumoñ & a cry he come vnto the  
 pope, & bad hym giff hym his xij d<sup>r</sup> agayñ. & with his crying 8  
 þis pope wente into the kurk & was gretlie sterid<sup>r</sup>; & evyñ stand-  
 and<sup>r</sup> he liftid<sup>r</sup> upp<sup>r</sup> his handis vnto allmyghti God, & made his  
 prayer. & sodandlie he grapid<sup>r</sup> in his bosom & fand<sup>r</sup> xij d<sup>r</sup> of gold,  
 & he keste paim in þis wude preste skyrte, & said<sup>r</sup>; “Behold! now 12  
 þou hase þe xij d<sup>r</sup> of gold<sup>r</sup> at þou askid<sup>r</sup> me; Bod þou sañ vnderstand,  
 þat after my decese þou sañ neuer be pope nor bysshop<sup>r</sup> of þis  
 kurk, as þou trowis to be; and all becauce off þi covatusnes, at  
 þou wilt giff God no þing of þat at he sendis the.” 16

## LXXXIII.

*Avaricia est quandoque causa amissionis temporalium,  
 et vnius avaricia toti vni congregacioni nocet.*

Cesarius tellis how þat a monk som tyme of Ceustus ordur, þat  
 was Celerer, was tempid<sup>r</sup> with covatice. So oñ a tyme in bar- 20  
 ganyng he begyld<sup>r</sup> a pure wedow. So it happend<sup>r</sup> þat same yere  
 our Lord sent such<sup>r</sup> weddur þat stroyed<sup>r</sup> all þe vynys þat langed  
 vnto þe abbay, so at þer wyne had nowder colour nor savor. And  
 þe abbott, seyng þis, trowed<sup>r</sup> þat it come for somwhatt at God was 24  
 displesid<sup>r</sup> with paim fore. And he went vnto a holie mayden þat  
 hight Acelina, & besoght hur mekely at sho wold<sup>r</sup> aske in hur  
 prayers of almyghti God, at sho mot know be reuelacioñ what was  
 þe cauce here-off; and so sho did<sup>r</sup>. & it was ansswerd<sup>r</sup> hur be 28  
 allmyghti God, þat it was for þe fraude & þe gyle þat þis celerer  
 did vnto þis pure wedow. And yit it was said<sup>r</sup> moñ vnto paim  
 be almyghti God in þis wise; “Yit I sañ tuche hym with a  
 plage.” & so it happen[d] þat a knyght þat wonnyd beside paim 32

<sup>1</sup> *After he, dyed, erased.*



in þatt yere, sodanlie of iſt wiſt, opoñ a night sett fyre in þer lathis,  
 & burnyð up aſt þer warn-store at þai had of corn. And það þe  
 plage ceſið, & þe monke ſhrafē hyñ elenelie of aſt hys ſynnys,  
 4 & come vnto amendment.

## LXXXIV.

*Auaricia retrahit ab elemosinis faciendis.*

Jacobus tellis how at þer was a womman, & hur husband gaff  
 hur keys & kepyng of aſt at evur þai had. And sho was so sparand,  
 8 at sho wolde giff nothyng for Goddis sake vnto pure folke, nor  
 vnto þaim at mysterd. So at þe laſte hur happend to dye, & hur  
 neghburs cowncellid hur husband to dele ſom almos to pure folke  
 for hur ſaule. And he anſswerd agayñ & ſayde; “ Whils ſcho liſtid  
 12 hur ſelfe, sho wolde nothyng dele nowder for hur ſelfe, nor for me;  
 & perfor I wiſt now nothyng dele for hur.”

*Auaricia etiam a debita oblatione in missa retrahit.*

*Infra de oblatione in offertorio.*

16 *Auaricia hospitalitatem impedit. infra de hospitali-*  
*tate.*

*Auarus moriens a pecunia non potest separari. Infra*<sup>1</sup>  
*de Vsurario.*

20 *Aue Maria non potest demon audire, sed fugit.*  
*Infra, demon.*

*Aue Maria liberat a potestate Demonis. Supra de*  
*annunciacione.*

## LXXXV.

24 *Auditus. Audire sermonem impedit demon.*

Jacobus de Vetrico tellis, how som tyme þer was a religious  
 man, and as he was sayand a *sermon* in a kurk oñ a tyme, he saw  
 þe devull in þe kurk. & þer he adiurid hyñ, & chargid hyñ  
 28 oñ Goddis behalfe, þat he ſulde teſt hyñ his name, & what he was.  
 And þis Deuyt anſswerd & ſaid; “ I am a fend, & I am callid

<sup>1</sup> MS. *Supra.*

Claudens Aurem, Ere sparrer. And I hafe other iij felows, and ane is callid Claudens Cor, a noder, Claudens Os, & þe thrid, Claudens Bursam. The furst sparis a mans harte, þat he may not hafe contricioñ for his syñ. The second sparis his mouthe, 4 þat he sañ not shryfe hyñ, & þe thrid sparis his purs, þat he sañ make no satisfaccioñ nor dele none almos-dede, at his syñ may be forgyffyn hyñ. And I my selfe sparis a mans eris, þat he sañ nott here noo gude *prechyng*, þat sulde cauce hyñ to forsake 8 his syñ."

## LXXXVI.

*Audientes verbum dei deus audiet, Et nolentes  
audire non audiet.*

Jacobus de Vetriaco tellis, how som tyme þer was a husband-mañ 12 þat wald nott here of almyghti God. So oñ a tyme hyñ happend to dye, and whend he was boiñ vnto þe kurk, & þe prestis & þe clerkis was besy aboute hys dirige-doyng, in syngyng & redyng aboute his bodie, þe crucifix, at stude vp in þe rude-lofte, lowsyl 16 his handis fra þe rude, & stoppid his eris þat he sulde nott here pain. And all þat was in þe kurk, whend þai saw þis, had grete mervayle þeroff. And þañ þe preste said vnto þe pepul; "Know ye whatkyñ a tokyn þis is? ye know verelie, þat he this at lies 20 here had neuer wil in all his life to here þe wurd of Godd, nor at no mañ sulde speke off Hyñ. And þerfor he is now in þe power of þe devul; and þerfor þe crucifix now stoppis his eris, þat he here nott þe prayers þat we syng & say for hyñ." And so 24 þai all leste þer prayers & wolde pray no more for hyñ; & þañ the crucifix putt vp his armys as þai war befor. *et cº.*

*Audire missam est multum vtile. Infra de  
Incepcone.*

28

## LXXXVII.

*Augurium aliquando est verum.*

We rede in 'Historia Ecclesiastica' how oñ a tyme Herodes Agrippa come vnto Rome. & þer he was passand famyliari with

one þat hight Gayus, þat was þe Emperour cussynd. So on a day, as Herod was in a chariott with þis Gayus, Herod lifte vp his handis vnto hevynd & said; “Wold God at I mott se yone alde  
 4 mañ deade, þat is Emperour, & at þou war lorde of all þis werld.” And when he had hard þis Herod say so, he went vnto Tyberius, þat was Emperour, & tolde hym. And he wex passand wrothe þerwith, & garte putt Herod in prison þerfor. So on a day as þai  
 8 satt in prison, he & his felous, þai war war of ane owle sytt in þe bewis of a tre. & þai one of þaim, þat was wiseste of þaim all, said vnto Herod; “dowte þe noȝt, for þou moñ sone be delyverd, & be so gretelie enhawnsid & þai þat er þi frendis sal be þine  
 12 enmys; & in þis prosperitie þou sañt dye.” So with-in a little while after, þis Tyberius dyed; and þis Gayus was chosynd Emperour. And he tuke vp þis Herod oute of prison & gretelie enhawnecid hym, & made hym þe chefe kyng in all Iurie.

## LXXXVIII.

16 *Augurrium. Sicut supra.*

Josephus tellis þat when Herod come vnto Cesarie & all þe men of þe contre come vnto hym, he had on clothyng of clothe of golde & syluer. So on a day he satt in þe mote-hall, & þe son þe mys  
 20 shane opon his clothyng. & þai þat saw hym thought at þe was ij sonnys, one at schane on hym, & a noder at shane oute of hym; & so þai tuke a grete ferdnes for hym, to so mekull at þai said on þis maner of wise; “hedertoward we dred yone mañ bod as a mañ,  
 24 bod fro hync-furth we sañt wurshupp hym abownd þe natur of mañ”; vnto so mekull þat, þurgh þe adulacion of þe pepyl, he supposid hym selfe more for to be a god þan a mañ. So on a day as he satt vnder-nethe a tre, he was war of ane owle syttand in þe  
 28 tre abownd his head; and þerby he wiste þat he sulde sone dy, & said; “Lo! surs, I, þat am your lord, moñ now dy.” For he knew þe þe sight of þis owle, þat he sulde dy with-in v dayes after. And onone he was smytynd with seknes, and v dayes wormes  
 32 knew hym so in his bowels þat at þe laste he <sup>1</sup> expired & dyed.

<sup>1</sup> MS. de.

## LXXXIX.

## Augustinus.

We rede how on a tyme *per* was a man þat had a grete deuocion vnto Saynt Austyn. & on a tyme he come vnto a monk þat kepide Saynt Austyn shryne, & gaff hym a grete dele of money, & besoght 4 hym to giff hym a fyngre of Saynt Augustyn. And þis monke [*tuke*] a noder dead mans fyngre & wapped it in a sylken clothe, & gaff hym it & tolde hym þat it was Saynt Austyn fyngre. And he tuke it *with* grete reuerens, & alway wurschippide it als deuotelie as 8 he cuthe, & wolde putt it to his mouthe, his eyne & vnto his breste. So almighty God, seying þe faith of þis man, als wele mercifullie as *mervaluslie*, gaff vnto þis man a fyngre of Saynt Austyn. And he went home *perwith* in-to his contreth; & *per* it did grete meracles, 12 vnto so mekull at þe fame *perof* come vnto þe monasterie *per* Saynt Austyn was shrynyde. And þe Abbott examyned þis monke *perof*, & he said at it was bod a dede mans fyngre at he gaff hym, & not Saynt Austyns. And þe Abbott & his brethir oppynde his fertir & 16 lukide, & fand þat a fyngre of his was away. & when þe abbott knew þe treuth, he putt þis monke oute of his offes, & punysshid hym grevuslie for þat at he had done.

## XC.

## Augustinus.

20

When Saynt Austyn lifide, vppone a tyme as he satt redand on a buke, he was war of a fend berand a grete buke in hys armys. And Saynt Austyn <sup>1</sup> adiuride hym, & chargide hym on Goddis behalfe at he sulde tell hym whatt was wrettyde in þat buke. & he said 24 *per* was wrettyde mens syns. & Saynt Austyn chargide þat [*fend*], & *per* war wretten any of his syns, þat he sulde latt hym se þaim, at he myght rede þaim. & he shewide hym þe buke, & he cuthe fynde nothyng *per* wretten of hym selfe, bod at a tyme he had 28 forgetten to say his evynsong. & he commaundide þis fend þat he suld abide *per* still vnto he come agayn. & he went into þe kurk, & devoutelie sayde his complyde & divers other gude orysons &

<sup>1</sup> Austyn, omitted and added above the line.

prayers, & það he come agayn & chargid þis fende to latt hynd  
 se þat place agayn in þe buke. And þis fend turnyd þis buke  
 ouer & ouer & soght it, bod he cuth not fynde nothyng bod a voyde  
 4 place. And það he was wrothe, & said vnto Saynt Austyn; "þou  
 hase fowlie deseyvid me. Me forthynkis now at evur I shewid the  
 my buke, for þe þe vertue of þi prayer þou hase done away þi syn." And  
 with þis he wanysschid away & was confusid.

## XCI.

8 *Ad-huc de Sancto Augustino.*

We rede how on a tyme þer was a womman þat mysterd  
 cowncefl, & sho come vnto Saynt Austyn & fande hynd at his  
 studie. And sho come vnto hynd & salusid hynd, & he wold nowder  
 12 luke on hir nor ansswer hur. And sho stude stiff & vmthoght hur,  
 & trowid þat for his balynes he wold not behold a wommans face.  
 And sho come ner hynd and told hynd hur erand, and he wolde not  
 anssweir hur nor als mekle as ans move hynd. And when sho saw  
 16 þis, sho went away fro hynd with grete sorow & hevynes. And on  
 þe morid after, when he had said his mes & þe same womman was  
 þer-att, after þe sacryng-tyme sho was ravisschid in hur spyritt, and  
 sho thoght þat sho was afor þe iugement of almighty God; and  
 20 þer, as sho thoght, sho saw Saynt Austyn, faste disputand of þe ioy  
 of þe holic Trinytie. & as hur thoght, þer was a voyse at said  
 vnto hur; "when at þou come vnto Saynt Austyn, on þis maner  
 of wyse he was disputand of þe ioy of þe holic Trinytie; and þat  
 24 he thynkys on wele enogh. Bod go now vnto hynd boldlie, & þou  
 shaff fynd hynd meke enogh, and he saff giff þe gude cowncefl." &  
 sho did so; & he harde hur with gude wilf & gaff hur his beste  
 cowncefl.

## XCII.

28 *Ad-huc de Sancto Augustino.*

Som tyme þer was a man þat was ravisschid in his spyritt, & he  
 saw many Saynttis in grete ioy; & emangis all oþer hynd thoght  
 þat he cuthe not se Saynt Austyn. And he spyrrid one of þe



Saynttis whar Saynt Austyn was, and he ansswerd agayn & sayd;  
 "Saynt Austyn is in a hy place: þer he is disputand of þe ioy of  
 þe holie Trinytie. Thus meñ may se þat he is a holie Saynt."

## XCIII.

Avis. Avium Vanitas siue ludus grauiter punitur. 4

Petrus Clunacensis<sup>1</sup> tellis how som tyme þer was a knyght þat  
 was in purgatorie, whilk þat was a gude mañ & luffid wele for to  
 herber pure folk; bod whils he lifid he had a grete delectaciõ to  
 layke with fewlis; and when he was purgid in purgatorie of all his  
 oþer synnys, þat for þis syn þer come evur vnto hyñ a thyng like a  
 burde, & gretelie turment hyñ. et c<sup>o</sup>.

## XCIV.

Avis oratio est exaudita aliquando.

Cesarius tellis how som tyme þer was a burd þat was lernyd<sup>12</sup>  
 to speke. So on a tyme sho flow away in þe feldis, & þe Goshalk  
 sewid after hur & wold hafe kyllid hur. And when sho saw hyñ  
 com, as sho was lernyd at home, sho began to cry, & sayd; "*Sancte*  
*Thoma ! adiuua me ! A ! Saynt Thomas, helpe me !*" And onone þis<sup>16</sup>  
 goshalk fell down dead, and þis burd esskapid & had none harm.  
 Lo ! surs, what vertue it is to call on Saynt Thomas, martir of  
 Cantyrbery, in any tribulaciõ !

## XCV.

Baptismus in forma debita debet celebrari. 20

The Cronycles tellis how som tyme þer was a bisshopp of Arryans<sup>2</sup>,  
 and on a tyme he baptisid a mañ þat hight Barba. And he said  
 in þis maner of wise; "*Baptizo te, Parba, in nomine patris per*  
*filium, in spiritu sancto per filium et spiritum sanctum,*" to þe<sup>24</sup>  
 purpos þat he wold shew whilk of þaim was leste. And sodanlie  
 þe watir was away, and he þat sulde hafe bene crystend rañ vnto  
 þe kirk, & was cristend þer.

<sup>1</sup> MS. Climacensis.

<sup>2</sup> Harl. MS. episcopus arrianus.

## XCVI.

*Ballinus non debet poni in officio pauper vel auarus.*

Valerius<sup>1</sup>. We rede how þat when þer was a varyans emang þe senaturs of Rome, whethir of ij meñ at was ordand þerto sulde  
 4 be sent for a speciall erand vnto þer captan, So þai vnthoght þaim at þai wold aske cownceß att Supercipius<sup>2</sup> Affricanus, at was a lernyd mañ & dwelte emang þaim. And so þai dyd, & þai all abade of his ansswer. And when he saw þies ij meñ, of whilk þe  
 8 tone sulde be sent furth þis message, he consydurd at þe tone of þaim was pure & covatus, & þe toder ryche & sparand & bod a chynche, [&] he sayd vnto þe senaturs in þis maner of wyse; "Me plesis not at nowder of þies suble be sent þis mes-age; ffor þe tane  
 12 of þaim hase noght, and no maner of þing is enogh vnto þe toder; & perfor such meñ sulde be no baillays, nor go no messagies."

## XCVII.

*Balliuorum frequens mutacio non est utilis.*

We rede how on a tyme Tyberius Cesar askid Josephus whi he  
 16 wold not change ofte his Baillays & his servandis, [&] he ansswerd agayn & sayd þat he wold spare þe peple; ffor baillays & servandis þat er long in offes hase ans enogh, & wilf not all way be gaderhand vnto þer selfe; & euer þai þat er putt in of new er gredye, & gaders  
 20 samen vnto perselfe all þat evur þai may. "And þis," he said, "I can shew you be exsample of a mañ þat was wowndid & lay in þe way. And a grete multitude of fleis come vnto his wownd & satt þer-on & bate hynd; & he was so sore þat he myght nott  
 24 remew þaim away. So þer come a mañ & fand hynd & had compassiõ on hynd, and onone he drafe away þies fleis & killid þaim at satt vppon his wownd. And þañ þe wowndid mañ said vnto hynd on þis maner of wise; 'Thow hase done me ane ifl turn, ffor  
 28 þe fleis at þou hase slayd & dongen away war now fillid with my blude, & perfor evur þe langer þai wold hafe bytten me þe les. Bod þe fleis þat wilf com vnto my wownd of new, wilf bite me war

<sup>1</sup> MS. We rede how þat Valerius, when, &c.

<sup>2</sup> For Scipio.

& þai wold hafe done; & perfor me had levur at þai had byddin styfl, [*þan*] þatt other þat er hongry suld com & pryk me war þan þai did.' " *et c<sup>o</sup>.*

## XCVIII.

Balliuus hic iniuste iudicans alibi iudicabitur. 4

We rede in 'Libro de Dono Timoris,' how þat<sup>1</sup> on a tyme a philosophur, when he saw a thief led to be hanged with a baillay, this philosophur said; "Lo! þe gretter thief ledis þe les thief to hangyng." And so it happens oft sithes now-of-dayes; ffor com- 8 monlie þe lytle pieff is hanged, Bod his resettyr & his mayntynnuer is savid. *et c<sup>o</sup>.*

## XCIX.

Balliui frequenter munera recipiunt sed non faciunt 12  
quod promittunt.

Som tyme þer was a ballay of a grete lordshup, þat made a feste grete and costios vnto þe weddyng of a son of his. So þer was a tenand in þe lordshup, þat had a grete cauce þer in þe cowrte to 16 be determyned befor þe Steward. And agayn þis baillay son sulde be wed, he come vnto þe baillay & said; "Sur, I pray you stand for me befor þe steward in þe courte, at I may hafe ryght, & I sal giff you a fatt cow to your son weddyng." & he tuke þe cow 20 & sayd þat he suld. So þis mans aduersarie harde tell here-off, and he come vnto þis baillay wyfe & gaff hur a fatt ox, & besoght hur at sho wold labur vnto hur husband þat he wold ausswer for hym agayns<sup>2</sup>, his aduersarie in þe courte. And sho tuke þe cow 24 & laburd vnto hur husband, & he promysid hur at he suld fulfiff hur entent. So bothe þe parties come into þe courte afor þe Steward, & put furth þer cawsis, & þe baillay stude still & spak not a wurd for nowdur of þaim, vnto so mekyll at he þat gaff þe ox 28 was like to be eastyð. And þe man þat gaff hym þe ox said vnto þe baillay; "Sur, whi spekis nott þe ox?" and þe baillay

<sup>1</sup> Ms. þan.

ansswerd hynd agayn & sayd; "ffor suthe! þe ox may nott speke,  
ffor þe cow is so fayr & so gude þat sho wilf nott latt hynd speke."

4 Hec fabula valet ad quoscumque iudices, et quod  
munera peruertunt iudicium, et quod mulieres  
sepius optinent magis quam viri.

## C.

## Basilus.

We rede how som tyme þer was a holic hermett, þat saw þis  
8 Basilus on a tyme walk in his pontificall abbett; & he boght  
dedeynd, & had a dispyte þeratt, & demyd in hynd þat he had a  
delectacioñ & a pride in þis clothyng. So sodanly þer come  
a voyce vnto þis hermett, & sayd on þis wise; "Thow hase more  
12 delectacioñ in grapyng of þi catt tayle, þan Basilus hase in his gay  
pontificall clothyng." et c<sup>o</sup>.

Basilus Iuuenem a diabolo eripuit. Supra de amore.  
Basilus mortem Iuliani apostate procurauit. Infra  
16 de vindicta.

## CI.

Basilus oracione sua mortem suam prolongari fecit.

We rede þat when Saynt Basyll was seke & drew nere vnto his  
deadward, he commandid to gar feche vnto hynd on þat hight  
20 Joseph, þat was a Iew, whome þat he had sene be reuelacioñ at  
sulde be a crysten man. And þis Joseph was passand connyng  
in grapyng of þer vaynys at war seke, and he come vnto hynd  
& felid his<sup>1</sup> vaynys. And Saynt Basill askid hynd how hynd thoght  
24 of hynd<sup>2</sup>, & he ansswerd agayn & sayd: "Sur, þou sail dye or þe  
soñ sett." And þan Saynt Basill sayd: "what & I dye nott or  
to-morow?" And þis Jew said: "Sur, þat may not be; for þou erte  
bod a dede man; for vnnethis wilf þi life & þi saule byde samen  
28 ane howr." Thair Saynt Basill sayd vnto hynd; "what wilf þou

<sup>1</sup> After his, fel, *crased*.

<sup>2</sup> MS. *repeats, from &, to sayd*.

say & I liff vnto to-morw at vj of þe clok !” And þan þis Jew  
 ansswerd agayn & said; “and þou liff, I wote wele þat I morw  
 dye.” And þan þe Saynt ansswerd hym agayn & said; “fforsuth  
 þou sais suth, for þou sail dye fro syn and liff vnto Cryste.” And 4  
 þe Jew ansswerd hym agayn & sayd; “I wote what þou says, and  
 if þou liff so sail I do.” Than þis holie man made his prayer vnto  
 almyghti God at his life mott be eked, at þat man mott be saved.  
 So þis Jew went his wayes & come agayn on þe morw, and fand þis 8  
 holie man liffand. And he fell down on his kneis and wurshuppide  
 crystemmens Godd. And þan þis holie man, yitt als if as he  
 myght, rase up & went vnto þe kurk, & baptisid hym his awn  
 handis. And wher he had done, he went home agayn & layed hym 12  
 down; and abowte none of þe same day he passyd vnto almighty God.

## CII.

*Basilius veniam pro peccatis mulieri impetrauit.*

We rede how þer was a womman þat wrate all hur synys in  
 a byll; and emangis all oper sho wrate a grete syn at sho had 16  
 done, & þis byll sho delyverd vnto Saynt Basyll & prayed hym to  
 pray for hur þat hur synys myght be forgiffen hur. And he sett  
 hym down on his kneis & made his prayers for hur. And þan he  
 oppynd þis byll, & þis womman with hym, and all hur synys war 20  
 away, out-take þis grete syn. And þan sho prayed hym, þat as he  
 with his prayers had gotten hur forgifnes of all hur oder synys, at  
 he wold so pray for hur att sho mott be forgiffen of þat syn. And  
 he bad hur go away from hym, & sayde he was a synner & mysterd 24  
 forgyfnes of his syn als wele as sho did. And sho wolde nott away,  
 bod abade still criand on hym to pray for hyr<sup>1</sup>. And he bad hur  
 go vnto Saynt Effrem, & he myght grawnt hur at sho askid. And  
 wher sho come att Saynt Effrem & told hym, he sent hur agayn 28  
 vnto Saynt Basyll & bad hur go fast, at he wer nott dead or sho  
 come. And wher sho come, men was berand hym vnto his grafe.  
 And þan sho began to cry & said; “all-myghti God deme betwix  
 þe & me; for wher þou might hafe prayed for me, þou sent me 32

<sup>1</sup> MS. hym.



vnto a noder." And sho keste þis bill vpp[on] his bere, & with-in a while sho tuke it agayn & opynd it, and fandē aȝ hir syð clene done away oute þeroff.

4 Bede presbiteri. Infra de predicacione. I.

### CIII.

*Bellum.* Bellare non expedit sine magna causa.

We rede how þat Cesar Augustus, þat was moste noble in batayle, euer denyed to take bateȝ on hand bod if it war moȝ for  
8 hope of avayntage þan<sup>1</sup> drede of harm. For he saide þat in were a little profett myght nott make amendis vnto þe grete harm þat commys of feghtyng; "ffor," as he said, "& a man fysshid with a huke aȝ of gold & gatt a little fyssh, & at þe laste his huke war  
12 brokeȝ away, þe takyng of þat fyssh myght not make amendis vnto þe los þat he had of his goldeȝ huke."

### CIV.

*Bellantes debent esse cauti et experti.*

Justinus tellis how þat kyng Alexander chose not to go with  
16 hyȝ in his weris yong meȝ, nor þaim þat was in þe<sup>2</sup> flowȝ of þer youthe[d]<sup>3</sup>, bode alde knyght[is] þat war wise, & had vsyd batels & cuthe gyff gude cownceȝ, at had bene in weris with his fadur. And suche meȝ he trustid for gude knyghtis & made þaim maisters  
20 of his chyvalrie. And he sayde þat in batayȝ a man sulde nott pink of cowardnes nor of fleyng away, bod rather of havyng victorye, and at a man suld giff no truste vnto his fete, bod vnto his wapyȝ þat was in his hand.

### CV.

24 *Bella procurat Diabolus frequenter.*

We rede how on a tyme whē þe grete Emperour Henrie at a grete cetie held his whisson-tyde, a little befor mes, whē pai sett burdis in þe haȝ, þer began a grete fray, so þat grete blude  
28 was shed betwix þe chamberlayns of þe archbysshopp & þe Abbott

<sup>1</sup> MS. þat.

<sup>2</sup> MS. þer.

<sup>3</sup> MS. youther.

of Suldeñ; and all for ather of þaim wold' hafe sett þer lordis sete next þe Emperour sete. For þe Abbott of Suldañ fyndyñ vnto þe emperour when hyñ mysters, LX Ml of harnessid' meñ. And heñfor he had a privalège of old tyme grawntid', þat he sulde att 4 grete festys sytt nexte þe Emperour oñ his right hand. So þe partis onone war stillid' & þe mes begoñ. And when þai war att þe laste end of þe sequens, & had songeñ þis vers; "hunc diem gloriosum fecisti"; onone all þat was in þe kurk hard'a voyce say 8 þus; "hunc diem bellicosum Ego feci." And in confusion of þe fend', þe Emperour garte begyñ þe sequens agayñ with grete deuocion; & all þe meate at was ordand' for hyñ & his meneya, he garte dele it furth-with vnto pure meñ for Goddis sake. *et c<sup>o</sup>.* 12

Bellare possunt religiosi cum armis<sup>1</sup> in spe diuini auxilij, defendendo ius summum. Infra de Religioso.

Bellare nesciunt homines concordēs. Infra de Con- 16 cordia.

Bellant eciam aliquando post mortem inimici. [<sup>2</sup> Infra de Odio.]

## CVI.

Beneficia impensa eciam bruta animalia recognoscunt. 20

Damianus tellis how soñd tyme merchandis of Venys wer opoñ þe se, & gretlie vexid' with stormys, so at þai wyste neuer whar þai war. So att þe laste þai fand' ane Ile in þe see, & þer þai landid' & tuke þaim ffressch water & wud, & such as þaim nedid'. And 24 þai cuthe fynd no creatur þer bod wilde bestis. So at þe laste, as a meneya of þaim went vp in a cragg to gett þaim wud', þai fand' how þat a dragon had taken a lyoñ & wold' hafe devowrid' hyñ & draweñ hyñ into his den; and þai fell oñ þis dragon with 28 þer wapens & kyl'd hyñ, & delyverd' þe lyoñ & lete hyñ go. And evur-ilk day als lang as þai lay þer, þis lyoñ was nott vukynd', & he broght þaim owder a swyne or a schepe new slayñ, a little

<sup>1</sup> Latin MSS., sine armis.<sup>2</sup> Reference from Lat. MSS.

befor none of þe day, evyñ in þe skyñ as he had taken itt. Lo!  
how frendlie ane vnresonable beste rewardid þaim þat did hyñ  
gude & savyd his lyfe. *et c<sup>o</sup>.*

## CVII.

## 4 Beneficia conferenda sunt Dignis.

Seneca tellis þat he þat hase benefice in giffyng sulde do as þai  
do at playes at þe bañ; for & a mañ caste a bañ fro hyñ to  
a noder, & he to hyñ agayñ, No doute, of patten froñ þe tone of  
8 þaim it will fall vnto þe erth. Bod a gude player will vmwhile  
caste þe bañ ferrer & vmwhile nerrer, at he at is a gude player  
may play with hyñ. Right so sulde it be betwix hyñ þat giffis  
þe benefis & hyñ þat takis it, for he þat giffis it suld se þat he  
12 þatt he gaff it to war able for to take it, & kepe it fro þe erthe;  
þat is to mene, þat he cuthe reule it to þe plesur of God.

Beneficia acquisita male malum exitum habent. *Infra*  
*De Blasfemia.*

16 Beneficia multa eciam prestat deus<sup>1</sup> inuitis. *Infra*  
*Inuitus.*

## CVIII.

Benedictio. Benedicendus est cibus *et* potus  
*antequam* sumatur.

20 We rede how þat *per* was sonñ tyme a holie maydeñ in a monas-  
terie of virgyns. And oñ a day as sho went into hur garthyñ, sho  
saw ane herbe þat is callid letes, and sho desyrid to eate *per*oñ  
gretelie; & sho tuke *per*oñ & blissid it nott & ete *per*-oñ, for sho  
24 forgatt at bliss it. And onone sho was taken with a fend & fell  
dowñ; and *per* come vnto hur a holie mañ þat hyght Equirius,  
& *purseyvid* þat a fend was in hur, & commandid hyñ to go oute  
of hur. And þañ þis fend cryed & said; "Allas! whatt hase  
28 I done? I satt opon þe letes, & sho come & tuke me vñ & bate  
me." & vnethis for all þis holie mans commandment, wald he go  
oute of hur. *et c<sup>o</sup>.*

<sup>1</sup> MS. *here repeats, eciam.*

## CIX.

## Benedicti Abbatis.

Saynt Gregur tellis how on a tyme opoñ passh̄ day þer was a gude holie preste, & ordand̄ hym̄ bettyr meate in wurshup̄ of þe day. And our Lorde apperid̄ vnto hym̄ & sayd̄; “Thow ordans 4 delicious meattis for þi selfe, & my servand Benett, in such a place, suffres grete hunger.” And onone þis preste rase & tuke meatt with hym̄ & soght hym̄. And at þe laste with grete labur & sekyng he fand̄ hym̄, & sayd̄ vnto hym̄; “Ryse, & lat vs take 8 vs meate & drynke to-gedur, ffor þis day hafe I broght þe meatt, and it is passch̄ day.” And he ansswerd̄ agayn̄ & sayd̄, “I know wele þat þis day is passch̄ day, ffor cauce att þou erte commed̄.” And he had bene so lang oute of mans felaschup̄ þat he had̄ clene 12 forgetteñ what day att passh̄ day was. Thañ þis preste said̄ vnto hym̄; “fforsuthe þis day is þe solempnitie of þe resurreccion̄ of our Lord̄, and þerfor̄ as þis day it acordis nott for þe to lyff in abstinens; ffor I was sent vnto the and bedyñ bryng þe meatt.” 16 And þañ þai bothe thankid̄ almyghti God & sayd̄ þer prayers, & tuke þaim meat to-gedur in wurshup̄ of þe resurreccion̄ of our Lord̄. *et c<sup>o</sup>.*

## CX.

## Benedictus Diabolum expulit a iuvene.

20

We rede how som̄ tyme þer was a monk þat hight Gregorie, and in no wise he myght nott lang abyde att dyvyne serves, nor at his prayers, bod̄ evur whēñ his other brether sayd̄ þer prayers or þer serves, onone he went furth̄ and made hym̄ to do som̄ other labur. 24 So on a tyme his Abbott, Saynt Benett, was war of a lytle blak boy led hym̄ oute be þe shurte of his clothis. So on a day whēñ he went furth̄, & þis lurdan̄ led hym̄ oute, þañ Saynt Benett strake þis yong monk with a wand̄ & bad̄ hym̄ go in agayn̄, 28 & abide in his prayers as his other brethir did̄. & so for ferd̄ of þis strake of Saynt Benett, þis fende at was in a blak boy lyknes durst nevur after com̄ & feeche hym̄ furthe. *et c<sup>o</sup>.*

## CXI.

*Benedictus spiritum elacionis a iuvene expulit.*

Saynt Gregur tellis þat on̄ ane evynyng when̄ þis holie mañ  
 was at his supper, þer stude befor̄ hyñ a yong gentylmañ þat come  
 4 of a hy kynrid̄, & helde þe candyl. So þis yong mañ was prowde,  
 & þoght scorn̄ þat he sulde hold̄ þe candyl, & sayd̄ *with-in* hyñ  
 selfe on̄ þis maner of wyse; “what is he þis at syttis att supper &  
 I holde candyl vnto and duse such serves? what and I þat I sulde  
 8 seryff hyñ þis?” and þañ þis holie mañ sayd̄ vnto hyñ;  
 “Bruther, Cros & mark þi harte! what is þat att þou spekis vnto  
 þi selfe?” and he callid̄ one of his brethir & commandid̄ hyñ to  
 take þe candyl fro hyñ & halde it, & commawndid̄ hyñ to go vnto  
 12 hys chambre & take his reste. & þis yong mañ was so asshamyd̄  
 þat he knew his thoght, þat neuer after he was prowde nor thoght  
 disdeingne to done hyñ serves. *et c<sup>o</sup>.*

## CXII.

*Barnardus.*

16 We rede how on̄ a tyme as Saynt Barnard was prechand̄, and all  
 þat was aboute hyñ lythed hyñ *with* gude deuocion̄, þer entred  
 into his harte suche a temptacion̄ þat, as hyñ thoght, rownyd vnto  
 hyñ & sayde; “Behalde, & se now how wele þou prechis, & how  
 20 gladdie patt þe pepul̄ heris þe, & how wyse and wyttie þou erte  
 callid̄ in þi prechyng!” And þis holie mañ, felyng hyñ selfe  
 styrrid̄ *with* þis temptacion̄, tarid̄ a while in his sermoñ, and or he  
 passyd̄ any forther or made ane ende, he begañ to wax hevy &  
 24 pensie for þis thoght. And onone he was comfurthid̄ þurgh̄ þe  
 helpe of allmyghti God̄. And privalie he ansswerd̄ vnto þis  
 temptacion̄ in þis maner of wise; “þou fals temptacion̄! be the  
 I begañ nott, nor be the I sañ nott end̄.” And þañ he procedid̄  
 28 in his sermoñ & made a gude ende. And onone þis temptacion̄  
 recedid̄ away, and he had it nevr after.



## CXIII.

## Ad-huc de Sancto Barnardo.

We rede oñ a tyme þat as Saynt Barnard rade in þe contrey, hyñ happend to be harbard at a gude husband howse. And when þai had suppid, þis husband sayd vnto hyñ; “Sur, what aylis you 4 at ye forsake þe labur þat is in þis werld & gase vnto religion? for in your prayers ye may hafe als gude a thocht here as þer.” So Saynt Barnard tellid hyñ many cawsis, & at þe laste he thocht he wold ouercom hyñ, & sayd; “Go a little from vs, & say þi pater 8 noster with all þe entente & gude deuocion at þou can, & if þow end it & þinke of no noder þing or þou hase done, I saill giff þe my hors; & behest me be þe faythe of þi bodie, þat & þou thynk of any other þing, at þou sail tell me.” And þis husband was glad & 12 grawntid here-to, trowyng to wyñ þis hors, & went a litle asyde, & baldlie went in hand with his pater noster & sayde it. & when he wa[s] skantlie at þe myddest þerof, a besy thocht smate in his harte, & þat was þis; þat & he wad þe hors, whethur he sulde hafe 16 þe sadle & þe brydill with hyñ or noght. And þis done, with grete contricion he went vnto Saynt Barnard agayñ, and told hyñ what þoght come in his mynde in þis prayer-saying: and þus he had not þe hors. & fro thens furthe, he had nevir presumpcion 20 in his mynde of his prayers-saying with-oute temptacion neuer after.

## CXIV.

## Ad-huc de Sancto Barnardo.

On a tyme as Saynt Barnard come into Normundie, a wommañ 24 come vnto hyñ & tolde hyñ þat þe space of vj yere sho was gretlie tempid with a fend to fall vnto lichorie, euer when sho was in hur bed. And ay it bad hur at sho sulde nott tell Saynt Barnard þeroff. And Saynt Barnard gaff hur his staff, & bad hur þat, when 28 sho went to bed, sho sulde lay itt in hur bedd by hur; and sho did so. & onone he come, bod he myght not com nere þe bedd. And þa he thred hur, & said þat when Saynt Barnard was gone he

sulde venge hynd opon hur. & on þe morid sho went vnto Saynt Barnard & told hynd; & he garte call samen all þe peple vnto þe kurk, and commawndid þat ilk man sulde hafe a candyll byrmand  
 4 in his hand. And with all þase candels he cursid þis fend & entirditid hynd, & <sup>1</sup> commawndid þat he sulde neuer fro thens furth comid att þis womman agaynd. And þus sho was delyverd fro all þis illusion of þe fende.

## CXV.

8 *Blasfemia in deum grauiter punitur.*

Som tyme þer was a man þat had a soid of xv yere age, whilk þat he luffyd passandlic wele, & broght hynd vp tenderlie. And þis childe had in condicion þat when any thyng displesid hynd,  
 12 onone he wolde blasfeme þe name of God. So þe pestelence come & tuke it, so þat it burd dye. & when he had þe spottys þe fadur held hynd vp in his armys; and þis childe saw wykkid spirittis comid vnto hynd-ward & said; "helpe fadur!" And when his fadur  
 16 saw hynd quake for drede, he askid hynd what at he saw; & he ansswerd agaynd & said, þat if meid come vnto hynd & wolde take hynd; & he began to blasfeme almyghti God, & with patt he swelte.

20 *Blasfemus per oracionem eciam post mortem ad penitenciam reuocatur. Infra de Oracione. ij.*

## CXVI.

*Blasfemus visibiliter a deo punitur.*

Damianus tellis how þat in Burgundie þer was a proude clerk &  
 24 a covatus. So hynd happend, be power at was gyffid vnto hynd, to take wranguslie vnto hynd selfe þe kurk of Saynt Maurys. So on a tyme as he hard mes, in þe end of þe gospell he hard þis clauce red; "Qui se humiliat exaltabitur, et qui se exaltat humili-  
 28 abitur." [&] þis wrichid clerk made a skorn þerat & sayd þat it was fals. For he said, & he had mekid hynd unto hys enmys, he had not

<sup>1</sup> MS. gaff a commawndid.

had þe riches & þe prophett of þat kurk. And furth-with a levynnyng like a swerd went in at þe mouthe of hynd þat spak, as he was spekand, & onone it killyd hynd. *et c<sup>o</sup>.*

## CXVII.

*Aliquando blasfemus corporaliter punitur.* 4

Damianus tellis þat at Bolaynd ij frendis at wer gossops satt to-gedur samen at meate at a feste; and þai war servid of a boylid cokk. & þe tone tuke his knyfe & kutt it in sonder in pecis; & he putt þeron peper & musterd. And when he had done, þe soder sayd vnto hynd; “Gossop, þou hase broken þis cokk so þat, & Saynt Petur wolde nevur so, it myght nevur comd samen agaynd.” And the toder ansswerd hynd agaynd & sayd; “Not now, & Saynt Petir, bod also & Criste hynd selfe wold commawnd, þis Cokk sulde 12 nevur ryse.” And onone as he had sayd, þis cokk starte vpp with his fedurs on, & clappid samen hys wengis & krew; & þai mot se clefe in his fedurs att þe liquor at was putt on hynd. & with þe sprencl yng of his wengis, þe peper & þe sauce light vppon bathe 16 thies gosseps, & with þat þai wer strekend with a lepre whilk held þaim vnto þer lyvis end, & made ane end of þaim.

## CXVIII.

*Blasfemus aliquando statim vita privatur.*

Cesarius tellis how on a tyme ij men played at þe dyce, and 20 when þe tane of þaim began to lose, he began to wax wrathe with þe toder & speke grete wurdis, & raue & flite with God for þat he wad nott. And þe toder, when he hard hynd flite with God & speke grete wurdis, flate with hynd agaynd & bad hynd hold 24 his tong; & he wold not, bod evur when he loste, blasfemyd owder God or our Ladie. So as þai satt threband þus, þaim poght þai hard a voyce aboue þaim þat sayd; “I hase suffred hedur-toward iniurie & wrong to be done vnto my selfe, bod I will nor may not 28 suffre no langer þe iniurie & wrong done vnto my moder.” And onone he þis att laste, as he lenyd opon þe tabels, was sodanlic

strekynd *with* a wownd þat all menð myght se, & basid att his mouthe & swelte.

Bos totus vno die ab uno commestus est. Infra de  
4 commestione.

Bubo aliquando est signum eventuum futurorum.  
Supra de augurio.

### CXIX.

#### Bupho. Mirabilis fabula de Buphone.

8 Cesarius tellis how som tyme in þe Dioces of Colaynd, a mañ þat  
hyght Theodoricus hurte a tade, & whēd he had hurte hur sho  
stude vp ayeys hynd on hur hynderfete; & he waxed wrate  
þerwith, & tuke ane yrd & slew hur. Bod, att is mervalus to tell,  
12 sho gatt life agaynd, & in a purpos to venge hur, sho persewid after  
hynd; & ans or twyce euer *with* a spade he smate hur in sonder.  
At þe laste he burnyd hur, & it profettid hym no thyng; to so  
mekuñ þat, for ferde of hur, he durste not slepe in no place apoiñ  
16 þe erthe, vnto so mekuñ þat on nyghtis he garte hyng his bed att  
a hy balke. So on a day hynd happend ryde on huntung & a felow  
*with* hynd, & he sett speñ on ende & tolde hynd all þe cace. Sodalnie  
he lukid behynd hynd, & þis tade was clynmmand in his hors tayle &  
20 walde faynd hafe bene att hynd, and he begañ to cry. And his felow  
sayde; “Be war! for þe devuñ is in þi hors tayle, & wold be  
up att þe.” & he lightyd & slew itt. A noder tyme as he satt at  
ale emang felowshup, he was war of þis tade syttand on a poste in  
24 þe syde of a wall, and onone as he saw hur he cryed & sayde; “lo!  
surs! yonder is a fend þat I monð nevur be delyverd of or he venge  
hynd on me.” And onone he cowncess, he nakend þe tane of his  
legis & lete þe tade com vnto it, & sho gatt hynd be þe leg & bate  
28 hynd; & whēd sho had done, he putt hur of *with* hys hand. And  
he tuke a rasur, & all þe bitt at sho had byttynd, he cutt it oute &  
keste it from hynd; & onone þis pece bolnyd mervaloslie als grete  
as a fute-ball & breste; & þus he was delyverd. et c<sup>o</sup>.

Canonicus. Canonici debent deuote dicere officium diuinum. Infra de Clerico.

Canonicus ad altare pure *et* munde debet ministrare.

Infra de contricione.

4

Canonicus amore mulieris quandoque decipitur. Infra de contricione.

Canonico possunt adaptari multa<sup>1</sup> que dicuntur infra de clerico.

8

Canis. Canes aliqui sunt fortissimi. Infra de fortitudine.

Canis. Canes diligunt dominos suos. Infra de dileccione.

12

## CXX.

Cantus proprius multos decipit qui credunt bene cantare *et* pessime ac vilissime cantant.

Jacobus de Vetrico tellis how pat per was a preste pat trowid he was a passand gude synger, not-with-standyng he was not so. 16  
So on a day per was a gentyl-wommañ pat satt behynd hyñd & hard hyñd syng, & sho begañ to wepe; and he, trowyng pat sho wepid for swettnes of his voyse, begañ to syng lowder pañ he did tofor; & ay pe hyer sho hard hyñd syng, pe faster wepud 20 sho. Thañ pis preste askid hur whi sho wepud so as sho did, and sho ansswerd hyñd agayñ & sayd; "Sur, I am a pure gentill-wommañ, & pe laste day I had no calfe bod one; & pe wulfe come & had it away fro me; and evur wheñ pat I here you syng, onone 24 I remembre me how pat my calfe & ye cried like." And wheñ pe preste hard pis, onone he thoght shame, & remembred hyñd pat pat ping at he thoght was grete lovyng vnto God, was vnto Hyñd grete shame and velany; & fro thens furth he sang nevur so 28 lowde. *et c<sup>o</sup>*

<sup>1</sup> MS. adaptari multi multa.



## CXXI.

Cantando multi vanam gloriam appetunt et ideo  
aliquando a deo puniuntur.

Cesarius tellis how son̄ tyme *per* was a monk at þe Mownte  
4 of Cassiañ, þat had a passand swete voyce. So on̄ þe pasch̄ evyñ,  
whēn he suld̄ blis þe candyt̄ of þe pascañ, he sang it in̄ a moste  
swete voyce, to so mekuff̄ þat ilk bodie þat hard̄ hyñ poght his  
voyce was a dulcett melodye. & onone as þe pascañ was blissid̄,  
8 sodanlic it was away, and̄ his prior and his brethir trowid̄ þat  
it was so taken̄ away sodanlic becauce of his pride & his elacion̄  
*et c<sup>o</sup>.*

## CXXII.

Cantus clamorosus <sup>1</sup> Deus parum̄ reputat et demon  
12 approbat <sup>2</sup>.

Cesarius tellis how on̄ a tyme, whēn clerkis wer syngand̄ &  
makand a grete noyse, a religious mañ was war of a fend̄ syttand̄ in  
a hy place in þe kurk, holdand̄ opyñ a grete sekk̄ in his left hand̄.  
16 And with his right hand̄ he putt þe voyces of þaim at sang into his  
sekk̄. So whēn þai had done *per* sang, þai made a grete lawde  
*per*of & a grete commendacioñ. & he þat saw þe vysioñ ansswerd̄  
& sayd̄; “fforsuthe ye sang wele, bod ye fillid̄ a tome sekk̄ evyñ  
20 full̄ with your sang.” And þai had grete mervēñ *per*-off, and  
spyrrid̄ hyñ what he ment, & he told̄ þaim all̄ what at he saw, &  
how. *et c<sup>o</sup>.*

## CXXIII.

Cantoris speciem <sup>3</sup> diabolus aliquando sumit.

24 Cesarius tellis of a clark̄ þat som tyme had a swete voyce, to so  
mekuff̄ þat men̄ at hard̄ hyñ syng poght þat it was a grete delite  
to here hyñ. So on̄ a day a religious mañ happend̄ to here hyñ  
harpe, and onone as he harde hyñ he sayd̄ in þis maner of wyse;  
28 “This voyce & þis melodie is not of a mañ bod, rather of þe devulf̄.”

<sup>1</sup> MS. clamorosus.<sup>2</sup> MS. approbati.<sup>3</sup> After speciem, dui, erased.

And all men mervayld of þis at he said; & evyn furthwith he  
 co[n]juryd hynd; & þe fend onone went his way, & lefte þe bodie  
 as a dead, dry caryon; & so þai mott wit at it was a dry caryon.

## CXXIV.

Cantare vel eciam scribere, vel eciam referre aliqua  
 crimina scurilia, uel inhonesta carmina, non  
 expedit. *et c<sup>o</sup>.*

Valerius tellis of one þat was a passand famos poett, þat hight  
 Aurilegus<sup>1</sup>; and for cauce of his oppynyons, þe contre at he dwelte 8  
 in damnyd his bukys & exilde hynd selfe, and all be-cauce at his  
 bukys spakk of vncennes of liffyng & of gestis & enchainmentis.  
 þerfor þai wold nott suffer hynd abide emangis þaim, at his bukis  
 suld not be ensample to iff vnto þer contre afterward when he 12  
 was dead.

Cantare aliquando expedit nouas historias sanctorum.

*Infra de deuocione.* vj.

## CXXV.

Cantanda est letania contra tribulaciones. 16

Johannes Damacenus tellis how on a tyme, att þe cetie of  
 Constantynople, þer was tribulacion, & peple went aboute þe kurk  
 in þer prayers to pray God to sese itt; [&] a childe sodanlie emang  
 þe peple was taken vp vnto hevynd, & þer he was taght þe sung of 20  
 þe latenye. And sodanlie he was sett agaynd emang þe peple &  
 began þe letany hynd selfe, & told þe clerkis how þai sulde syng  
 after hynd. & So þai did; and þis done onone þe tribulacion  
 cesyd.

24

## CXXVI.

Cantus humilis cum cordis deuocione plus placet deo  
 quam voces in celum arroganter eleuare.

Cesarius tellis how on a tyme in þe Ceustus ordur, when þe  
 psalnd was begon in a medust voyce, & all þe monkis felowd after 28

<sup>1</sup> Lat. MSS. Archilegus.

in þe same voyce, a prowde yong monke begaṽ at sett it vṽ abowṽ  
 þaim iij notis; and þuf aṽ þe oldṽ monkis resistid hyṽ, yit sonṽ þat  
 was oṽ his syde felt in tone vnto hyṽ andṽ helpyṽ hyṽ, and so he  
 4 requoridṽ. & þe oldṽ monkis, for disclander of Goddis serves, lete  
 hyṽ alone; and onone þer was sene comṽ oute att his mouthe  
 a fendṽ in lykkenes of a byrnyng yriṽ, & went evur fro maṽ to maṽ  
 þat helpyṽ hyṽ, & burnyṽ þaim.

8 Captiuitas. Captiui aliquando miraculose liberantur.

Infra de Maria. ij.

Career. Carceratos soluit beata virgo. Infra de  
 odio. j.

12 Caritatiue et non arroganter debet frater accusari.

Infra de inuidia. ij.

Caritate deficiente eciam et alia deficiunt. Infra de  
 hospitalitate. iij.

16 Caritate vrgente interdum soluitur ieiunium. Infra  
 de hospitalitate.

## CXXVII.

Caro. Carnis eciam temptatione Sancti quandoque  
 vexantur.

20 Heraclides tellis, in ‘Libro Paradisi,’ how oṽ a tyme a holic  
 monk þat hight Helyas, þat was a virtuos maṽ & had grete petie &  
 merceye of wommeṽ, had vndernethe his gouernance in a monasterie  
 CCC wommeṽ. And whēṽ he had contynued in þis occupaciōṽ  
 24 ij yere, and was bod of xxxti or xlti yere age, sodanlie he was  
 attempyṽ with his flesṽ, and onone as he felidṽ þis, he went oute of  
 his monasterie ij dayes in-to wyldernes, & made hys prayer in þis  
 maner of wyse; “*Diuine deus meus, et c<sup>e</sup>.* Lordṽ, I beseke þe  
 28 owder to remese þis temptaciōṽ fromṽ me, or els sla me!” So at  
 evyṽ sodanlie he felt opoṽ a slepe, & hyṽ thoght þer come vnto  
 hyṽ iij angels þat sayṽ; “Why went þou furth oute of þe monas-

terie of þies wommen ? ” And he ansswerd & said, for he was ferd þat owder he sulde noy þaim, or þai hym. And þai sayd þai suld delyver hym of þis drede, and bad hym go home & take charge of þaim agayn. And he grawntyð þerto & made þaim ane athe at he 4 sulde do so. And þai layd hym down, & one of þaim held his handis & a-noder his fete, & þe thrid with a rasur cutt away bothe his balok-stonys, not at it was done, bod as hym thocht it was done ; and þan þai askyð hym if he was any better, & if he was any 8 bettyr þan he was befor. And he ansswerd agayn & sayd ; “ I vnderstand þat a hevie burdyñ is taken fro me, and perfor I trow þat I anð delyverd of þat at I was full ferd for.” And with-in v dayes he went agayn in-to his monasterie, & lifid þerin afterward 12 xlti yere. And as holie fadurs says, fro thens forward such a thocht come nevir after in his mynde.

Carnales cogitaciones a sanctis beneficia dei auferunt.

infra de predicacione. iij.

16

Carnalis cogitacio accepta a sanctis demones letificat.

Infra de cruce. ij.

Carnalem temptationem demon frequenter procurat.

Supra de Sancto Andrea et eciam vbi agitur de 20

Sancta cruce. ij.

Caro mouetur ad modicum tactum mulieris quemque.

Infra de Sancto leone.

### CXXVIII.

Carnale peccatum committere sanctos

24

procurat demon<sup>1</sup>.

We rede of olde Thebens<sup>2</sup> þat was a preste sonð of þe old law, & oñ a day as he saw his fadur sacrefie vnto þe ydolsis & fals goddis, he was war of þe deuill & all his chyvalrie standand by ; and 28 hym þoght at þe deuill was sett in chayre, and all þis felaschup

<sup>1</sup> Lat. MSS. Carnale peccatum committere sanctos prius curat demon. Eng. MS. committere plus sanctos, etc.

<sup>2</sup> Latin MSS. Senex Thebensis.

come afor hynd & made *per* accomptis of *per* wykked temptacions. And one come & sayd, þat with-in þat xxx<sup>ti</sup> dayes he had made many meñ ilk one to sla oþer; and a noder sayd þat with-in xx<sup>ti</sup> 4 dayes he had drownyd many meñ in þe see; and þe thrid said þat he had bene at a weddyng, & *per* he had made ilk one to sla other. And wheñ þai had said, he commandid ilk one of þaim to be betyñ, fore becauce þai had occupyd so lang tyme & done so litle labour. 8 So at þe laste *per* come one & sayd þat he had bene besye xlv [yere]<sup>1</sup> to stir a monke þat was in wyldernes vnto syn, & vnnethis þat same nyght he had stird hynd to do fornycacion. And þañ þe grete deuill rase oute of þe chayre & kysyd hynd & sett his crown 12 oñ his heade, & sayde þat he was wurthi lovyng, & to be sett in þe chayr, for he had done a grete cure.

Carnali temptacione mediante diabolus virum vel mulierem inducit ad negandum deum. Supra 16 de amicicia. ij.

## CXXIX.

*Carnem commouens diabolus eciam in sanctis per formam mulieris, inducit eos in desperationem.*

We rede how som tyme *per* was a monke þat was of a grete 20 abstinence & lay in a deñ, & full of vertues & gude liffyng. So oñ a tyme, be temptaciō, he take a presumpciō & þoght his<sup>2</sup> holines come more of hynd selfe þañ of God; [and] þe deuill oñ ane evyning fenyd hynd selfe in lyknes of a wommañ goand wyll in þe 24 wyldernes, and come vnto his deñ dure, & callid & said sho was a wery wommañ & had gane will, & sett hur down oñ hur kneis & besoght hynd to hafe mercie oñ hur. And,—"Sur," scho said, "it is now nere nyght, & I beseke þe lat me lig to to-morn in a hyrñ of 28 þi deñ, att wylde bestis sla me not and eate me." And he had compassiō oñ hur & graw[n]tid hur. And þañ sho went in & tolde hynd þe cauce of hur gate will. And with hur fayr speche

<sup>1</sup> Latin MSS. *per* xl annos.<sup>2</sup> MS. *repeats* his.



& hur swete wurdīs, sho smate his harte in-to a luste & a lykyng, & sho made hynd such cownttenans & slaghter, pat it luste lenyd vnto hur ay mar & mare. So pis monke was so attempyd *with* hur, pat he rase & tuke hur in his armys & hawsid hur, & poght to hafe 4 done his luste & his lykyng *with* hur; & sho begaund to giff a huge cry & ane vglie, & slippid oute of his handis. And paund he hard a grete multitude of fendis in þe ayr, pat sayde; "O! þou monk, at was so extollid in hevyn, how depe now þou erte drownyd in heill! 8 Vnthyne þe how he patt heightens hynd selfe mon be lawuyd." And paund pis monk fell into a despayr, & was nere-hand evyn wude, & gaff hynd selfe vnto all vnclennes & syn, & efterward dyed in wykkid lyffing. *et c<sup>o</sup>.*

12

## CXXX.

Carnales motus sunt *per afflictionem corporis*  
reprimendi.

We rede in 'Vitis Patrum' how *per* was a certayn womman pat made behestē vnto yong meid pat sho was felowshuppid *with*, 16 pat sho sulde gett oute ane old holie man oute of his cell. And sho come vnto his cell & fenyd hur ane erand, & he lete hur in; & onone he was strekynd *with* a concupiscens to syn *with* hur; and onone as he felid þis, he made a fyre & burnyd þe fyngers of bothe 20 his handys, at þai smertid so at it putt away all his temptaciō. And pis womman layde hur downd in a noke of his cell & slepyd, & in hur slepyng sho dyed. And ond þe mornd þies yong meid come vnto hynd, and þis olde man sayd vnto þaim; "wilt ye se how þis 24 childe & doghter of þe devull hase burnyd my fyngers? and lo! whar sho lyes slepand!" And þai went vnto hur & wold hafe wakend hur, & þai fande hur dead. And paund þis old man made his prayers vnto almyttie God, & raysyd hur fro deade vnto life, & 28 bad hur be a<sup>1</sup> gude womman, & temp no mor no meid.

Carnales motus dominandi sunt disciplinis et ieiunijs.

*Infra de temptatione.*

<sup>1</sup> MS. as.

Carnalis temptacio aliquando extinguatur orationibus  
sanctorum. Supra de Agnete.

## CXXXI.

Carnis temptacio reprimenda est eciam in senibus.

4 Heraclides tellis of hynd selfe & sais þus; “when on a tyme  
I was gretelie tempyð with temptacion of my flessþ, I went vnto a  
mañ þat hight Pachonius, þat dwelte in wyldernes a solitarie, and  
tolde hynd my dissese, whilk at I durste not for shame tell att  
8 hame vnto Euagerus, þat was my maister. And he ansswerd me in  
þis maner of wyse, & sayd; ‘Be it not vnto þe a new thyng at þou  
suffers, ffor I hafe bene þis xlti yere in my prayers, & liffid in my  
cell ane old mañ as þou may see, & evur restreynyð me from þat  
12 temptacion; and now þis laste xij yere, þat temptacion fell opoñ me  
& wolde neuer away fro mee; and þañ I thocht att I was destitute  
of þe helpe of almyghti Godd, & poghth þat me had levur dy þañ  
for to concent vnto syñ. And I nakynd me & went furth of my  
16 cell & layid me besof a wylde beste, & wold hafe bene devowrid &  
slayid; & sho come & lykkid me from my hede vnto my fete,  
& went hur way. þañ I vmthoght mee þat God wold spare mee,  
& I turnyd agayñ vnto my cell; and þañ with-in a while after, þe  
20 devuñ transfygurd into liknes of a fayre damyseñ þat I had sene  
besof, & com vnto me & sat down on hur kneis afor me, & stirrid  
and movid me so, at I had nere-hand desyrid to hafe had at do with  
hur. So at þe laste I vmthoght me & I wex wrathe with hur, &  
24 gaff hur a grete strake with my right hande; & onone sho  
vanysshid away. And þañ I went vnto wyldernes, & þer I fand a  
serpent, & I take it vñ in my hand & fretid itt, & put it vnto my  
membres, to th’entente þat I mot be peryssched with þe bytyng  
28 þeroff. And sho wolde nothyng bite me. And þañ I hard a voyce  
at sayd vnto me; ‘Go hame & withstand þi temptacion, ffor  
almizti God hase sufferd þe to be tempid becaunce at þou sulde know  
þine infirmyte & þi frelenes, and at þou sulde beseke God for to  
32 helpe þe.’ And þañ I went home vnto my cell, & contynowid in<sup>1</sup>

<sup>1</sup> MS. *repeats*, in.

my prayers, & bade in a faste belefe þat þurgh þe helpe of almyghtie God I mott with-stand temptaciō; & so I thank God I hafe done hedur-toward."

## CXXXII.

Carnis temptacionem <sup>1</sup> reprimunt feter et horror  
mulieris mortue. 4

We rede in 'Vitis Patrum' how *per* was a bruther þat gretelie was turment with mynd of a womman þat he saw som tyme. So on a tyme a noder bruther of his come & tolde hynd at sho was 8 dead; and on þe nyght after he come *per*, he hard tell sho was berid; & he grufe down vnto hur & beheld þe fayr clothe at sho was wappid in, and he tuke hur vp & had hur vnto his cest. And a litle while after sho began to stynke, and he tuke hur oute 12 & sayd; when he lukid on hur; "Lo, flessch! now þou hase desyre, ffyft now þi luste on hur!" And on þis maner of wise he chastid hynd selfe many day, vnto hynd ift temptaciō went away from hynd. 16

Carnales motus per lesionem corporis quandoque  
sunt reprimendi. Infra de castitate. v.

## CXXXIII.

Carnales motus in se corporaliter extinxisse nemo  
debet gloriari. 20

We rede of a man þat hight Paphencius, how on a tyme he liffid so straytlye many yeris, so þat he trowid he was delyverd fro flesschlye concupiscens, & vnto so mekuf þat he was so strang in his selfe, þat he mott withstand any temptaciō of þe devulf. So on a 24 tyme he had burnyd his hand ift, & his brethir come & made a medeynd & layd *per*-vnto; and he made grete sorow & was passand hevie þat he instigaciō of þe devulf his hand was burnyd; and after þis hevynes he fell on slepe, and ane angel aperið vnto hynd 28

<sup>1</sup> MS. tempacioni.

& sayd; "Whi erte þou hevie, seȳ þou may not suffer a little burnyng of erdlie fyre, & kepis in þi selfe a movyng of a flesslie luste? Go & take a naked fayr maydeȳ & se hur ons, & if þou fele  
 4 þi harte for to be in tranquillite & reste, Thaȳ þou may wele wete þat þou may, *with-oute grete hurte*, suffre a little burnyng of fyre." *et c<sup>o</sup>.*

## CXXXIV.

Castitas. *Castitatem mittit deus illam indigentibus* <sup>1</sup>.

8 Gregorius Nazarenus tellis, when he duelic kepide hyȳ in chastitie & was boȳ a yong maȳ, & lernyd philosophi att Athenys, he saw in a dreȳe, as hyȳ thoght he saw syttande by hyȳ redande ij fayr womȳeȳ, one oȳ his right side & a noder oȳ his lefte syde.  
 12 And hyȳ <sup>2</sup> poght he <sup>3</sup> durst not for brekyng of his chastite beholde þaim, nor he durst not aske þaim whyne þai come nor what þai wold. And þai behelde hyȳ & sayd; "yong maȳ! be not hevie, for þou knowis vs wele enogh; ffor þe tone of vs is wisdom & þe  
 16 toder is chastite, and we erte sent hedur to dwell *with* þe; ffor þou hase ordande for vs in þi hard harte a ioyfult habitacle & a merie."

## CXXXV.

Castitas in vxore est multum laudabilis.

20 Jeronimus tellis how þer was som tyme <sup>4</sup> a noble maȳ þat hight Duellus, & he was ane alde maȳ & a wayke of bodie, & he wed a maydyȳ þat hight Yliana. So oȳ a tyme his neighbors & he fell at debate, & ane of þaim vpbrayed hyȳ & sayd his ande  
 24 stynkyd, & his mouthe, & said his yong wife was ill warid oȳ hyȳ. And he was displeid þer-*with* & went hame. And onone as his wife saw his cowtenans, sho askid hyȳ whi he was so hevie; and he blamyd hur & said he was wrothe *with* hur becauce sho  
 28 wold neuer seȳ þai wer weddell hyȳ at his ande stynkid; for, he said, & sho had tellid hyȳ he suld hafe done som medeyȳ þerfor

<sup>1</sup> Latin MSS. *have diligentibus.*

<sup>2</sup> MS. *me.*

<sup>3</sup> Under he, I, *erased.*

<sup>4</sup> MS. *inserts, man, here.*

to distroy itt. And sho said; "Sur, I sulde hafe done so, bod  
aif oder mens and duse so as yours duse." *et c<sup>o</sup>*.

Castitatis violatores *eciam* aves puniunt. Supra de  
adulterio. 4

Castitatis amore vita corporalis contempnitur. Infra  
de virginitate. I.

Castitatis amore *propria* patria relinquenda est.  
Infra de Clemente. iij. 8

## CXXXVI.

Castitatis amore *eciam* membra corporis  
contempnuntur.

Jacobus de Vetriaco tellis<sup>1</sup> how som tyme *per* was a myghti  
prince þat was fowndur of a nonrie þat stude nere-hand hynd; 12  
& he covett gretelie a fayr noth of þe place, to hafe hur vnto  
his lemman. & notwithstanding, nowder be prayer nor be gyfte  
he cuthe ouercom hur; & at þe laste he take hur away be strang  
hand. And whend men come to take hur away, sho was passand 16  
ferd, & askid þaim whi þai take hur oute of hur abbay more þai  
hur other sisters. And þai ansswerd hur agaynd & sayd, becauce  
sho had so fayr een. And onone as sho hard þis sho was faynd,  
& sho garte putt oute hur een onone, & layd þaim in a dissh, 20  
& broght þaim vnto þaim & sayd; "Lo! here is þe ene at your  
maister desiris, & bid hynd lat me alone, & lose nowder his sawle  
nor myne." And þai went vnto hynd *perwith* & told hynd, & he  
lete hur alone; & be þis mene sho kepid hur chastite. & *with-in* 24  
iij yere after sho had hur een agaynd als wele as evur had scho,  
purgh grace of God.

## CXXXVII.

Castitatis exemplo *et* amore totum corpus aliquando  
exponitur in periculo. 28

We rede how on a tyme, whend þe cetie of Leodonens<sup>2</sup> was  
wastid be þe Brabans, many wommen & maydens & oder, for luff of

<sup>1</sup> Tellis, *repeated and erased*.<sup>2</sup> Latin MSS. Leodiensis ciuitas.



chastite put þaim in grete perell of þer bodis. So as one of þaim, to safe hur chastite, putt hur in grete perell of þe watir, ij of hur enmys come vnto hur in a bote, & drew hur into þer ship, to  
 4 þe entent at þai wold devowre hur maydenhede. And sho had levur hafe gane agayn into þe watir & hafe bene drownyd, þaū at þai had defowlid hur. And sho lepe oute of þe ship into þe watir, and with strenthe of hur lowpyng þe bote drownyd,  
 8 & þase ij meū war bathe drownyd; and sho be þe grace of allmyghti God was savid, & come hole & sownde vnto þe land. *et c<sup>o</sup>.*

*Castitatis amore pulcritudo debet abscondi. Supra de abscondere et infra de pulcritudine.*

12 *Castum puerum Maria virgo sibi desponsat. Infra Marie genitricis dei.*

*Castam reginam Maria virgo deliberat. Infra Marie genitricis dei.*

16 *Castus homo eciam inter meretrices castitatem seruare debet. Infra de meretrice et iuvene. ij.*

*Castitatem suam seruare volens mulier interdum includi debet, et viris non apparere. Supra de*

20 *Assenech.*

#### CXXXVIII.

*Castitatem viri periclitari faciunt tempus, locus, et mulier alliciens.*

Saynt Jerom tellis in þe 'Legent of Saynt [*Paul*<sup>1</sup>] þe Hermett,'  
 24 how Decius, at som tyme was Emperour, take a yong christen-maū & garte lay hyū in a softe bed, whar þer was temperans of þe ayr & sownd of watir rynyng, & syngyng of burdis, and gude smell of flowris, & he garte bynd hyū þer so with rapis, þat he myght  
 28 nowder stur hand nor fute, nor helpe hyū selfe. So as he lay, þer come vnto hyū a yong wenche & a fayre, bod scho was not clene of hur bodie, & laid hur done be þis yong maū & made hyū dalyans. And whē he felid at sho had movid his flessch vnto

<sup>1</sup> So in the Latin MSS.

synd & he mot not helpe hym selfe, nor no maner of wapynd had to fend hym with fro hur, he bate in sonder his tong & spitt it in hur face. And with þe wark þerof his temptaciōn recedid away. *et c<sup>o</sup>.*

## CXXXIX.

*Cautela. Cautela bona frequenter est necessaria.* 4

Valerius tellis how ij men þat was samen at hoste with a womman þat held hostre, leste on a tyme with hur a grete sowme of money, vnder nethe þis condiciōn, at sho suld not delyver it bod if þai bothe come vnto hur samen þerfor. So with-in a little 8 while after, þe tane come þerfor, & sayid his felow was dead, & begyld hur & made hur to delyvur hym þe mony; and he went þerwith our se into a noder contre. And onone fro he was gone, þe toder come vnto hur & askid hur þis money, and sho ansswerd 12 agayn & sayd sho was redie to giff þis money, bod sho wold not delyver it or he & his felow bothe samen come þerfor, as þai had bothe bedyn hur do; & þus sho excusid hur.

*Cautela fraudulenta reprehensibilis est. Supra de 16*  
*aduocatis.*

## CXL.

*Cecus aliquando audacius pertransit<sup>1</sup> malum  
passum quam videns.*

We rede in 'Libro de Dono Timoris,' how þer was a blynd man 20 þat had a boy þat led hym be þe way; & þai come on a tyme vnto a straye place whar þer was not bod a little bryg & a straye, & þis boy durste not lede hym ouer itt, & stude still & told hym. And þe blinde man bad hym go ouer it baldlie, and þe boy sayd 24 he durste not; & he gatt þe boy in his nekk & bad hym poynt

<sup>1</sup> MS. repeats here, *aliquando*.

98 141. *Secrecy to be kept.* 142. *Friends' Faults to be hidden.*

þe way with his staff, & he suld̄ felow it; & he did̄ so. & þis blynd  
mañ went ouer þe bryg baldlie be tellyng of þe lityñ boy.

*Cecum esse corporaliter aliquando prodest anime.*

4 *Infra de paciencia.*

*Cecus eciam inuitus illuminatur a deo. Infra Invitus.*

## CXLI.

### *Celandum est secretum.*

Macrobius<sup>1</sup> tellis how *per* was a nobyñ captayñ in Rome þat  
8 hight Papirius; & wheñ he was a childe with his fadur, oñ a day  
he went with hyñ vnto the cownte, and wheñ he come home  
his moder askid̄ hyñ what at þe senaturs & þe wyse meñ of Rome  
said̄ at *per* cownte & *per* parlement. And he ansswerd̄ hur &  
12 sayd̄ þat it was not lawfull to tell, for he þat tellid̄ it mond̄ be  
dead̄ *perfor*. And sho tuke a wand̄ & bett hyñ, and he saw þat  
hyñ burd̄ nedes tell hur somewhat, & he fenyd in þis maner of  
wyse & sayd̄, *per* all̄ þe cownceñ att̄ þe senaturs had at do at *per*  
16 parlement was for to witt whedur it was more necessarie þat  
a mañ sulde hafe ij wyvis, or a wommañ ij husbandis. And sho  
went & told̄ it vnto hur commedurs, & tellid̄ þaim all̄ þe towñ our,  
so þat oñ þe morñ after, wurd̄ come *per*-of vnto þe senaturs þat þe  
20 cownceñ of þer parlement shulde be dis-curid̄ be þis little childe;  
& þai garte feche hyñ aforñ þaim, & spyrrid̄ hyñ what þat was at  
he had tellid̄ his moder, & he tolde þaim<sup>2</sup> all̄ þe proces. And þañ  
þe senaturs ordand̄ þat fro thens furth no childe, bod aloneli he,  
24 sulde com̄ into *per* parlement with his fadur, for *perest* of tellyng  
of þer cownceñ; & afterward̄ hyñ happend̄ be þe wyseste mañ in  
all̄ Rome.

## CXLII.

### *Celari debent defectus amicorum.*

28 Ruffinus tellis þat oñ a tyme wheñ þe Emperour Constantyne  
went into a place whar þer was gaderd̄ many brethyr samen at

<sup>1</sup> MS. Macrobius.

<sup>2</sup> MS. repeats, þaim.

a cowncell, he fand at þai had eming þaim many d-batis & stryvis; and he tuke of þaim a byll of all þer debatis & þer stryvis, & putt it in his bosom, & when he come home he burnyd it, at neuer man suld se it after, as prestis sulde do with confession. And afterwerd he sayd, when þai askid hym whi he had done so, in þis maner of wise; "Si vidissem sacerdotem vel aliquem eorum qui monachali habitu sunt amicti, et c<sup>s</sup>. And I saw a preste or a monke doying syn, rather I suld hide hym with my mantyll, 8 þan disclander hym." et c<sup>s</sup>.

## CXLIII.

*Cibus. Cibariorum superfluitas semper est ab omnibus vitanda.*

Saynt Jerom tellis of a philosophur þat hight Epicurus, þat, 12 if all he was a sewer of voluptuosite, at he mott sett his felicity þerin, neuer-þe-les he fillid his bukis & said, þat appyls & oper vile meatis sulde be vsid; þat<sup>1</sup> other metis sulde not hafe mo<sup>r</sup> payn in inquiryng þan luste in abusyng. For he sayd we mott nott all- 16 way giff hede vnto wisdom, if we thoght all-way of habundans of our meate.

## CXLIV.

*Cibus moderatus et vniformis causat sanitatem et pulcritudinem corporalem.*

20

Helynandus tellis how on a tyme a bisshopp askid a yong man of Religio, how it happend þat he was haler & sayrer in his closter þan he was when he was in þe werld. And he answerd agayn & sayd; "For here I liff well & clenlie; ffor as for þe furste, here 24 I hafe my heath, and as for þe secund, I am here fayr. & so I mott not do in þe werld; for þer I liffid in fylthe, & so I did not here." þan þe besshopp askid hym whatt at he had etyn þat day, and he answerd agayn & said, "enogh." And þe bisshopp sayd he askid 28

<sup>1</sup> Latin MSS. eo quod exquisite quirendo, quam voluptatem in abutendo, penam habeant in- tendo.

hynd not of quantite, bod of qualitie; "bod what ete þou ysterday, & what to<sup>1</sup>-day?" And he ansswerd agaynd & said; "ysterday I ete cale and pes, & to-day I eete pes & cale, & to-mornd I moñ  
 4 eate pess *with* cale, & after to-mornd I moñ eate cale *with* pease." & þus be a fayr circumstans he broght aboute his sentans, so þat he mot shew at acordyng diett makis a mañ both fayr & hale of his bodie. *et c<sup>o</sup>.*

8 *Cibo eodem vtentes non semper equaliter meliorantur in corpore. Supra de apostatis. ij.*

*Cibum sumere sine benediccione non est bonum. Supra de benediccione.*

#### CXLV.

12 *Cibo spirituali sustentatur corpus aliquando sine corporali.*

Jacobus de Vetrico tellis, þat þe appetite of meate was so wastid in Saynt Marie of Oginiez<sup>2</sup>, þat a grete while scho mott  
 16 vnnethis take any meatte; so þat som tyme be viij dayes, & som tyme be x dayes, sho ete neuer meate. & yit it was a grete mervayle, for, for all þis, nowder warkid hur hevud, nor sho lefte not þe labur of hur handis, & sho was als strang to labur on  
 20 þe laste day as sho was on þe furste; and if sho wold hafe etyñ pase dayes, sho myght nott, vnto<sup>3</sup> þe sensualitie þat come of hur spiritt come vnto þe selfe agaynd. And som tyme when sho was be hur selfe, som tyme be xxx<sup>ti</sup> dayes, sho wolde neuer ete meate.  
 24 And many dayes sho wold neuer speke wurd þis alone; "I wull resayfe my sacrament." & daylie sho reseyvid it in privatie. And when v wowkis was done, þañ scho oppynd hur muthe & spakk & reseyvid bodelie meatt. *et c<sup>o</sup>.*

28 *Ciconia adulterium abhominatur et punit illud. Supra de adulterio. iij.*

<sup>1</sup> MS. do.

<sup>2</sup> MS. Ogimien.

<sup>3</sup> H rl. MS. d nec sensualitas que a spiritu quasi absorpta fuerat ad se ipsam redire.



## CXLVI.

Cineres. Cineres sacri deuote sunt recipiendi.

Cesarius tellis how *per* was in a cetie ij meñ, & þai satt at myrth & at ale oñ fastyngang<sup>o</sup> evyñ vnto mydnyght in a taverñ; & in þe mornyng þai war so<sup>1</sup> thristie at þai went thedur agayñ, & 4 sett þaim at þe ale vnto þai rang to mes. And when þai saw gude meñ wend vnto þe kurk, one of þaim sayd vnto þe toder; “Now hafe we abydyñ our lang. Go we vnto þe kurk & take ouñ ass.” And þe toder ansswerd hyñ agayñ in skorñ, & sayde; “Sitt stiff, 8 & I sall giff þe ass.” And he tuke vp ass & kest opoñ his hede, & he oñ his. And furth-with þai war punyshid for *per* scorñ, ffor þai felid so mekuff duste, bathe aboute *per* hedis & *per* facis, as it had bene blawñ opoñ þaim with a payr of belows. And when 12 þai felid þis, þai began to cry; and when þai oppynd *per* mouthe, so mekiff ass went in-to *per* throtis, at þai war nerehand werid. And þai wer ledd into dyvers placis whar *per* was no duste, as in-to medows & in garthyns & in selers, bod it profettid nothyng 16 at þai myght defend þaim fro þis duste of ass at was abowte *per* hedis, to, att þe laste, þai war bothe whirkenid *per*-with & deyid: & þat had þai for *per* skornyng.

## CXLVII.

Clementis.

20

We rede how þat Matidiana, þat was moder of Saynt Clemett, was a<sup>2</sup> passand fayr wommañ, & hur husband broþer fell amoros of hur, & laburd hur hugelie; & sho wulde neuer consent vnto hyñ for to cauce hyñ & his bruther, hur husbond, to be at debate. And 24 sho vnthoght hur þat sho wolde go oute of þe contre a while, and sho fenyd a dreme & told hur husband at *per* was a voyce at come vnto hur in hur slepe, & bad hur go furth of þe cetie with hur ij sonnys, Faustus & Faustinus, vnto tyme itt callid hur agayñ, 28 and els sho & bothe hur sonnys mond be perysshid & destroyed. And when hur husband hard þis, he had grete mervayle *per*off.

<sup>1</sup> MS. repeats, so.<sup>2</sup> MS. repeats, a.

& he sent his wyfe & hir ij sons, & a parte of his meneya *with* þaim, vnto Athenys, and held Clemett at home *with* hym, þat was bod v yere olde. And as þai war sayland be þe se, *þer* shup brakk,  
 4 and þis moder loste hur sonnys & went þai had bene drownd; & yit sho gatt to land & claud vp on a cragg. And *þer* scho dwelt a grete while *with* a womman þat had þe parlesie. So þis Matidiana handis fell benombe for sorow of hur husband & hur chuldre,  
 8 so þat sho mot nothyng welde hur handis; so þat þai wer evyn as deade & at sho had no felyng of pain. And afterward hur husband sent vnto Athenas, & hard no tithandis nor wurd of his wyfe nor of his childer. & he putt Clemett in a gude mans  
 12 *gouernans*, & gatt hym a ship & went to seke his wyfe and his childre, & so he contenyd xx yere. And in þe mene while, þis Clemett drew vnto Saynt Petur, and told hym what was happend vnto his fadur & his moder. So on a tyme Petur & Clemett vnto-  
 16 come *þer* þis Matidiana begid hur meatt. And Saynt Petur askid hur whi sho beggid & wolde nat wyrk for hur meate, & sho ansswerd agayn & sayd, þat hur handis was<sup>1</sup> benombe & scho mott not welde þaim, & teld hym all þe proces how it had  
 20 happend *with* hur husband & hur & hur childre. And þan Petur said vnto hur; “as for Clemett þi son, I can shew þe hym.” And when sho hard þat sho swonyd & fell down vnto þe grownd; & Petur take hur vp be þe hand & led hur vnto Clemett. And  
 24 when Clemett saw his maister Petir ledand a womman be þe hand, he began to smyle; and onone as þis womman come vnto Clemett, sho hawsid hym in hur armys, & kissid hym & fell down in swone; & he putt hur from hym & trowed sho had bene wude,  
 28 and made hym passand wrathe *with* Petur. And þan Saynt Petur said; “what duse þou, son Clemett! Putt not þi moder away fro the.” And when Clemett hard þis, he wepud, & take vp his moder, & fell evyn down vnto þe erth hym selfe for fayn; & att þe  
 32 laste he take knowlege vnto his moder. And in þe mene whlie Aquila & Niceta, þat war becommen þe discipuls of Petur, wer not *þer* present, and when þai saw hur þai spurrid faste what sho was, and Clemett told þaim how at sho was his moder; and Saynt

<sup>1</sup> After was, x, caused.

Petur tellid þaim all þe proces. & það þai tuke a knowlege vnto hur & sayd, "firsuth we ij<sup>1</sup> er Faustus & Fastinianus, & þis is our muder, & Clemet is our brother." & þai kyssid samen with grete wepyng & Ioy. And with-in a while after þaim happend be 4 grace of God to fynd þer fadur; and þus all þer sorow turnd in-to myrthe & Ioy.

## CXLVIII.

*Clericus ratione status sui habuit plura privilegia<sup>2</sup>.*

We rede how þat a poett, þat hight Valerius, wulde neuer ryse 8 vnto Iulius Cesar when he come in-to þe company of poettis, as it had bene a mañ þat had nott kend his magestie; and he did it all becauce he trustid hym selfe was moste hye in comparyson of studie & lernyng. And he askid hym whi he wold not ryse 12 vnto hym, & he said he wold nott for þer was no place of temporaltie nor of feghtyng in armur, bod all of turnyng of bukys & volums.

## CXLIX.

*Clerici non debent terrena appetere, sed virtutem et honestatem.*

16

We rede of Pyocinus<sup>3</sup> þe filosophur, when he was ordand to make enornementis of vertues. (so þat at he taght, he suld not shew be<sup>4</sup> exsample of oper meñ bod rather be exsample of hym selfe), becauce, he mot sitt stiff in ryst & pease, he chose hym vnto 20 a quiete place, whar he sulde here no noyse of no creatur; & þer he hedid all maner of þing how God ordand þaim. And with-in a while fro he had bene þer, he had in contempte all maner of wurshup & said þer was no trew wurshup bod conyng; for þat, 24 he said, was most delicious, þe whilk att mans witt cuthe ymagyn off trewth in a mans saule. *et c<sup>e</sup>.*

*Clericis necessaria est facundia. Infra de facundia.*  
*Clerici aliquando false infamantur. Infra de infamia.* 28  
*i<sup>o</sup> et ij<sup>o</sup>.*

<sup>1</sup> After ij, fa, erased.<sup>2</sup> MS. privilegia.<sup>3</sup> MS. Arundel, Protinus.<sup>4</sup> MS. he.

Clerici incontinentes vix in fine continent. Infra de contricione.

4 Clerici filiabus iudeorum se commiscunt. Infra de contricione. iiij.

Clerici qui de sacra scriptura legunt, opere debent adimplere. Infra de Sciencia, primo.

8 Clerici debent in scripturis diligenter studere. Infra de studio.

Clerici eciam inter meretrices castitatem seruare debent, et ad hoc faciendum alios inducere. Infra de muliere meretrice.

## CL.

12 Clerici in ecclesia deuote debent dicere officium diuinum.

Jacobus de Vetriaco tellis how oñ a tyme a holie mañ, as he was in the quere, he was war of þe deuñ & a hevie sakk <sup>1</sup> evyñ full oñ  
16 his bak. & þis holie mañ chargid<sup>r</sup> hyñ to charge hyñ att tell hyñ whatt he bare in þat sek. at was so hevy. & he ansswerd<sup>r</sup> agayñ & sayd<sup>r</sup>; "here in þis sakk er silappis & wurdis þat er ouerhippid<sup>r</sup>, & also versis of þe salter & wurdis er mombled<sup>r</sup> þat þir  
20 prestis & þies clerkis hase stolne in þis matyñ-while." & þañ þis holie mañ askid<sup>r</sup> hyñ what he hight, and he said<sup>r</sup> þat he hight Tituillus. And hereof þis holie mañ made ij vers & sayd<sup>r</sup>; "Fragmina verborum Tituillus colligit horum, Et fert <sup>2</sup> ad forum  
24 quo premia reddat <sup>3</sup> eorum." et c<sup>o</sup>.

## CLI.

Clerici non debent studere in uanis.

Jacobus de Vetriaco tellis how oñ a tyme at Pariss<sup>h</sup>, it happend<sup>r</sup> þat a scoler, whē he was dead, apperid<sup>r</sup> vnto his maister cled  
28 all in parchemyñ writyñ, with smale letters wretten þeron. And

<sup>1</sup> MS. sakk.<sup>2</sup> MS. ferte.<sup>3</sup> MS. reddit.

emang all oper questions his maister askid̃ hynd what bement þat garment att was so light, & þe letters att was wretyñ þervppoñ. And he ansswerd̃ agaynd̃ & sayd̃; “ilkone of þies letters er hevyer vnto me þand̃ war þe weght of þis grete kurk & I bare it oñ my 4 neƿk”; and shewid̃ hynd̃ þe kurk of Saynt Germañ at was þer, & sayd̃; “þies er sophyms & subtelties, whare-in I wastis all my dayes, & I may not tell what hete at I am̃ turment with all my dayes vnder-nethe þis cape. Bod & þou wilt hold̃ furth̃ 8 þi hand̃, I sall shew þe be a dropp̃.” And he putt furth̃ his hand̃, and þer fell þer-opoñ as it had bene bod a dropp̃ of swete. And it was so hate at it thirlið his hand̃ þu[r]gh̃ as it had bene þe sharpe schote of ane arow. And onone þis maister as he saw þis, he lefte 12 þe logykk skule, & made hynd̃ a monk of Ceustus ordur. And he made þies ij versis & sayd̃; “linquo coax ranis, cra corvis, vanaque vanis; Ad logicam pergo que mortis non timet ergo.” And he become a gude mañ; & als long as he lifid̃ þer was a hole 16 purgh̃ his hand̃. *et c<sup>o</sup>.*

*Clerici aliquando carnali amore mulierum decipiuntur. Infra de contricione.*

*Clerici in sacris ordinibus positi mundo corde et corpore debent ministrare. Infra de Contricione. iiij.*

*Cogitationes varie occurrunt orantibus. Supra Barnardi. ij.*

24

*Cogitationibus frequenter immiscet se superbia vt bona opera perdat, sed propter hoc non sunt dimittenda. Supra Barnardi. i.*

## CLII.

*Cogitationibus malis impeditur aliquis ne orationes 28 facte pro se ab aliquo exaudiantur.*

We rede in ‘*Vitis Patrum*,’ how þer was a mañ þat was gretlie tempid̃ with temptaciouñ of his flessch: and he loked̃ vnto a gude



ald' mañ & lete hyñ wete þerof, & prayeð hyñ to pray for hyñ ;  
 and so he did. & when he had long prayeð for hyñ he mendeð  
 no þing, & þis olde mañ merveld' gretlie at his prayer was not  
 4 hard. So on a nyght as he lay in his prayers, he saw in a vision  
 þis yong mañ sittant, & evull spyrittis in lyknes of wommeñ  
 playand' befor hyñ, & makand' hyñ grete myrth ; and he saw þis  
 yong mans gude angeñ<sup>1</sup> grete wroth becauce he wold' nott ryse &  
 8 make his prayer vnto almighty God. And þañ þis olde mañ sayd  
 vnto þis yong mañ ; " Bruther ! þe fawte is þine þat þe prayers  
 þat er prayeð for þe er nott harde. For þou hase a delectacion in  
 evull thoghtis, and it is impossible to remofe ill thoghts fro the  
 12 with other mens prayers, bod if þou doo sonð labur þerin þi selfe.  
 For it is with the as it is with a mañ þat is seke ; ffor & a mañ  
 þat is seke wilf nott abstene hyñ fro guttus meatis, what profettis  
 it to do vnto hyñ any cure of lechecrafte ? "

## CLIII.

16 *Cogitationes ex toto nemo fugere possit.*

We rede how on a tyme a certayñ mañ of religioun made playnt  
 vnto a holie abbott þatt hight Pastor, þat he had so many thoghtis  
 of syn in his mynde þat he was like to be perissid' þerwith. And  
 20 he had þis monke in-to a playñ felde vppon a fayr day, whar  
 þe wynde blew, & he bad hyñ hald' obrade his skyrte & take  
 þe wynde & bere it hame. And he answerd' agayñ & said' he  
 myght nott. And þañ þe abbott said' ; " No more may þou lett  
 24 þoghtis to cond' in þi harte & þi mynde, bod itt is þy parte to  
 with-stand' þaim." *et c<sup>o</sup>.*

*Cogitacio de diuersis contristat vel letificat homi-*  
*nem, vnum reddit pallidum, alium rubicundum.*  
 28 *Supra de apostata. ij.*

<sup>1</sup> MS. ans, with g written over the s, to make angeñ.

## CLIV.

## Cogitacio de morte multum est utilis.

We rede ex ‘*Dictis Patrum*,’ how a yong man sayd on a tyme vnto ane old man; “what sail I do? for I am like to be slayd with fowle poghtis.” And þis ald man ansswerd hym agayn 4 & said; “Son, a womman when she will spave hur child, she will enoynt hur pappis with bitter þing, att hur childe, when he wolde sowke, sulde lett when he felid bytternes. And perfor putt in þi thought þe bittrenes of dede, & of þe paynys þat er 8 ordand in heil & in purgatorie for syn in tyme to com, and onone þies evill poghtis sail recede away fro the.” *et c<sup>o</sup>*.

Cogitacio faciens comparacionem de delicijs presentibus ad supplicia eterna multum est utilis. *infra* 12 de delicijs. ij.

Cogitacio miserie proprie et nature defectibilis retrahit hominem a malo. *Infra* de contemptu sui.

Cogitacio purgatorij vel inferni inducit hominem ad 16 penitenciam. *Infra* de penitencia. iiij.

## CLV.

## Cogitacio perpetuitatis penarum inferni aliquando conuertit hominem.

Jacobus de Vetrico tellis how þer was som tyme a seculer man 20 þat was passand delicate. So on a tyme he vmthoght hym in his mynde, first, if a thowsand of dampnyd sawlis myght be delyverd fro payn, and his thought ansswerd hym & sayd, “nay.” þan if a hondreth m<sup>i</sup> mott be delyuerd, & his thought said, “nay.” 24 þan if a thowsand thowsand myght be delyverd, & his thought said, “nay”; and þan if als many thowsand mot be delyverd as þer was droppis of watir in þe see, & euer it said, “nay.” And as he was in þies thoughtis he was gretlie troubled & waxid ferd. So 28 sodanlie he vmthoght hym & said vnto hym self þat þai þat giftes þer luff vnto þis world war passand blynd & fonde, þat for a

little tyme att þai mon liff þerin, for þe transitorie delites and vanyties þeroff, fallis in-to euerlastand dampnacion & payn of hell.

## CLVI.

Cogitacio finis in omnibus operibus est multum  
necessaria.

4

We rede in 'Libro de Dono Timoris,' how on a tyme þer was a yong man þatt went vnto a fayre; and when he had walkid abowte, & sene many shappis & mekull chafir to sell, at þe laste he  
8 come vnto a shop þer ane old man [st]ude; & he had as who say no thyng to sell. And þis yong man askid hym what at he had<sup>1</sup> to sell. And þis alde man answerd & sayd he had to sell wisdom; and þis yong man sayd þat he wolde by itt, and askid hym whatt  
12 he sulde pay þerfor. And he said, "a hondreth mark." And þe toder boght itt mekull, nott-withstondyng he payed hym itt. And when it was payed, þis olde man taght hym þis wysdom & said; "In omni opere cogita primo ad quem finem venire potes,  
16 vnde versus; 'Quicquid agas operis finem primo mediteris.' þat is to say, in all þi werkis, evur at þe begynyng vmthynk þe whatt wiff com of þe endyng." And when þis yong man hard þis, hym forthoght hys bargan & traystid þat he had bene deseyvid. Than  
20 þis olde man said; "Go þi wais home! and forgett nott þis at I tolde þe, bod write itt in þi howse ouer þi hallyng, & in þi wyndows, & on þi duris, & on þi vessel, & in oper dyvers places in þi howse; & þou shaft fynd att it saff be þe best chafir at evur  
24 þou boght." And he wente home & did so. And emang all oper he garte browde þis reson opoñ a clothe þat he was vsid to be shavynd with. So on a tyme þis yong man had enmys þat come vnto a barbur att vsid to shafe hym, & hyrid hym for a grete som  
28 of money to sla hym when he shufe hym; & he take þer money & grawntid þat he sulde do so. And when þis barbur come to shafe þis gude man, as he was in wetyng of hym he lukid vpoñ þe raster clathe; & he was somwhatt letterd & red þis reson. And onone as  
32 he had red it, he vmbythoght hym what ende wald com of þis

<sup>1</sup> MS. *repeats*, hym what he had.

tresonð & he did itt. & he said vnto hynd selfe þus; “and I sla þis mañ I moñ be slayñ perfor.” And he begañ to wax faynt & hevie & swownyd. And onone as þis gude mañ saw hynd fare so, he steppid vnto hynd & lifted hynd vp oñ his fete, and comfurthed 4 hynd & askid hynd whatt hynd aylid. And he prayed hynd to hold hynd excusid & be not wrothe & he sulde tell hynd, & he essurid vnto hynd þat he suld not be wrothe. And þañ þis barbur sett þe speñ oñ end & tolde hynd all þe dede. & he forgaff hynd & bad a 8 noder mañ shafe hynd. And þañ he thankid God & þe wisdom þat he boght, for þus he fand þat it savid þer lifes bothe. *et cº.*

## CLVII.

Columba. Columbarum nutricao non placet Deo.

Cesarius tellis how som tyme þer was a knight þat luffid wele to 12 bryng vp & brede dowvis in his place in his chaw[m]ber-endis, & in dyvers oper places. And his curatt tolde hynd þat it was grete syn vnto hynd for to kepe so many of þaim to-gedur, for als mekull as þai hurte & wastid his neghburs cornys. So oñ a day he tuke 16 a skuttlyfull of corn & callid þaim to-gedur & gaff þaim meate. And when þai wer all to-gedur befor hynd, he spak vnto þaim with a clere voyce þat all men myght here, and sayde oñ þis maner of wyse; “Ye dowvis! If it be Goddis will att ye bide with me, 20 dwell still, or els I commawnd you in Goddis name at ye rise vp, & flee away faste.” And att þis wurde, onone all þies dowvis rase vpp, & flow clene away in a grete flokk. And neuer after fro thens furth þai come agayñ vnto his place. *et cº.*

24

Columba sacerdoti indigno sacramentum aufert.

Infra de sacerdote indigno.

Comes a demone iniquo viuis portatur in infernum.

Infra de demone. vj.

28

Comiti possunt adaptari multa que dicuntur infra de principe et Iudice.

Comitissa propter ornatum vestium dampnatur.

Infra de ornatu. I.

32

## CLVIII.

Commendacio vel commissio. Commendare vel  
committere se diabulo nimis periculosum est.

Helinandus<sup>1</sup> tellis how oñ a tyme þe archedekynð of Aurilianens  
4 suld' go vnto Rome. And he prayeð a chanoñ of his to graunt  
hyñ a clerk of his to go with hyñ, þat hight Nathanael, þat was  
a trew servand' vnto hyñ; for hyñ boght at he was necessarie  
vnto hyñ in his iorney. And þis clerk, þuf all it was agayns his  
8 will, went with hyñ, & he made hyñ his purs-maister. Soo  
whēñ þai come nere Rome, þis Archdekyñ was bod a chynche,  
& he askid' þis clerk a rekkenyñ & a compte of þer expensis  
straytlic vnto þe leste halpeny. And þer þai feñ vnto rekenyng &  
12 varid'; & þis clerk betuke hyñ<sup>2</sup> selfe vnto þe devuß, als witterlie  
as evur he was in fonte-stone, bod it was as he sayde. So þai  
went oñ flytand'. And as þai went owr at a brygg ou'r a grete  
watir, þis clerk happend' to fall by þe brygg & was drownyd'.  
16 And he had made a counand' befor' with þis Chanoñ þat was his  
maister, þat whethur of þaim dyed' furste, with-in xxx<sup>ti</sup> dayes,  
& he myght, suld' com' vnto his felow, & hide no thyng bod tell  
hyñ clerelie how it stude with hyñ. So oñ þe nyght afterward',  
20 as þis chanoñ lay in his bed wakand', & a byrmand' lampe befor'  
hyñ, þis Nathanael clerk stude befor' hyñ, eled as hyñ thoght  
all in a fayre cape made of feddurs. And þis chanoñ was nothyng  
aferd' of hyñ, bod was well apayed' of his commyng, and said vnto  
24 hyñ; "Nathanael! welcom' home! Is nott þe archedekynð  
commen'?" and he ansswerd' agayñ & sayd'; "Nay, sur, bod  
I and' commen' as I made counand' with you þat I suld' do; and  
I and' now dead' & I pray you to helpe me, for I and' in grete  
28 turmentis." And he askid' hyñ whi, señ he lifid' so honestlie &  
so trewlie as he did'. And he sayd' agayñ; "Sur, forsuthe it  
sulde hafe bene wele with me, bod þis day I was sodanlie grevyd',  
& betaght my selfe vnto þe devuß: and I pray you ward' als many  
32 as ye may, at þai do neuer so as I did', ffor þai þat will commend'  
þer selfe vnto þe devuß, þai giff hyñ power of þaim; & so did' I

<sup>1</sup> MS. Helmandus.<sup>2</sup> MS. repeats, hyñ.



þis day, & þerfor I was drownyd, & for no noþer þing and I in  
payn." And þan þis chanon askyd hynd, seð þat he was in payn,  
how it was þat he had on so fayr a cape. And he ansswerd agayn  
& sayd; "Sur, þis cape is hevyer vnto me þan war þe gretteste  
toun in all þis werld & it wer on my bak. And þe fayrnes þerof  
is a belefe of forgifnes þat I haue, if at I be trewlie prayed for." 4  
And þan þis chanon hyght hynd þat at hys power he sulde pray  
for hynd. And with þat he vanysshid away; & he hard neuer  
more on hynd. 8

## CLIX.

Commestio. Comedit aliquando vnus plus  
quam plures.

Solinus tellis how som tyme þer was a strang knyght, a man like  
a grete giant, and he was a grete weryor & alway had þe victorie  
whar-erur he faght. So on a tyme as he was in bataill, he was  
passand hongrie, & he gatt in hys armys ane ox, and bare it a-way  
ane acre lenthe; & with his neue he slew it & made meatt þerof, 12  
and ete it vp att ons all be his one. And it grevid hynd at þat  
tyme no þing; bod with-in a little while aftre, he þat had victory of  
all oþer men in batell, þurght his awnd folie deyed away. 16

Comedens cibos non licitos punitur. Infra de gula. 20  
ij.

Comedere pluries in die propter hospites caritas est.  
Infra de hospitalitate. ij.

## CLX.

Communio. Communicare<sup>1</sup> frequenter volentes non 24  
sunt prohibendi.

Cesarius tellis how þat in þe dioces of Leodonens<sup>2</sup>, in a townd þat  
hight Chorenbar<sup>3</sup>, was þer a wommen þat desidid greatlie oft sithis

<sup>1</sup> MS. communicare.<sup>2</sup> Latin MSS. Leodiensis.<sup>3</sup> Harl. MS. Corebam. Arund. MS.  
Chorenbar.

to be howseld. So on a night, as sho lay on a cowche sayand hur prayers, almizti God come in-to hur chawmer, & bare in his handis þe box at þe sacrament was in in þe kirk, and þer come aungels  
 4 with hynd, syngand þis sang; “speciosus forma pro filiis hominum et c<sup>o</sup>.” And he stude befor hur & said; “Becaue þe preste denyed to giff þe my bodie, I sail howsell þe myne awnd handis.” & he did so, & tuke ane hoste oute of þe box & gaff hur, & went his  
 8 wayis. And þer was in þe same chawmber a noder religious womman þat saw all þis, and on þe mornd sho went vnto þe preste, and askid of hynd how many hostis war in þe sacrament-box in þe kirk; and he saide þat wiste he wele enogh. & he oppynd  
 12 þe<sup>1</sup> box & loked & fand þat one was away; & yit all was lokkid as þai war wunte to be; & þai he had grete mervayle, & wepuð & made mekill sorow, and had grete mer[v]ell how þis mott happen. And þai þis womman comfurthid hynd & told hynd all þat evur  
 16 sho saw, & whar þe hoste was becommen, & cownceld hynd þat fro thens furth he sulde nevur gruche to giff þaim þe howsyll þat askyd itt, & it war nevur so ofte. et c<sup>o</sup>.

Communione nemo debet privari qui secundum  
 20 conscienciam suam est sufficienter confessus, et ad satisfaciendum paratus. Infra de Iusticia.

## CLXI.

Communicanti<sup>2</sup> non est administranda hostia non consecrata.

24 Cesarius tellis how þat Maister Maurice, þat was bisshopp of Pariss, on a tyme was vexid with so grete a seknes in his head, þat it strake in-to his braynd, & tuke away his witt & his mynde from hynd. So at þe laste he come vnto hynd selfe, & axkyd  
 28 to be howseld; & þai þat wer abowte was ferd at he had bene fallen in-to a wudenes; & þai cownceld þe preste to feche ane hoste þat was vnsacred & giff hynd; and so he did. And onone as he come with-in þe thresshold of þe dure, þis bisshopp cryed

<sup>1</sup> After þe, buke, *erased*.<sup>2</sup> MS. *Communicanti*.

with a clere voyce & sayde : " hafe it away ! hafe it away ! for þat is not <sup>1</sup> my Lorde." And aft þat was abowte hyū had grete wonder here-off; and þaū þe preste wente agayū & broght with hyū þe verray sacrament. And þis bisshopp with grete devocioū resevyd it, purgh vertue of þe whilk he come agayū vnto his right mynde. And so he in full faythe & charitie passid vnto Godd.

## CLXII.

*Communio ⁊ famem corporalem repellit.*

Som tyme þer was a womman þat be lefe of hur curatt was cuerilk Sondag<sup>2</sup> howseld, and þat day after sho tuke no bodelic meatt; and yitt sho was nothyng hongrie. And onone as hur curatt pursevyd þis, he went vnto þe bisshopp & told hyū: & he bad hyū take ane heste þat was vnsacred & gyft hur; and so he dyd. & þis womman pursevyd it noght, bod tuke it with gude deuocioū & went home: & onone as sho come home, sho was so hungred, þat, as sho thought, had sho nott titter getted hur meatt sho sulde hafe dyed furth-with. Yit notwithstanding sho raū<sup>16</sup> agayū vnto þe preste, & trowed þis hunger had bene comen on hur for hur synays, and with grete wepyng how þat was taken fro hur þat Godd had giffen sho told hyū. And whē he hard þis he was greatlie reioysyd þeroff, & pankyd Godd, & went with hur<sup>20</sup> vnto þe kurk & gaff hyr þe verray sacrament. And purgh þe vertue hereoff aft hur hungre was swagid, & þis grace þat was withdrawen from hur was giffen hur agayū: and onone as þe bisshopp hard þis he pankid almighty Godd þeroff.<sup>24</sup>

## CLXIII.

*Communio eciam fortitudinem corporalem confert.*

Som tyme þer was a wurthi knyght whilk þat did many eniuries vnto Lowis þat was Erle of Losen, & to his men. So on a tyme þis erle compleyū hyū of þis knyght vnto his frendis. So on of<sup>20</sup> þaim was a wurthi man & sayd; " I dar vndertake þat I sall take hyū, & I may be sekur þat none of you sall do hyū no bodely

<sup>1</sup> Not, omitted and added above the line.

<sup>2</sup> MS. *Comminio.*

<sup>2</sup> Under Sondag, day, erased.

harm." And þe erle & all made hym surans; and þis worthi  
 man gatt þis knyght and delyverd hym vnto þe erle. And þe  
 erle, in sayyng of his athe, garte make a depe graffe; & he take  
 4 þis knyght & wappid hym in softe clothis & layd hym perin,  
 & garte caste erthe on hym, & so smorid hym to dead. And  
 þe frendis of þis knyght complenyd of þis wurthi man vnto þe  
 Emperour Frederike, & said þat he for a grete soun of money had  
 8 taken þis knyght & solde hym vnto þe Erle. And þe Emperour  
 garte call hym before hym, & wolde hafe garte putt hym to deade  
 herefor. and he cuthe not be excusyd for nothyng att he cuthe  
 say. And þan at þe laste he knew þat hym selfe was nott giltie  
 12 as þai sayd, and obliissid hym to profe þatt as right & law wolde;  
 & þer he was demyd to feght þerfor. And so a day was sett, & his  
 enmys gatt a strang knyght to feght with hym. And on þe day att  
 þai sulde feght vppon, þis wurshupfull man shrafe hym, & with  
 16 gude deuocion reseyvid hys sacrament & went boldlie into þe place  
 þer þai sulde feght; & his enmy come in manelie agayns hym.  
 And onone as þai mett, þis man att was hyrid, þat all men hard,  
 asked hym if he had etyd oght þat day. And þis wurthi man  
 20 ansswerd agayn & sayd; "ya, I hafe reseyvid & ete þis day  
 þe bodie of almighty God." And þis other lurdan ansswerd hym  
 agayn & sayd; "florsuthe, & þou had eatyd þe deuill þis day,  
 I salt feght with þe & ouerthrow þe." And eynd furthwith after  
 24 þis wurde of blasfemyng, almighty God take his strenth from hym  
 & stenthid þis other wurthi man so, þat his enmy þat was hyrid  
 agayns hym had no more strenth, nor myght no more stand to  
 feght with hym þan he had bene a childe, vnto so mekull he gaff  
 28 our þe batefl & held hym selfe as owrecommen. And þus þis  
 trew knyght, be etyng of þe bodie of almighty God, had a glorious  
 victorie.

*Communio eciam vitam corporalem prolongat* <sup>1</sup>.

32 *Infra de predone.*

*Communio quandoque a proprietarijs religiosis non  
 permittit se recipi* <sup>2</sup>. *Infra de proprietate.*

<sup>1</sup> MS. prolongatt.

<sup>2</sup> MS. non permittit sed recipit.

Communicant <sup>1</sup> frequenter tam boni quam mali  
indifferentes. Infra de eucharistia.

Communio etiam a mortali peccato <sup>2</sup> retrahit. Infra  
de obstinatione. ij.

4

## CLXIV.

Communione aliquando impedit pollutio nocturna,  
et aliquando non.

Cassianus tellis how he knew som tyme a man of religion, þat  
gaff hynd gretelie vnto chastitie bothe of his harte & of his body. s  
with grete mekenes; noghtwithstondyng he was tempid<sup>r</sup> with grete  
Iudificacions on þe nyght. And evur when he ordand<sup>r</sup> hynd to  
ressayfe his sacrament, on þe nyght befor evur he was pollutt in  
his slepe. And when he for ferdnes had lang time abstenyd<sup>r</sup> hynd 12  
fro his mess-saying, for ferdnes hereoff he went vnto ane olde  
bruther of his & told<sup>r</sup> hynd þe mater & askid<sup>r</sup> hynd cownceff<sup>r</sup> perin.  
And he vmthoght hynd þat þer was nowder in þis man superfluitie,  
nor at his mynd<sup>r</sup> was giffen vnto suche illusions, & perbie hynd 16  
thoght at it was nowder syn of his bodye nor of his mynde, he  
cownceld<sup>r</sup> hynd baldlie to go vnto his mes & rescyfe þe holic  
sacrament, þat not be þis disseyte þe medeynd of þe helefull  
medeynd & remedy sulde be lefte. And be þis cownceff he went 20  
vnto mes & holdelie resayvid<sup>r</sup> þe sacrament: and be þe vertu peroff<sup>r</sup>  
þe custom at he was wunte to hafe of þis illusion fro thens-furt  
sesyd.

Communioni possunt adaptari multa que dicuntur 24  
infra de eucharistia.

## CLXV.

Comparaciones odiose sunt.

Agellius tellis how þat when Aresto[thle] þe philosophyr wexid<sup>r</sup>  
olde, all his scolers & þai þat vsid<sup>r</sup> his facultie come vnto hynd 28

<sup>1</sup> MS. communicant.<sup>2</sup> MS. pp-ccod.



& prayed hym to tell paim pat, when he was dead, who sulde succede & be *per* maister in his steade. And *per* was in his scole ij principallis, Thofrastus and Memedemus. And þai Arestotile  
 4 garte bryng hym bere & mead þat he myght drynk of paim bothe befor all his scolars. And when he had tastið of bathe, he commendid ather of paim. Neuer-pe-les he sayd þat bere was þe bettyr, becauce it was þe elder. And þus priualie with-outen  
 8 lakkyng or commendacion of owder partie (*þai pursevid*) þat Thofrastus sulde be *per* maister after hym when he was dead.

## CLXVI.

Compassio naturaliter inest mulieribus. et c<sup>s</sup>.

Valerius tellis how on a tyme *per* was a womman þat had done  
 12 a grete trespas agayns þe law, & sho was broght *perfor* befor þe justice, & *per* sho was demyd þat on a certan day after hur head sulde be smyten of. And sho was commandid to prison, & he þat had hur in kepyng had petie on hur and gaff a doghter of hurs, at  
 16 was a womman, lese ilk day to com vnto hur; & ay when sho come in he serchid hur þat sho broght nothyng with hur, & it was commandid hym þat sho suld neuer hafe meate afor scho sulde dy. So when he fand sho abade on life many dayes with-owten meate,  
 20 on a tyme when hur doghter come, he serchid hur & he fand þat sho had sustenyd hur moder life with hur mylk of hur pap; & he thocht þis a grete mervayle & went & told þe iustice. And þe iustis he[r]for had compassion on hur & forgaff hur hur tryspas  
 24 for hur doghter sake.

Compati debent viri sancti eciam malis. Infra de obediencia. vij.

Compaciendum est eciam animalibus brutis. Infra  
 28 de obediencia. vij.

Compati debent confessores confitentibus contritis. Infra de contricione.

Compati debent confessores confitentibus. Supra de  
 32 abbate. ija.

## CLXVII.

*Compaciendum est leprosis.*

Jacobus de Vetriaco tellis how som tyme *per* was a worthi  
 ladie, & sho had grete petie of seke folk, & specialle of lepre men.  
 And hur husband was a myghti man, & he had lepre folk in so  
 grete vgsomnes pat he myght not suffer to se pain, nor lat pain  
 com with-in his howse. So on a day as a lepre man was cryand  
 at his yate, *pe* ladie come to hym & askid hym if he wold owder  
 eate or drynk, and he ansswerd agayn & sayd; "I am here hugelie s  
 turment with hete of *pe* soyl, & I will nowder eate nor drynk bod  
 if *pou* take me into *pi* place." And sho ansswerd agayn & sayd;  
 "knowis *pou* not how my husband vgis to see lepros men? & he  
 will onone com home fro huntung, & if he fynde *pe* with-in his  
 place, happellie he will sla bothe *pe* and me." And he wepid  
 & made sorow. So at *pe* laste *pis* ladie might no langer se hym  
 wepe, & sho take hym vp in hur armys & bare hym into hur  
 place, and pañ sho prayd hym to eate. He said agayn he wold  
 nowder eat nor drynk bod if sho bare hym vnto hur chamber  
 & layde hym in hur awn bed, & *per* he wolde riste hym awhile  
 & pañ he wold eate. And he made so mekyl sorow pat sho mot  
 not suffre itt, pat sho had hym vnto hur chawmer & laid hym in  
 hur bed, & sho laid a softe cod vnderne the his head & happed hym  
 with a gay couerlad. And *pis* done, onone hur husband come home  
 fro huntung & bad hur oppyñ hym *pe* chamber dure, & he wold  
 lay hym dowñ & slepe a while: & sho was ferd at he suld sla  
 bothe *pe* lepre man & hur, & made hur to tarie a while, & wold  
 not com & oppyñ *pe* dure redelie. & he seyng at sho tarid  
 & wold nott com, brest oppyñ *pe* dure in a grete anger and went  
 in-to *pe* chambir. And onone he come bakk agayn & mett his  
 wyfe & sayde vnto hur; "Now *pou* hase done wele; for *pou* hase  
 arayed our bed on *pe* beste wise, bod I mervayll where *pou* gat so  
 gude spicis purgh whilk all our chawmer is fylld so full of gude  
 savir with, for onone as I come into *pe* chaw[m]ber, *per* was *perin*  
 so swete a savur at me thocht I was in paradise." And when sho  
 pat befor was ferd for hur deat hard *pis*, sho went in-to *pe*

chamber with hynd & fand it as he sayde; & þai sho told hynd all how scho had done: & þai lukid in þe bed and þis lepre mañ was away. And þai hur hushond þat befor was als wude as a lyon, 4 wex als meke as a lambe, & evur afterward luffid God & leplere men better.

Compati debet prelati subditis temptatis. Supra  
de abbate. ij.

## CLXVIII.

8 Compaciendum est amplius peccatis hominum  
quam rebus temporalibus proprijs.

Saynt Gregor tellis: "we rede of a gude holie mañ þat had no þing to lif on all yere bod a little corn þat he had gravynd þe erd 12 of, & sawen hynd selfe. So on a tyme when he had shorn it & broght it home, ane ift mañ þat luffid hynd nott sett fyre in his lathe, & burnyd vp þe corn and all. So a mañ hard tell þe roff & come vnto hynd & said: 'allas! sadur, what is happend vnto 16 þe? wo is me for þe.' And he ansswerd agayn with a chere as he had bene nothyng grevid & said; 'wo is me for þat at sall happynd vnto hynd þatt did þis dede!' as he had not sett be hys awnd hernd, bod rather be þe toder mans syn." et c<sup>o</sup>.

20 Compositus debet esse homo in sensibus exterioribus,  
ut habetur supra de Aspectu.

## CLXIX.

Concordia multum est necessaria habitantibus  
ad inuicem.

24 We rede in 'Vitis Patrum' how som tyme þer was ij brether þat dwelte samen many yeris, & þai varid neuer nor neuer was wrothe. So on a tyme þe tone said vnto þe toder: "latt vs make debate betwix vs as other men of þis world dois." And þe toder ansswerd

& sayd̃ þat he wuste neuer what debate was; & þaṇ þe toder sayd̃ vnto hyṇ; “lay dowñ þi hude betwixt vs two and I sañ say it is myne, & þou sañ say, ‘nay! it is myne.’ And̃ here-of sañ a debate brede betwix vs.” And̃ þai laid̃ dowñ þis hude betwyx þaim, and 4 þe tone said̃: “it is myne”; & þe toper said̃; “nay! it is myne.” þaṇ þe tother sayd̃; “it is þyne; & þerfor take it vþ̃ & doṇ it oṇ þi hede & go þi ways.” And̃ þus þai partiḏ̃ & nowder of þaim mott nor cuthe discorde with̃ oþer. 8

*Concubina sacerdotis punitur. Infra de luxuria.*

## CLXX.

*Concupiscencia carnalis naturaliter ad mulierem inclinatur.*

We rede in þe storie of Barlaam̃ how þer was a kyng þat had 12 a soṇ; and̃ whēṇ he was new borṇ, wyse lechis þat saw it told̃ hyṇ þat hyṇ burde gar kepe it to it war x yere olde, þat it saw no þing bod meate & drynk & clothis & a wommaṇ to kepe it, & els it sulḏ̃ dye. And̃ so he dyḏ̃; & at x yere end̃ he garte 16 bryng befor̃ it all maner of þingis, þat it mott se þaim & know what att þai war; & þer was b[r]oght befor̃ hyṇ gold̃ & syluer, & hors & catell, & evur as he askiḏ̃ what þai war meṇ tolde hyṇ. And̃ whēṇ yong wommeṇ & maydyns come befor̃ hyṇ & he saw 20 þaim, he askiḏ̃ beselie what at þai hight, & what þingis þai wer. And̃ þai þat wer aboute ansswerḏ̃ hyṇ & said̃; “yone er devils þat begylis meṇ.” And̃ whēṇ he had sene all maner of þingis, þai broght hyṇ vnto þe kyng his fadur; and̃ he askiḏ̃ hyṇ of all 24 thyngis þat he had sene, whilk he luffiḏ̃ beste. And̃ he ansswerḏ̃ agayṇ & sayd̃: “Fadur, forsuthe nothyng els bod devuls þat disseyvis meṇ, flōr of þaim alonelie befor̃ all oþer is my harte sett.” 28

*Concupiscencia gule est reprimenda. Supra de abstinencia.*

*Confessio facta in scriptis valet. Supra de Basilio. iijº.*

## CLXXI.

## Confessio delet peccata de Sciencia Diaboli.

We rede in þe 'Meracles of Saynt Constantyn' how on a tyme  
 when Saynt Lamfranke at was bisshoþ of Ca[n]turberie sayde mes  
 4 þer, sodonlie a yong monke, þat suld hafe red þe gospeþ at þe same  
 mes, was afore þe gospeþ taken with a fend; vnto so mekuf at þai  
 þat come before, what at evur þai had done & had not bene shrevyn  
 þerof, he wold hafe teld þaim it. And sonð þat shamyd with  
 8 þer syn, went & shrafe þaim elene þerof for ferd of hynd. And  
 when þai come agaynd before hynd he spirrid whatt þai war &  
 whar-for þai come; & had no knowlege þat þai had bene at hynd  
 befor. *et c.*

## CLXXI.

## 12 Confessio nocet Demoni.

Cesarius tellis how þer was a doctur of Dyvinitie þat was a gay  
 prechur, & he light Thomas. And when he was seke & bownd  
 to dye, he was war of þe devul standdand in a noke of þe  
 16 chawmbre þer he lay, and he coniurid hynd & spirrid hynd many  
 thyngis. And emang all oþer thyngis he askid hynd what noyed  
 hynd & his felos moste. And he said att no þing noyed nor hurte  
 þaim so ill as did confession; for when a man is in deadlie syn.  
 20 all his membres is bound, & he may not move hynd; and onone as he  
 is shrevyn. þai is he lowse, and redie vnto all gudeness. And  
 when þis holie doctur had hard hynd say þus, he thankid God  
 & gaf vpþ his sawle in-to hevyn.

24 Confessio mndat peccatorem et peccatum occultat.

Supra de adulterio <sup>2</sup>. iij.

Confessio a visibili et horribili <sup>3</sup> pena liberat. Supra  
 de agro. j.

<sup>1</sup> Arundel MS. Ex miraculis sancti  
 Constantini Cantuarii; celebrante  
 sancto Lanfranco Cantuarii archiepí-  
 scopo missus. The Harleian MS.  
 has; Ex miraculis sancti Dunstani  
 Cantuarii; celebrante sancto Lan-

franco Cantuarii Archiepiscopo mis-  
 sus.

<sup>2</sup> MS. adulterio.

<sup>3</sup> MS. corrigibili. Latin MSS.  
 horribili.



Confessio tarda aliquando valet. Supra de ambitione. iij.

## CLXXIII.

Confessio pura celat peccatum et reciduum manifestat.

Cesarius tellis how som tyme in þe Dioces of Traiecte, *per* was a 4  
 fysscher þat was a fornicatur. & on a tyme he was ferd to  
 be putt vp at þe sene <sup>1</sup>; & he went vnto a preste & shrafe hym of  
 all his syn, and when he had done þat, if he war accusid he mot  
 sekurlie deny it, & suffer þe burnyng of a hate yrn as *per* was vse 8  
 to pain at denyed it. And so he did, and þis hate yrn þat he bare  
 noyed hym no ping. So afterward he fell þerto agayn. And on a  
 tyme he ferid ouer a watir with a mañ þatt had knowlege of his  
 mysgouernans: & þis mañ spak vnto hym & said; “ I meruetl. & 12  
 so duse many mo. þat þe hate yrn byrnyd þe noght: for we knew  
 wele enoghe at þou was giltie, & hase occupyed it syne.” & he  
 ansswerd agayn, & sayd þe hate yrn noyed hym no more þañ did  
 puttyng of his hand in-to þe watir: & with þat he putt his hand 16  
 into þe watir. And onone <sup>2</sup>, be þe rightwusnes of all-myghti God,  
 þat hym hy schameles when he was a penytent, becauce of turnyng  
 agayn vnto his syn, *per* he was punysshid; & onone as he tuchid  
 þe watir it was vnto hym as byrnanð fyre. For als sone as his 20  
 hand was in þe watir he gaff a grete cry & take vp his hand; and  
 all þe skyd lefte behynd in þe watir. And þañ he told þaim  
 all how it happend hym.

## CLXXIV.

Confessio pura delet peccata a memoria confessoris 24  
*quandoque.*

Cesarius tellis how þat <sup>3</sup> on a tyme, as a grete meneyay of  
 pylgrams saylid to-gedur ouþ þe se, *per* fell suche a tempeste in þe

<sup>1</sup> Latin MSS. *timens in synodo diuit iuste, et iuste reciduantem*  
*accusari.* puniuit.

<sup>2</sup> Latin MSS. *mira dei iustitia,* <sup>3</sup> MS. þan.  
*qui misericorditer penitentem custo-*

se, at þe shipmeñ war ferd at þai sulde afl dye. And það spak  
 one att was emang þaim att was a grete synner & sayde; "þis  
 tempest is fallyñ oñ vs becauce I añd a grete synner; and I pray  
 4 you afl att ye will here my confessioñ." And þai afl held þer  
 tong; & he told so mekufi horrible venoñ of syn at þaim irkid to  
 here hyñ. And onone as he had done, þurh þe mercie of almighty  
 God þer felt a grete calme in þe see, & þe storm sesyð so sone  
 8 at euere mañ had mervall þeroff. And whē þai come vnto þe  
 havyñ, almyghti God take oute of þer aller myndis afl pase syns  
 þat he had shrevyñ hyñ off als verelic as þai had neuer harde tell  
 of one of þaim.

12 *Confessio pura a confusione temporali liberat. Infra  
 de famulo. v.*

## CLXXV.

*Confessio eciam a morte corporali liberat.*

We rede how som tyme in þe cetie of Arthebatensis<sup>1</sup>, a yong  
 16 pure clerk sayð vnto a goldsmyth þat þer sulde com vnto his  
 howse a merchand, þat wald by of hyñ syluer vessel of dyvers  
 form. And whē he had told hyñ þis, þis goldsmyth wold fayñ  
 hafe solde his chaffer, & commawndid one of his meñ to go home &  
 20 seeche suche vessel & bryng þaim vnto suche a clerke howse. And  
 a sister of þis goldsmyth brought þaim þedur þis clerk lay in wayte  
 of hyñ & his suster as þai come in at þe dure, & slew þaim bothe,  
 & cut þaim in pecis & keste þaim in a sege. And whē þis gold-  
 24 smyth menyā saw he tarid long & come not home, þai went vnto  
 þis clerkis howse & spirrid after þer maister & his suster. And þis  
 clerk denyed hyñ & sayð he come nott þer; & þai areste hyñ  
 & a bruder & a sister þat he had, & brought þaim befor þe<sup>2</sup> iustice  
 28 of þer law, & þer þai cuthe not agaynsay þer gilde, for þe mañ was  
 foñ with þaim, & þe syluer vessel bothe; and þai war demyð  
 afl to be brent. það þis suster said vnto hur<sup>3</sup> brother þe clerke;

<sup>1</sup> MS. Harl. In ciuitate Attzabanen-  
 æ. MS. Arm. In ciuitate Atrabacsi.

MS. *reports*, þe.  
<sup>2</sup> *After*, hur, h, *crased*.

“Bruther, I suffer þis fo[r] þe. And seið we may nott esshew þe payið of dead at we er demyd vnto, lat vs shryfe vs of owr syñ, at we may so esshew þe euerlastand payið of heil.” And bothe þe brethir wuld nott. Noght-with-stondyng sho sh afe hur of hur 4 syñ vnto a preste with grete wepyng & hertlie contricioñ; and þai wer all takyñ & bouñ vnto a stokk, and a grete fyre made abowte þaim. And þe clerk & his bruther fell in a dispayr & war burnyd vñ; & þis damysel þurgh hur trew confessioñ was kepyd s harmeles. & yit þe bandis at sho was bouñ with wer burnyd, & sho felid no more of þe hete of þe fyre, þaið it hadd bene þe blaste of a dew wynd.

## CLXXVI.

Confessio simulata vel tamen furtiua<sup>1</sup> non delet 12  
peccata de sciencia diaboli, sed tantum vera  
confessio illa delet.

Cesarius tellis þat on a tyme in Braban þer was a mañ bouñ in a howse þat had a fend in hyñ, whilk fend cawsid þis mañ to 16 vþbrayd ilkone at come in with syns at þai had done & war nott shrevyñ off. So þer was a mañ in þe towñ þat gretelie desyrid to se hyñ & here hyñ speke, bod he was ferd þat he suld vþbrayde hyñ with his syñ. And for ferd here-of he went & shrafe hyñ of 20 all his synys vnto a preste, bod he kepidd with-in hyñ a wil to fall vnto syñ agayñ; and he trowid þat he was sekur enogh & wente boldelie into þe howse vnto þis mañ. And onone as he come in, þis mañ at was buid cryed & said; “A! welcomð, frend! comð ner! 24 for þou hase wele whittend þe.” & onone, þuf all he war shrevyñ, yit he told all his synmys oppynlie vnto all þat stude abowte; & þe mañ þoght he was gretlie confusid becauce his syns wer so fowle, and he was passand hevy & turnyd agayñ vnto 28 þe preste, & tolde hyñ all how it happend. And he shrafe hyñ agayñ with a full wyñ neuer to syñ agayñ. And þan þe preste bad hyñ go baldlie agayñ and he sulde no more shame hyñ; and

<sup>1</sup> MS. fulcinea. Latin MSS. as above.

he did so. And whē he come into þe howse, one at was þer  
 said vnto þis mān at was būn; “lo! þi frend is commēn agayn.”  
 And he askid̃ whilk was he. And þai said; “he þis att þou  
 4 vpbraydid̃ right now with so fowle synys at þou sayd̃ at he had  
 done.” And he ansswerd̃ hym̃ agayñ & said; “I vpbraydid̃ hym̃  
 noght, nor I knaw none ifl of hym̃.” And fro thens furthe euerilk  
 mān trowed att he was bod a lyer, & wolde truste no thyng at he  
 8 sayd̃. *et c<sup>o</sup>.*

## CLXXVII.

## Confessio ex corde facta celat peccata.

We rede how oīd a tyme þer dwelte in a towīd a knyght, &  
 he had a fayr wyte; & þe preste of þe towīd held̃ hur. And it was  
 12 tolde þe knyght, & he wolde nott onone giff faythe þerto; not-  
 withstondyng he had þaim evur in suspicioīd, & he wold̃ nowder  
 latt þe preste nor his wyfe witt at he had þaim so. So oīd a tyme  
 he prayed þe preste at he wolde go with hym̃ to speke with a mān  
 16 a myle or ij thens. And he said̃ yis, and went with hym̃ vnto  
 a noder towīd, whar̃ þer was a devull in a mān at wolde tell euerilk  
 mān of all þe synys at evur þai had dowñ þat þai wer not wele  
 shreyyīd of. And þis preste was aferd̃ þat þe knight broght hym̃  
 20 pedur for to aske þis devull of his dedis, & he went & soght a  
 preste and þer was nane in þe towīd. And þañ he went privalie  
 into þe stabyll þer þe knightis mān had sett vp þer hors, & he fell  
 oīd his kneis befor̃ þe knyghtis mān, & prayed̃ hym̃ þat he wold̃  
 24 here his confessioīd, for he was so seke he was bowīd to dye. And  
 þer, with grete contricioīd he made a full confessioīd vnto þis mān,  
 & besoght hym̃ to enione hym̃ penance; and þañ þis servand  
 sayd̃; “Sur, I am̃ no preste; I know nott whatt penance I sulde  
 28 enione you, bod̃ þat penance at ye wolde enione a noder prest and  
 he war shreyyīd at you of a like syñ, þat sall be your penance.”  
 And þis done he went oīd boldlie with þe knight vnto þis mān  
 at had̃ þis devull in hym̃. And þañ þis knight askid̃ hym̃ if  
 32 he kend̃ ought with hym̃ selfe; and he sayd, Nay, he knew no þing  
 with hym̃. þañ he askid̃ hym̃ what he cuthe say of þe preste, &

he sayd þat he cuthē say nothyng of hym. And whēd he had sayd so, he turnyd his tong oute of þe language at þe knyght vnderstude, & spak Latyn & said; “In stabulo mundatus est; he was clensid in þe stabyl.” & þe preste vnderstude what he 4 sayd; & so did none oþer att was þer. & he was sayd & thankid God & went home with þe knight agayn, & lefte þis werld & went & made hym a monke in Ceustus ordur & become evur after a gude man. 8

## CLXXVIII.

*Confessio facta diabolo in loco sacerdotis  
aliquid prodest.*

Jacobus de Vetriaco tellis how at þer was a man þat had done many grete synys at he was neuer shrevyn of, & so hym happend 12 fall seke & was like to dye. And þe devyll was ferd at he suld shryfe hym vnto som preste, & come vnto hym hym selfe in liknes of a preste, & counceld hym to shryfe hym. And þis man trowed at he had bene a preste, & shrafe hym to hym with gude will 16 of all his synys with grete contricion. And þis done, þe devyll sayd vnto hym; “Bruther, þies synes er grevus, and þerfor I enione þe to penance at þou schryfe þe noght of þaim vnto no noder man, for þai may gretlie sklander þe”; and þai þe devyll went 20 his wayes. And onone þis man dyed; and þer come aungels & fendys vnto his sawle, & þe fendis sayde; “he is owres, for he was neuer schrevyn vnto no preste.” And þe aungels sayd þat he had made a confessiō, for he was contrite; and þus all it was 24 þe devyll at he was shrevyn. yitt he trowed þat he had bene a preste. And þis sawle was broght befor þe hie iugement of almyghtti God; & he demyd it for to be putt agayn in þe body, at þe bodi eft mot be shrevyn vnto a preste, and so it was. *et c.* 28

*Confessio pura reddit sacerdotem dignum sacramento  
misse. Infra de sacerdote. vj.*

*Confessio cum<sup>1</sup> proposito reciduiandi non valet.  
Infra de contricione. j.*



126 179. *A blasphemous Confession.* 180. *A foolish Confessor.*

Confessionem impedit demon quantum potest. Infra  
de demone. xj.

Confessio penam corporalem inflictam delet. Infra  
4 de hereticis. i. et de Maria.

Confessio amissa a viuo, fit *quandoque* a mortuo  
resussitato *precibus sanctorum*. Infra de Fran-  
cisco et oracione.

#### CLXXIX.

8 Confessor in aliquo casu non tenetur confessionem  
celare.

Cesarius tellis how *per* was a monke of Cenusus ordur, & he con-  
fessid hynd vnto his Abbott, how pat puff all he war no preste, yit  
12 he said mes; and he wold not lefe nowdur be prayer, nor charge,  
nor command of his abbott. And pis abbott told pis case vnto  
a certain person and sent it vnto pope; and he ansswerd agaynd &  
said it was no confession. it was bod a blasfemyng, and “a con-  
16 fessur,” he sayd, “aw not be pe law to laynd such a blasfeme.  
whar-purgh grete perel myght fall vnto all holie kurk.” And pus  
he was dischargid of mes-saying. et c<sup>o</sup>.

Confessor non celans confessionem est causa mul-  
20 torum malorum. Infra vbi agitur de Maria  
Dei genitrice.

#### CLXXX.

Confessor incontinens multociens potest esse occasio  
dampnacionis.

24 Cesarius tellis how *per* was a riche huswyfe pat had done many  
horrible synays; & sho had grete sorow for pain in hur harte, and  
yit sho wold nevir shryfe hur of pain. So *per* was a yong preste  
pat sho had brought vii of barn little hur self; & sho take suertie  
28 of hynd & shrafe hur vnto hynd of all hur synays. And when he  
had hard hur confession he was lathe to displease hur. & cownceld

hur to fulfyl þe luste & þe likyng of hur bodie ; & scho wold̃ nott. bod abade in parfite contricioñ. And when he saw þat, he discurið hur synys to ilk mañ & diffamyd hur. And sho was so gude a wommañ at no mañ trowid hym̃, bod held̃ hur a gude wommañ 4 & cowntid̃ hym̃ bod for a fule.

## CLXXXI.

Confessor *eciam* in cautela *et* in interrogando<sup>1</sup>  
multis est occasio peccati.

We rede how oñ a tyme a maydyñ come & shrafe hur vnto a preste ; and he as ane vnwyse confessor begañ to tempe<sup>2</sup> hur vnto syñ, & gaf hur comfurthe þerin þat sho sulde contynue. And so sho contynued̃ it so lang at sho cuthe neuer lefe it<sup>3</sup>.

## CLXXXII.

Confessor discretus *eciam* nolentes per discrecionem<sup>12</sup>  
suam ad penitenciam inducit.

Cesarius [*tellis*] how per was a mañ þat had done many horrible synys, and whē he had shrevyñ hym̃ þerof vnto a preste, he wolde resayfe no penance, bod said̃ he myght do none : to so 16 mekuñ, & þe preste enionyd hym̃ neuer so lityñ penance, yit he wolde nott graunte þerto. So his confessor askid̃ hym̃ if he myght say euer-ilk day his pater noster. & he tuke hym̃ þerto & did itt. And almighti God sent hym̃ suche grace, þat he come 20 agayñ oft-sithes & asked evur more penans, vnto þe preste had enionyd̃ hym̃ sufficient penance for his syñ.

Confessor discretus debet esse compaciens *et* con-  
descendens peccatoribus. Supra de Abbate. 24

<sup>1</sup> Harl. MS. incautus in interrogando. Arun. MS. as above.

<sup>2</sup> After tempe, hym, erased.

<sup>3</sup> Latin MSS. Virgo quedam cuidam sacerdoti confitebatur. Ille

sicut imprudens cepit de peccatis sibi ignotis interrogare. Que mox de eis in tantum cepit temptari quod, sicut postea retulit alteri sacerdoti, vix de illis peccatis continuat.

## CLXXXIII.

Confessor dure loquens confitentibus aliquando  
contra se ipsum prouocat eos.

We rede in 'Libro de Dono Timoris' how þat a mañ þat was in  
4 syñ happend oñ a tyme to be in perell of his dead: and he made  
a vow þat. & he mot esskape, he sulde shrike hyn. And so hyn  
happend be delyverd: & þe maister of his felowship went & shrafe  
hyn vnto a preste hermett, & he shrafe hyn vnto þe same. And  
8 þis preste gretlie blamyd hyn for his syñ, & sent hyn vnto þe  
pope: & þis mañ wexid hyn gretlie and slew hyn, and did  
þe same with ane oþer confessur. And þe thrid confessur hard  
hyn mekelie & spak frendlie vnto hyn, & tretid hyn, and enionyd  
12 hyn to penance one thyng alonellie, & þat was; þat whend som-  
euer he saw any mañ dead, he suld helpe to berie hyn & he  
myght, & putt hyn in þe erth, and at he sulde pinke of deade.  
And so he did oft-sythis: & att þe laste he began devowtelie  
16 to pinke oñ his estate, & went in-to wyldernes, & þer he lifid  
& dyed in grete penance. *et c<sup>o</sup>.*

## CLXXXIV.

Confidencia. Confidendum non est in senectute vt  
propter hoc magis homo periculis se exponat.

20 We rede in 'Vitis Patrum' how þat ane olde mañ of religion  
was seke in Egipte, and he wold algattis go home vnto his frendis  
at he mot be with pain to he wer seke, & not emang his<sup>1</sup> brether  
to noy pain. And þe abbot Moyses bad hyn go nocht, þat he felt  
24 not into fornicaciō. And he was hevy þerwith & sayd his bodie  
was dead fro all maner of swilk luste. And he went oñ his ways  
to his frendis: & a damysel of hur devociō kepīd hyn. And  
whend he was coverd of his seknes, he lay by hur & gatt hur with  
28 child. And when þis child was born, þis olde mañ take it in his

<sup>1</sup> After his. breke. erased.

armys opoñ a grete festiuall day, & come into þe kirk *perwith* befor all his brether & all oper þat *per* was; and his brethir wepid & made sorow for hym. And þa he said vnto þaim; "See ye þis childe? Lo! þis is þe son of inobediens; be war!" he said, "*perfor*, 4 ye brether, & take ensample be me, for þis I dyd in myne elde. And *perfor* I pray you hertelie pray for me." And he went into his cell; & *per* he abade all his life-days in grete penaunce & prayer. 8

*Confidencia est habenda in sanctis*<sup>1</sup> *de rebus temporalibus.* *Infra de Sancto Nicholao.*

*Confidendum non est in quolibet.* *Infra de gula.* iiij.

## CLXXXV.

*Confusio orta de peccato perpetrato aliquando est* 12  
*occasio boni.*

Cesarius tellis how oñ a tyme a yong mañ gatt a noñ *with* child; and he was so confusid *per-with*, & so ferd at he sulde be descried þat he had done suche a truspas, & no mañ had hym 16 in suspesion, þat he went vnto ane abbay of a straye ordur & made hym a mañ of religion, & *per* abade in grete devocioñ & prayer all his life. *et c.*

## CLXXXVI.

*Confusio aliquando est causa mortis.*

20

Helinandus tellis how þat shipmeñ oñ a tyme come vnto a philosophur þat hight Omerus, & spirrid hym a question & he cuthe not in no wise essayne it. And becauce he cuthe not, þai said he was bod a fule, & cuthe no wisdom. And he was 24 so confusid & esshamyd þat *with-in* a little while after he dyed for sorow.

<sup>1</sup> So the Latin MSS. The English version *has*, in *sanctis* temporalibus.

## CLXXXVII.

## Congregacio aliquando dirigitur per aliquem bonum.

Isidorus tellis how [*when*] þat Philip þat was king of Macedonie was at Athenys, he askid of þe cetie at þai sulde delyvir hyṁ x wyse  
 4 men<sup>1</sup>, and he sulde breke vp his sege. And when a maṁ þat light  
 Demonstrues<sup>2</sup> harde telf þis, he fenyd þis fable & told it emang  
 þe cetisyns of Athenys; how þat, on a tyme, wulfis desyrid of  
 sheperdis at þai & þai myght be made frendis. And þe sheperdis  
 8 þoght none ill & grawntid & was made frendis with þaim. And  
 þaṁ þe wulfis askid of þies sheperdis at þai mott hafe *per* doggis at  
 kepid *per* shepefald delyverd; for as þai sayd, þai wold be occasiō  
 and cauce to gar þaim fall att debate agayn. And þe sheperdis  
 12 agreid *per*to, & delyverd þaim *per* doggis þat war wunte for to kepe  
*per* faldis. And þaṁ þe wulvis killid þies howndis; & when þai  
 had so done, þai come & werid vp all þe shepe att was in þe flokk.  
 “And þus,” he sayd, “will Philip þe kyng do with vs, þat is  
 16 to say, take away our wise meṁ & owr oraturs; and when he hase  
 so done, þaṁ he wyll mys-chefe vs & sla vs, & all þat er in þe cetie  
 of Athenys.”

## CLXXXVIII.

## Consanguinitas. Consanguinei non sunt a viris

20 *sanctis sustentandi nisi in iure suo proprio.*

We rede in þe life of Abbott Pastur, how *per* was a Iustice of þe  
 contre, & he desyrid to se þis Abbott, and he mot nevir com to at  
 se hyṁ. And þis iustis saw þat, & he garte take þe sister soṁ  
 24 of þis abbott, & said he was a thiefe & putt hyṁ in prison, & sayd  
 & þis abbott Pastor wold com vnto hyṁ & pray hyṁ for hyṁ,  
 he suld delyver hyṁ hyṁ. And þaṁ þe moder of þis childe come  
 vnto þis abbott celi dure, and callid *per*-att & besoght hyṁ to  
 28 speke with hur, & he wolde no wurd ausswer. And when sho saw  
 þatt, sho wepid & made mekuḥ serow, & sayd; “And þou had

<sup>1</sup> After men, at, erased.<sup>2</sup> Latin MSS. Demostrues.





Musca infestant multos

We rede of legith lombardorn how at y happened on argure a grete multitude of fleas  
in ans abbay pat saynt Sarnard made. Vnto so mekull at ym did mekull noysaw  
Vnto all men pat delibellid ym and wghen pai come & tolde hynd. he said pat he  
fulde cur ym & on ym more pai was for deid illone.

Mutatio frequens in deo no est pto vtilio. 5<sup>to</sup> De Gallico. y.

Natalio dñi. p.

The birth of our lord is pced be many miracles. ffor Imocanus ys. ij. tellis  
hail at Rome y was continual pease. yj. yere to godur. And yfor yf temans byggid  
a fayre temple & set y in ym ym ym of temulus & harte call it temple paco  
and pai asyde apollo holi louty it fulde laste. & he said vnto a woman pat was  
a claus mayden bare a childe. and wghen pai hard yf pai said it fulde laste abur  
& wnta abollus. yf durs in yolden lottas. Temple dñi nictm manet. And wghen  
sup latre bare hui childe. vpon pat same nyght it felt dola vnto yf hard ertt  
and yf is now Ecclia oed marie de nono.

Natalio dñi pbatu duplicat. y.

Ex legith lombardoy we rede holi pat vpon pat day ym ym of temulus and  
all of ydolfo in Rome felt dola & brak. And saynt jaron tellis also holi yf come  
a tokyu in Egypte for all. yf ydolfo fellio wghen our lady bare hui childe. and h  
for yf yf of yf temple harte make me ym of a mayden w a baw in hui wnt  
and set it in a pcar place in yf temple. And vnto pat ym did wnt

Natalio dñi pbatu multiplicat. y.

We rede of leg lombard holi yf same nyght yf dectur of yf nyght and clare  
nat of yf day war curup. And contrarie

Natalio pbatu nyto

Drosus and Junsus tellis holi pat a well in Rome pat same nyght was  
twined in to chile & ran in to Tyber. And all yf day aft spran habundandlye.  
ffor Sibilla had pphered & said pat our Sayer fulde not be born or a well of  
chile sprang oute of yf wthe.

Natho dñi pbatu vto.

Cross stuns tellis pat vpon yf nyght of yf nativite vnto yf bynges pat was  
pans on a hilt. a fayr stard appeared vnto ym & it had in it a fayre chile  
and vpon hui shulder a fayr avo shynur. wghit chile spat vnto yf bynges  
and had ym to w to jiden & fulde hui & yf ym fulde fnd hynd born.

a harte & bowels of yrið & mott not be movið *with* no compassion, yit at þe leste marke, þou sulð hafe compassion of þine awið blude, þi sister soñ." And þauið þis abbott sent wurd vnto þis iustis & sayð; "Pastor filios non generauit; Abbott Pastor gatt nevir 4 child." And when þis iustis saw at þe abbott wold not conð hyñ selfe & pray for hyñ, he said & he wold send wurd for hyñ be mowthe he sulð send hyñ hyñ. And þauið þis Abbott sent hyñ wurd & sayð; "Examyñ þe cauce as þe law wyñ, & if he be 8 wurthi to dýe lat hyñ dý; or els do *with* hyñ as þou plesis." *et c<sup>o</sup>.*

## CLXXXIX.

Consciencia bona frequenter timet <sup>1</sup>.

We rede in 'Historia Tripartita,' þat oñ a tyme when Iulianus 12 Apostata at a grete ffeeste tyme, in maner as emperours dose, garte encens be sett befor hyñ, he made crysteñ meñ to conð knelyng aforñ hyñ & *serve* hyñ *per*-of. & he gart hide fals mawmettis vnder-nethe a clothe befor hyñ, at þe cristeñ men sulð not se 16 þaim; & þe cristenmeñ wiste nothyng *per*of. And when þis was done, he garte bare þies & told þe cristeñ meñ, & threpið of þaim at þai hað done sacrifice vnto his goddis, & offred þaim encence. And when þai harde þis, þai cryed & made mekull sorow, and 20 desyrið at *per* right handis at þai broght it vñ *with* sulde be cutt off for penance *et c<sup>o</sup>*; þuff all þai þoght not of no sacrifice vnto fals goddis.

## CXC.

Consciencia peccati <sup>2</sup> non potest quiescere.

24

We rede in 'Libro de Dono Timoris,' how oñ a tyme *per* was a riche man, & he luffid wele to go to sportis & to grete festis. So oñ a tyme, as he was be hys aue, hyñ happend to vmthynk hyñ of his synuys, & so he *contynued*; and his consciens was so gretlie 28

<sup>1</sup> The Latin MSS. *conclude*, *vbi non est timendum*.

<sup>2</sup> So Latin MSS. The English version *has*, *peccato*.

turment *per-with* at he mott hafe no reste. And *perfor* evur when  
 suche a thoght come in his mynd; he wald evur call vnto hym one  
 of his neghburs to hald a talk with hym, & for to putt suche  
 4 thoghtis oute of hys mynde.

Consecracio ecclesie. Infra de dedicacione.

CXCI.

Consilio bono est acquiescendum.

We rede how on a tyme ane archer gatt a little burd pat is  
 8 callid a nightgale, & he gatt oute his knyfe & wold hafe slane hur.  
 & paid sho spakk vnto hym & sayd; "þou mañ! whatt may  
 my dede profett þe? For þou may not fyl þi body with me, bod &  
 þou wilt latt me go, I sail gif þe for my rawnson iij wisdoms,  
 12 whilk & þou kepe, sail be grete profett vnto þe." And when  
 he hard hur speke he was gretelie astonyd, & sayd pat & sho cuthe  
 tell hym any new þingis at mot profett hym, he suld latt hur  
 go all redie; & sho essurid hym at sho suld. And as for þe furste,  
 16 sho bad hym neuer to desyre to gett þat þing at he myght not gett;  
 and make not sorow for þat þing pat is verely loste & can neuer be  
 requoverd; and as for þe thrid, "Gyff not truste vnto euerilk  
 wurd at þou heris." And pis done he lete hur fle þer sho wold;  
 20 and sho gatt hur vp into a tre & pocht sho wald witt wheper þis  
 wisdoms sulde turid hym vnto any profett or nay. And sho said  
 vnto hym; "A! wo be vnto þe! for þou hase had þis day ane ill  
 cownceit; for þer is with-in my body a precious stone callid a  
 24 Margarite, pat is of grete vertue, and it is more paid ane egg."  
 And when he hard þis, he made mekul sorow at he had lattyd  
 hur go, & desyrid hur to com agayn, & made all þe crafte att he  
 cuthe to gett hur. And paid sho sayd vnto hym; "Now I know  
 28 þat þou erte bod a fule. I bod þou suld not make sorow for þat  
 þing pat was loste and irrecoucrable, & I bad þou suld not be besy  
 to labur for þat þing at þou may nott gett, & þou makis mekil<sup>1</sup>  
 sorow at þou hase loste me, & laburs to gett me agayn, & I wilt  
 32 not com att þe. And I bad þou sulde not trow euer-ilk wurd att

<sup>1</sup> MS. mekis.

pou hard, & pou trowis at þer he in my bodye a precious stone moꝝ þaṇ ane egg; & aḷl my bodie is nott so mekuḷl as halfe ane egg. And þerfor as I fand þe a fule, so wiḷl I lefe þe." & with þat sho flow away syngand þies ij versys; "Non nimis amissis 4 doleas, nec omne quod audis credas, nec cupias id quod habere nequis."

## CXCII.

Consilio inhonesto *eciam* si sit vtile, non est  
adquiescendum.

8

Tullius tellis how som tyme þer was a maṇ þat hight Themistenes, & oṇ a tyme he told vnto þe meṇ at dwelte in Athens þat he cuthe tell þaim a cownceḷl þat war for þer common profett. Bod he said þat it was noght necessarie þat aḷl meṇ suld witt it, 1 & þerfor he desyriḷ þaim at he myght hafe ane to tell it to. And þai assigned hyṇ a maṇ þat hight Aristes, and he told hyṇ & sayḷ: "A grete shyḷ of Lacedonye is comen vnto þe haven; and it wer ane ethe þing & a profitable to men of þe cetie to go & 16 take oute aḷl þe riches þer-of." And when þis Aristes hard þis, he went to þe cownceḷl in-to þe cetie & told þaim þat he had hard a profitable cownceḷl, bod it was nowder treuth nor honestie; and þerfor he sayḷ he wold not concent þerto. 20

Consilio bono frequenter peccator ad penitenciam et satisfaccionem attrahitur. Infra de usurario et multis alijs locis.

Consilio malo perdit homo corpus et animam. Infra 24 de heretico.

Consilio bono fit iustum iudicium. Infra de promisso.

Consilio bono peccatum dimittitur et temperancia 28 augetur. Supra de abbate.

Consilium gratis debet dari pauperibus. Supra Augustini. iij.



## CXCIII.

Consolacio diuina cor ad se totum attrahit et  
replet dulcedine.

Jacobus de Vetrico tellis of<sup>1</sup> our ladie Saynt Marie, þat when  
4 sho norissid<sup>t</sup> hynd in his youthed<sup>t</sup> and sho had ligen<sup>t</sup> with hynd  
iij dayes in bed laykand<sup>t</sup>, hur wold<sup>t</sup> hafe þoght it bod ane hour; &  
sho wold<sup>t</sup> layke so long with hynd at he wold<sup>t</sup> be bathe hon[g]rie  
and threstie. And ay þe hongreer & þe thristier at he was, þe  
8 more sho desyrid<sup>t</sup> to hald<sup>t</sup> hynd in hur armys; and if he wold<sup>t</sup> hafe  
bene furth, sho wold<sup>t</sup> cry & hold<sup>t</sup> hynd still betwix hur armys. And  
som<sup>t</sup> tyme sho wold<sup>t</sup> bere hynd in hur armys iij dayes, & kis hynd &  
play with hynd in dyvers placis, becauce sho had so mekull com-  
12 forth of hynd in hur harte; for als mekull as sho knew þat he was  
bothe verray God & man.

## CXCIV.

Consolacio diuina debet precibus impetrari.

We rede in 'Libro de Deno Timoris' of a womman þat was  
16 devowte; & on<sup>t</sup> a tyme when sho wantyd<sup>t</sup> comfurth at sho was  
wunte vnto, & was ferd<sup>t</sup> at it suld<sup>t</sup> tary lang-or it come, & when at  
it war comen<sup>t</sup> at it suld<sup>t</sup> sone pas away, and sho spakk vnto hur  
awnd<sup>t</sup> vertues at was with-in hur & sayd<sup>t</sup>; "My faythe! go þou vnto  
20 my Lord<sup>t</sup> God<sup>t</sup>, & charge Hynd be all þe articles þat er trowed<sup>t</sup>  
in Hynd þat He com<sup>t</sup> vnto me & comfurth me. & my mynde!  
Be þou His hoste, & ordan<sup>t</sup> for his herberie. And my luff! Luke  
þou make Hynd gude chere. And my charitie! It acordis to þe to  
24 hold<sup>t</sup> Hynd still, at He pas not away." And when sho had þus  
chargid<sup>t</sup> all hur vertues, onone sho was putt in a mervalos grete  
comfurth, at continued with hur lang & recedid<sup>t</sup> nought away from hur.

Consolatur Deus<sup>2</sup> aliquos in sacramento altaris.

28. Infra de sacramento. j.

<sup>1</sup> Harl. MS. de *sancta* Maria de  
Ogniez. Arund. MS. de *sancta* Maria  
de Origine. This English version is  
entirely corrupt.

<sup>2</sup> So the Latin MSS. The English  
MS. has, Consolatur Deus in aliquo  
in aliquo sacramento, &c.

Consolacionem recipiunt aliquando sancti creaturis  
vel factis. Supra abbatis vi<sup>1</sup> et infra de  
Iohanne Euuangelista.

Consolatur Deus tribulatos. Supra de Antonio. 4

Consolacio Diuina subtrahitur ab hijs qui consola-  
cionem habent in amicis carnalibus. Infra de  
Peregrino. ij<sup>o</sup>.

## CXC.V.

Consolacio diuina allicit hominem ad manendum s  
in ecclesia.

Cesarius tellis of a monk of Ceustus ordur, pat had a grace and  
a lefe, for feblenes att his body was in, for to ly in his bed & not  
com̄ att matyns at mydnyght; & yitt for all pat he myght not 12  
reste in his bed in matyn tyme, bod pat reste at he had, hym burd  
hase it in þe kurk. So on a day his brether chalangið hym þerfor,  
& said seū he was so wayke of hym selfe, at hym wer bettir for to  
reste hym in his bed þaū for to com̄ vnto þe kurk, & specialli 16  
becauce he had lefe. He ansswerd agayn & said; "Whē I here  
my brethir syng, & I be not with þaim, þaū I am̄ mervoloslie  
trubled and turment in my harte; & þaū I wax hevy whē I  
vmthynk me þat þe comfurth at God duse vnto þaim þer did it som̄ 20  
tyme þer vnto me. & þuf all I may nott helpe þaim, yit it  
comfurthis me gretelie to here þaim."

## CXC.VI.

Consolacio diuina non conceditur admittentibus  
alienam.

24

Cesarius tellis how som tyme þer was a monke in Ceustus ordur,  
and he was<sup>2</sup> a leche & ran purgh þe cuntre ilk day, þat vnnethis  
he wolde be att hame at his abbay on hy dayes. So it happend  
opon a night, in þe solempnyte of our Ladie, as he stude at matyns 28

<sup>1</sup> MS. ij.\* <sup>2</sup> MS. *repeats, was.*

syngand<sup>r</sup> emangis his felos, he saw our Ladie Saynt [*Marie*] com<sup>ē</sup>  
 in-to þe where, & broght a boyste full of lectuarie; & sho putt  
 þerof in-to evur-ilk monk mouthe with a sponē. And whēn sho  
 4 come att hy<sup>m</sup> sho said<sup>r</sup>; “þou mysters not of my lectuarie, for  
 þou erte a leche & takis þine aw<sup>ē</sup> comfurth at þe full”: & so he  
 had<sup>r</sup> none. And fro þine furth, bod if he had bene compelli<sup>d</sup>,  
 he wold<sup>r</sup> neuer oute of his abbay, nor he had neuer after dayntie of  
 8 bodelie medcy<sup>n</sup>. So þe next ffeſte of our Ladie sho come agay<sup>n</sup>, &  
 did vnto þe monkis as sho did<sup>r</sup> before; and whēn sho come att þis  
 monk, sho said<sup>r</sup> vnto hy<sup>m</sup>; “Becaue þou haſe had mo<sup>r</sup> comfurth  
 of me þa<sup>n</sup> þou had of þi lechecraftē or <sup>1</sup> of þi medcyns, þerfor I ſail  
 12 giſſ þe of my medcyns.” And whēn he had taſti<sup>d</sup> þeroff, onone he  
 fel<sup>d</sup> ſuche a ſwetneſ, þat euer fro thens furth he was ſo ſtable  
 in his ordur þat he refusi<sup>d</sup> all maner of oþer þing.

## CXC VII.

Constans debet esse religiosus in omnibus, tam  
 16 prosperis quam aduersis.

Cesarius tellis of a monk of þe ſame ordur, þat did<sup>r</sup> many grete  
 meracles. So his abbott aski<sup>d</sup> hy<sup>m</sup> o<sup>n</sup> a tyme, how he had þat  
 grace befor<sup>r</sup> all his brethir to do ſo many meracles. And he  
 20 anſſwer<sup>d</sup> agay<sup>n</sup> & ſaid<sup>r</sup>; “I wote nevr, for I pray no more,  
 nor faſtis no more, nor wakis no more, þa<sup>n</sup> duſe myne other  
 brether, nor laburs no more; bod I know <sup>2</sup> a thyng. Ther may no  
 prosperite make me prou<sup>d</sup>, nor none aduerſitie make me displesid<sup>r</sup>  
 24 nowder of my ſelfe nor of oþer.” And þe abbo<sup>d</sup> aski<sup>d</sup> hy<sup>m</sup> &  
 ſaid<sup>r</sup>; “Was þou not trubbled<sup>r</sup> whēn ſuche a knyght byrny<sup>d</sup> our  
 grange?” And he anſſwer<sup>d</sup> agay<sup>n</sup> & ſay<sup>d</sup>; “Nay! for I betaght  
 þe reward<sup>r</sup> þerof vnto almighty God<sup>d</sup>; and wheþer I haſe meku<sup>ll</sup> or  
 28 little, euer I thank almighty God þerof, & takis it with gude wil<sup>l</sup>,  
 for I haſe diſpyſed<sup>r</sup> & forſaken<sup>r</sup> all þe riches of þis world.” et c<sup>o</sup>.

Constans debet esse prelatuſ in hijs que pertinent  
 ad officium ſuum. *Supra* Ambrosij. vj.

<sup>1</sup> MS. of of.<sup>2</sup> After know, n and ſome other letter, blotted.

Constans debet esse bonus subditus [in bono]<sup>1</sup> *contra prelatum ullum.* Infra Hillarij.

Constans debet esse miles in bello. Infra <sup>2</sup> de Milite. vj. 4

Constans debet esse quilibet in bono opere incepto. Infra <sup>2</sup> de nouicio.

Constantes Deus adiuvat in necessitate. Infra de virginitate. iij. 8

Constans omnia suffert propter Deum. Supra de compassione.

Constantinus imperator. Supra de eodem.

## CXCVIII.

Consuetudo peccandi minuit timorem.

12

Saynt Gregur tellis how *per* was oñ a tyme a mañ þat opoñ þe Pasch-eyyñ corrupte a maydyñ. So opoñ þe moriñ he was ferd̃ for to go into þe kurk, att þe devul̃ suld̃ hafe no power of hyñ. Not-withstondyng, at þe laste he went in for shame with a grete 16 ferdnes. And so he did̃ oñ þe secundi day, & was les ferd̃; & oñ þe iij day he was leste ferd̃ of all. And þus he did̃ vnto vij dayes was passid, and þañ he was nothyng ferd̃, & wold̃ not shryfe hyñ *perof*. & onone after he dyed̃ a sodan dead̃. And wheñ he was 20 laid̃ in his grafe, *per* come sodanlie a grete low into his grafe & burnyd̃ ewhils *per* was leste a morceff̃ of hys bodie to burñ opoñ, & to it was clene wastid̃.

Consuetudo eciam naturam aliquando alterat. Infra <sup>24</sup> de lupo *et supra* de Andrea.

Consuetudo <sup>3</sup> mala difficile tollitur. Supra de aduocato. iij.

Consuetudo bona semper est seruanda. Infra de <sup>28</sup> milite, v, *et* de Aue. ij.

<sup>1</sup> So Arund. MS.<sup>2</sup> MS. Supra.<sup>3</sup> MS. *inserts* eciam here.

## CXCIX.

## Contemplacioni modus apponendus est.

Heraclius<sup>1</sup> tellis how þat Alexandrus<sup>2</sup> Macharius told hym on a tyme & sayd, þat som tyme a vayne covatice of thoghtis of vanytie  
 4 occupyed his mynde, at he wald certayn dayes contynuallie bere  
 hys mynd vnseuerable, to so mekuf þat he wald spar his duris at  
 no mañ sulde speke with hym, nor hafe ane ansswer of hym. And  
 he wold flite with his awn mynd & say vnto hit; “vmbe-se þe att  
 8 þou fall not fro hevyñ vnto erth; ffor þer þou hase þi creatur  
 & all angels & saynttis. Think of all þies.” And þus he contynued  
 ij dayes & ij nyghtis; and það he felid þe devul prikkid hym so,  
 att hym þoght att all his celi fell opon hym.

## CC.

12 Contemplacioni sic est insistendum, vt accio non  
 negligatur.

We rede in ‘*Vitis Patrum*’ how a bruther on a tyme come  
 in pylgramege vnto a place of monkis þat was at þe mownt<sup>s</sup> of  
 16 Synay, & þer he say þe monkis labur & grafe þat þai suld saw  
 corñ. And he said vnto þaim in þis maner of wise; “Whie wurke  
 ye for meatt þat wil do bod waste & perissh away? Remembre ycu  
 of Marie Magdalyñ. how sho did no bodelie labur, & yitt our  
 20 Lord sayde þat sho had chosyn þe bettir parte.” And when þer  
 abbott harde tell of þis. he had a disciple of his giff þis mañ  
 a buke, & putt hym in a celi þat nothyng was in. And at howr  
 of none þis mañ lukid furth if any mañ callid hym to mete;  
 24 & þer was none att callid hym. And after none þe abbott come  
 vnto hym & sayde; “how duse þou?” And he ansswerd agayn  
 & sayd; “Sir Abbott! Ete none of your brethir no meate to-day?”  
 and þe abbott sayd; “yis.” And það he askid whi þai callid not  
 28 hym to dener; & það þis abbott ansswerd hym & sayde: “Thow

<sup>1</sup> Latin MSS. Heraclides.<sup>2</sup> Latin MSS. Alexandrinus Macharius.



erte a spirituall mañ & mysters no meatt; and we er flessylie meñ  
 . & bus nedelyngis eatt; & þerfor we wurk with oure handis.”  
 And when þis<sup>1</sup> bruther hard þis, he begañ to forthynk at he had  
 said; & sayd vnto hyñ selfe; “Now I know wele att it is necessarie 4  
 to ioyn þe life of Martha with þe life of Magdaleñ: þat is to say,  
 vmwhile to vse spirituall life & vmwhile to vse contemplatye life,”  
 & þañ he fell to werk and did as þai did.

*Contemplacio rapit hominem extra se vt aliquando 8*  
*sensum non habeat. Supra Augustini. iij.*

*Contemplacionem 2 intermittere interdum expedit.*  
*Infra de Iohanne Euuangelista.*

## CCI.

*Contemptus mundi. Contempni debent omnia 12*  
*exemplo philosophorum.*

Saynt Jeron tellis of a mañ þat hight Socraticus, and oñ  
 a tyme his gudis wer all tane fro hyñ safelyng a mantill. And he  
 had a disciple þat hight Diogenes, & he had no gude leste bod<sup>16</sup>  
 a skrip and a taberd & his vvermest clothe to hyll hyñ with;  
 & in his scrip he bare his meatt. And he had no howse bod  
 a tome toñ, & hyñ poght þatt was a noble howse; & in wynter  
 when it was cald, he wald evur turñ þis toñ mouthe vnto þe 20  
 sowthe, & in sommer he wald turñ it into þe northe, & evur as þe  
 son turnyd wold he turñ his toñ. And he had kepid hyñ no gude  
 bod alonelie a copp of tre to drynk opon. So oñ a tyme he saw a  
 childe take vpp watir in þe luff of his hand & drynk þerof; and 24  
 when he saw þat he caste away his copp & sayd þat he wiste neuer  
 þat natur had giffen a man a vessel to drynk off. *et c<sup>o</sup>.*

*Contempni[et] elongari debet turba hominum. Infra*  
*de solitudine 3. i. ij. et iij. 28*

<sup>1</sup> MS. his.<sup>2</sup> MS. contemplacioni.<sup>3</sup> MS. solitudine.

## CCII.

## Contempni debent dignitates.

Heraclides tellis how þat a gude holie mañ þat hight Animonus<sup>1</sup> opoñ a tyme was gretlie desirid̃ to be a bisshopp̃ with þe commoñ  
 4 peple, to so mekuñ þe cetisens tuke hym̃ & sayd̃ he suld̃ be þer  
 bisshopp̃ magre his tethe. And he saw þat he myght not esskape  
 þaim, and he tuke ane yrñ & pullid̃ of his lefte ere of his heade  
 hard̃ be þe rutis, at aʃl meñ mot se. And þañ he said̃; “Now  
 8 may ye see at I may nott be a bisshopp̃, for þe law wiff not at  
 a mañ be made a bisshopp̃ & owder of his eris be off.” And þañ  
 þer was a bisshopp̃ þat hight Dorotheus, & he said̃ vnto [þe]  
 peple þat þe Iewis kepid̃ þat law; “Bod emang vs Cristeñ meñ I  
 12 doute not þat & a mañ bothe eris war cutt off, & his maners wer  
 gude & honest, bod he wer wurthie to be a bisshopp̃ & myght  
 be made ane.” And wheñ þe peple hard̃ þis þai said̃ he sulde be  
 þer bisshopp̃ magre his tethe. And wheñ he saw þat, he was  
 16 wrothe, & said̃; “fforsuth! and ye make me bisshopp̃, I saʃl cutt  
 oute my tong at ye saʃl nott witt what I say.” And wheñ þai  
 hard̃ þis, þai lete hym̃ go.

Contempni potest mundus eciam inter amicos car-  
 20 nales. *Infra de pecunia. iiij.*

Contemptum mundi inducit aliquando memoria  
 mortis. *Infra de memoria mortis in pluribus*  
*narracionibus, et supra de cogitacione. iiij.*

24 Contemptum mundi inducunt transitoria que sunt  
 in mundo. *Supra de Ambicione. ij.*

Contemptum mundi inducit aliquando falsitas amici.  
*Supra de Amico. vj. vij. et x.*

28 Contempnentes sacramenta ecclesie aliquando moriun-  
 tur sine ipsis. *Infra de Sortilegio. j.*

<sup>1</sup> Latin MSS. Animosus.

## CCIII.

Continens debet [motus]<sup>1</sup> sensualitatis et complexionis  
naturalis reprimere.

Cassianus tellis þat wheñ Socrates þe philosophur be complexiōñ  
off his bodye was disposid̃ vnto many synys, so oñ a tyme þer was 4  
a mañ þat beheld̃ hyñd ons, & sayd̃ he had þe eeñ of child̃r body.  
And Socrates disciples þoght þai wold̃ bete hyñd for þe skoriñ  
he gaff þer maister; and þer maister wulde not latt þaim, bod garte  
þaim lefe & do hyñd no skath; “for it is *with* me as he said̃; bod 8  
I *with-draw* me fro þat at I añd desposid̃ to.”

Continens eciam habita op[p]ortunitate peccandi se  
custodit. Infra de temptatione carnis.

Continens eciam mortem sustinet antequam peccato<sup>12</sup>  
consensiat. Infra de temptatione carnis. j.

## CCIV.

Contricio perfecta nullam penam corporalem formidat.

Cesarius tellis how oñ a tyme wheñ a preste was prechand  
& telland̃ of synnyis & þe paynyis of heñ, a wommañ cried vnto 16  
hyñd & sayd̃; “Sur, whatt sañt wurth of prestes lemmans?” And  
he knew sho was bod a symple thyng & ansswerd̃ halfe in sporte &  
said̃; “Thai sañt nevr be savid̃ bod if þai crepe into a hate oveñ.”  
And sho was a prestis lemmañ, & sho tuke not þis wurde in bowrite, 20  
bod oñ a day sho hate a grete oveñ, and no-bodie *with* hur;  
& wheñ it was rede hate sho sparrið þe duris to hur & crape into  
it. And onone sho was burnyd to dead̃. And þer was a grete  
felashupp̃ of meñ & wommeñ standand̃ samen *with-out*e, nerehand̃ 24  
hur place, and þaim þoght þai saw a white dowse fle fro hur howse  
vnto heveñ. And þai had grete wonder þeroff, and brak upp̃ hur  
duris; & þai fand̃ hur burnyd̃ of dead̃ in þe oveñ, & þai drew hur  
oute & berid̃ hur in þe felde as meñ duse *with* þaim att kyllis þer 28

<sup>1</sup> Latin and English MSS. *have* homo instead of motus.

selfe. So afterward allmighti God wold latt it be knaweñ þat sho  
slew not hur selfe of malece nor of ill wil, bod for penans &  
obediens; opoñ nightis þer was sene a huge light abowte hur  
4 grafe. & þai þai take hur vpp & layd hur in Crystens mans  
beriaff.

## CCV.

Contricio *perfecta* eciam sine confessione delet  
*peccata.*

8 Cesarius tellis how oñ a tyme þer was a scoler at Pariss, þat  
had done many vglie syn. & he wold not shrife hym of þaim  
for shame; notwithstanding hertelie contricioñ ouer-come his  
shame, & oñ a tyme he come vnto þe priour of Saynt<sup>s</sup> Victors,  
12 & wold hafe bene shrevyn. & þer was so mekull contricioñ in  
his harte, & so many sobbis in his breste, & so many syghyngis in  
his throte, & so many teris in his eeñ, þat he mot not speke nor  
say a wurd. And when þe priour saw þis, he bad hym go & write  
16 his syn; and so he did, and come agayn, & yitt for sorow he myght  
not speke a wurd, bod gaff þis byl vnto þe priour. And he red it,  
& hym thocht þe synmys wer so grete at he desyrid þe scolar þat  
he mott latt his abbott se itt, at he myght aske hym counceff  
20 þerin. And he lete þe abbott se it; and when þe abbott lukid  
þer-vppoñ, he euthe se nothyng wretten þerin; & þai he said vnto  
þe priour; "What may I rede here, whar right noght is wretten?"  
And when þe priour saw þatt, he had grete wondre þerof & said;  
24 "Sur, forsuthe a yong maid wrate his confession here-vppoñ, and  
I redd it my selfe; bot now I se þat God is mercifull, þat graciouslie  
hase behalden his contricioñ and forgiften hym his syn." And  
þus bothe þe abbott & þe priour told þis scolar & assoyld hym;  
28 and þus with grete ioy & myrth he went fro þaim home vnto his  
luyng.

## CCVI.

Contricio *perfecta* peccata remittit.

Cesarius tellis how sonð tyme þer was a womman þat lete hur  
32 awñ son gett hur a barñ; and when þis barñ was born, sho bare

it in hur armys vnto Rome, & *per* with grete wepyng & sorow, sho shrafe hur vnto Pope Innocent afor̄ all his cardinallis. And þe pope enioynyd hur vnto penance at sho suld com̄ befor̄ hym̄ on þe mor̄ in þe same clothyng at sho had on when̄ sho went to syn̄ 4 with hur soñ. And on þe mor̄ sho did of all hur clothyng, and in hur sarke alone sho come afor̄ þe pope, and said sho was redi to fulfyll whatt penance som̄-euer he wold enioyn hur. And when̄ þe pope saw þatt, he said vnto hur ; “þi syn̄ is forgyffed the.” And 8 one of þe cardynals when̄ he hard þis, begaun to gruche agayn þe pope, & said he demyd vsufficientlie. And þaun þe pope said vnto hym̄ ; “and I haue demyd ill. þe deuill entre into me ; and if I haue wele demyd þe same happen̄ þe, becauce at þou gruchid̄ 12 here-in.” And onone att all saw at wer aboute, þe deuill begaun to vex þis cardinaill, becauce att he gruchid̄ þat þe pope declarid̄ vnto þis womman̄ þat hur syn̄ was forgyffyn hur.

*Contricio perfecta per opera manifestatur.* Infra de 16  
penitencia. ij.

*Contricio aliquando excitatur a presentia bonorum.*  
Infra de visitacione. j.

## CCVII.

*Contricio perfecta liberat a confusione temporalis.* 20

Cesarius tellis how som tyme *per* was in England a clark þat was a chanoñ in Lincoln Mynster, and he was nere sybbl cussyn vnto þe bisshop̄. & *per* was a lew wonnyd̄ in þe towñ, & he had a fayr doghter : and þis clerik laburd̄ hur so att sho promysid̄ hym̄ 24 att he suld lyg by hyr, bod sho said hur fadur luffid̄ hur so wele & kepid hur so þat þai myght nott com̄ samen bod on Gude Fryday nyght ; ffor þaun þe Iewis hase a bludie flux, & þai vse little to be occupied or com̄ forward. And when̄ þat night come, þis chanoñ 28 haseyng no mynd of þe Passiõ of Criste þat he suffred̄ as þat day, come vnto hur & lay with hur vnto on þe mor̄. And hur fadur rase & come in-to þe chambr̄ *per* sho lay, & saw a man̄ in bedd̄ with his doghter, & he thoght for to haue slayn̄ hym̄. And when̄ he lukid̄ 32



on hynd, he knew wele enogh at he was þe bisshoppis cussynd, and  
 perfor he was aferd to sla hynd; & he cryed with a hedus voyce &  
 sayd; "O! þou fals Christen man! what duse þou here in syn  
 4 þis day? Whar is þi faith? Be þe dome of God rightwuslie þou ert  
 giffen in-to owr handis; and warnd it wer for drede of þe bisshopp  
 at þou ert cussynd vnto, onone I sulde sla the." And þus with grete  
 confusion he showed hynd oute att þe dure; and he went home, &  
 8 happend þat day, þat is to say Pasch-even, to be assigned be þe  
 bisshopp to be his dekynd in serves tyme & rede þe pistle; & he  
 was ferd as on such a day to comytt his offes vnto ane other  
 man, for drede of suspecte; & he was also ferd to com nere þe  
 12 altar & þe halie sacrament with so grete syn as he was in. And  
 yitt for shame he myght nott fynd in his harte to shryfe hynd,  
 so he was þus ouercommend with shame, & did on his mes clothis,  
 & stude att þe altar befor þe bisshopp. And sodanlie þis Iew and  
 16 a grete meneya of oper Iewis with hynd come in att þe mynster  
 dure with a huge durdon & a noyse, fior to make complaynt vnto  
 þe bysshopp of his cussynd. And als tyte as þis yong chanon saw  
 þaim, he wex pale & was passand ferd, and made his prayer vnto  
 20 God in his harte, & sayd þus; "Lorde Iesu! delyuer me & safe me  
 shameles of þis Iewis at þis tyme, and I behest þe hertelie þat  
 I sail shryfe me of þis syn & make a sethe perfor: & fro hens  
 furth I sail no more offend þe." So þis bisshopp saw þies Iewis &  
 24 had grete mervayle whatt þai did in þe kurk, & speciallie suche a  
 day; and he commaundid þaim to stand, & askid þaim what þai  
 mente. And onone as þai wold hafe accusid þis clerik, be þe vertue  
 of God, þai wer afl dombe, & myght nott speke. & when þe  
 28 bisshopp saw þaim gaspe with þer mowthis agayns hynd & mott  
 speke no wurde, he trowid att þai come for illusion of þe sacrament,  
 & with indignacio<sup>1</sup> he commanddid þaim to be put oute of þe  
 mynster. And þis clerik felid att God had had mercie on hynd; &  
 32 when serves was done, he went vnto þe bysshopp & shrafe hynd,  
 and afterwerd made hynd a monik in Ceustus ordur. And þai  
 garte cristen þis damysel, & made hur a non of þe same ordur;  
 and afterward þai bothe wer gude halie liffers.

<sup>1</sup> MS. with indignacio &.

## CCVIII.

Contricione sola deficiente, confessio nec aliqua bona  
sufficiunt ad peccati dimissionem.

Som tyme *per* was a yong mañ þat was a chanoñ in Pariss<sup>h</sup>, þat lifid incontinent and delicatelie, & did many grevos syn̄. So oñ a 4 tyme he was passand<sup>r</sup> seke, & shrafe hyñ & made sorow for his syn̄ & hight to amend hyñ, and reseyyd<sup>r</sup> his sacrament, & was enoyntid<sup>r</sup>; and so he dyed<sup>r</sup> & was wurthelie berid<sup>r</sup>. So *with-in* a few dayes after he was deade, he apperid<sup>r</sup> vnto ane þat he was familiarie 8 *with*, & told<sup>r</sup> hyñ þat he was dampnyd<sup>r</sup>, & said<sup>r</sup> þuff all he war shreveñ & howseld<sup>r</sup> & enoyntid<sup>r</sup>, & behest<sup>e</sup> to do penance, yit he said he forgatt a thyng, *withoute* þe whilk all oper þinges may nott profett. And he askid<sup>r</sup> hyñ what was þatt, & he said<sup>r</sup>; 12 “ Contricion; ffor þuf all,” he said, “ I promytt to lefe my syn̄, yit my consciens said<sup>r</sup> vnto me : ‘ what & I mend<sup>r</sup>, I sañ fall vnto syn̄ agayñ ’; ffor my harte more declynyð vnto þat þañ not for to syn̄. & þerfor I had no faste purpos in gudnes, & so be þe consequent, 16 I had no perfite contricion, & þerfor I am dampned.”

## CCIX.

Contricio perfecta eciam in iudicio dei peccata  
remittit quo ad culpam, et quo ad penam. .

Jacobus de Vetriaco tellis how *per* was a damysel<sup>h</sup> þat synnyd<sup>r</sup> 20 *with* hur<sup>1</sup> fadur in syn̄ of lichorie, & hur moder oñ a tyme purseyyd<sup>r</sup> itt & blamyd<sup>r</sup> hur & reprovid<sup>r</sup> hur þerfor, vnto so mekle, sho slew hur moder. And whēñ hur fadur wiste þis, he had hur in hatered<sup>r</sup>; and whēñ sho pursayyd<sup>r</sup> þis, as hur fadur was slepand<sup>r</sup> 24 vndernethe a matres, sho smoryd<sup>r</sup> hyñ odead<sup>r</sup>, & þañ sho become a common womman. And oñ a tyme a gude holie mañ prechid<sup>r</sup>, and hur happend to be at his sermoñ; and he tolde mekuñ of þe mercye of all-myghti God<sup>d</sup>, vnto so mekuñ þat whēñ his sermoñ 28 was done, sho come vnto hyñ *with* grete contricion, & shrafe hur

<sup>1</sup> MS. *per*.

of all hur synys, & asked hym if þe mercie of God was so grete as he preched att it was. And he ansswerd & said þat it was mekull more; and þa sho bad hym enioyne hur penans, for sho trustid  
 4 mekull in his mercie. And he vnthoght hym þat he cuthe not so sodanlie enioyn hur helefull penance for hur syn þat was so grete. And he bad hir abide vnto after meate, & þa he wold preche agayn; “& þa,” he said, “I saß giff þe penans.” And sho  
 8 ansswerd hym agayn & sayd; “Sur, I trow ye be in dispayr of my sawle heale.” & he sayd; “Nay! bod in stede of penance, I enioyn þe to abyde here in þi prayers so lang.” And so sho did. And in þe mene-while sho had so mekull sorow & contricion  
 12 for hur syn, þat hur harte breste in two, & sho dyed. And þis was onone told þis prechur how it was, & he commawndid þe pepull hertely to pray for hur; and as þai wer in þer prayers, þa come a voyce vnto þaim fro hevyñ, þat sayd: “Pray not for hur, for sho  
 16 is in hevyñ. Bod pray vnto hir þer, for to pray for you.”

*Contricio aliquando excitatur in corde peccatoris exemplo bono. Supra de Abbate. vij<sup>1</sup>.*

*Contricio perfecta voluntatem facit pro facto reputari. Infra de voluntate.*  
 20

*Contricio in fine hominem saluat. Infra de milite et supra de ambicione. iij.*

*Contricio eciam imperfecta<sup>2</sup> quandoque iuuat. Infra de obstinacione. ij.*  
 24

*Contricio eciam negantes deum ei reconciliat. Infra de negacione dei, et supra de ambicione. iij.*

*Contricio perfecta eciam vsurarios saluat. Infra de testamento<sup>3</sup> et de vsurario.*  
 28

*Contricio perfecta eciam latrones et homicidas saluat. Supra de Abbate vj. et de apostata. iij.*

*Contumelias pacienter sustinet humilis. Infra<sup>4</sup> de humilitate. ij.*  
 32

<sup>1</sup> MS. vj.<sup>2</sup> MS. imperfecta.<sup>3</sup> MS. testið.<sup>4</sup> MS. Supra.

## CCX.

*Conuercio. Conuerti facit peccatorem aliquando  
consideracio perpetuitatis pene infernalis.*

Fulco<sup>1</sup> telles how þat Marciliensis þat was bisshopp of Tholosan told of hym selfe; “when I was yong & giffen vnto vanyties 4 of þis werld. I began and sodanlie [*to think*] of þe evurlastyngnes of þe payn of hell, and I said in my harte: ‘and it war putt vnto þe to lig alway in a softe bed & a delicatt, so þat in no maner of wise þou sulde pas oute þerof. and þou might not suffer þatt, 8 how may þou þerfor sustene in þe euerlastand & bitter payn of hell, if it happen þe to be dampnyd thedur?’ And be þis occasion I leste all pingis and made me a monke.”

## CCXI.

*Conuerti eciam facit peccatorem consideracio 12  
acerbitatis pene inferni.*

We rede in ‘Libro de Dono Timoris,’ how þat þer was a yong man þat was riche and delicate, and he made hym a freer prechur. And his frendis come vnto hym & wold haue had hym oute of 16 his ordur; and þai said vnto hym þat he myght not suffer þe austeritie of his ordur. þai he vntought hym & said vnto hym selfe; “The bitter payn of hell, þat is vtollerable vnto me, and þerfor I haue chosyn me rather to suffyr þis payn þan þatt.” 20

*Conuersus ad[discens] litteras efficitur peruersus.*

*Infra [de demone. vii.*

*Conuersus nequam punitur. Infra de histrionibus. iij.*

## CCXII.

*Conuerti eciam facit aliquando peccatorem 24  
consideracio mortis subite.*

We rede in ‘Libro de Dono Timoris,’ how som tyme þer was a noble clark þat was a grete baron son; and he went & made

<sup>1</sup> Arund. MS. Fulco Marsilensis; Fulco Marsilione: episcopus Tholosanus. Harl. MS.

hynd a freer *preclur*. And when his fadur hard tell of pis, he  
 vmthoght hynd pat he wold dryfe pase freers oute of pe land; &  
 take his soñ fro emang paim. And when pe freers hard tell  
 4 of pis, pai all samen went vnto pis baron with all pe mekenes  
 att pai cuthe, and told hynd pat pai take not his soñ & made hynd  
 freer in violent, bod he offerd hynd *perto* oñ his awn gude wilf.  
 And he said pai said wrang, & pat he sulde prufe & evur he myght  
 8 mete with his soñ. And so pai lete his fadur & hynd speke samen,  
 & he trowed pat onone with a wurd he sulde averte his purpos.  
 And he said vnto hynd oñ pis maner of wise; “Soñ, pou hase  
 husely trubled me becauce pou hase made pe a freer. Bod not  
 12 forthi, & pou wilt lese pine ordur & go home with me, I sail forgiff  
 pe all.” And pis yong freer ansswerd hynd agayn & sayd;  
 “Fadur, I wull nott go home with you bod if ye wull beheste  
 me pat ye sail fordo ane iñ custon pat is within your lord-schup.”  
 16 And his fadir said he suld do what att evur hynd plesid to byd  
 hynd do, and bad hynd tell hynd what pis custon was. And  
 pis yong freer said it was pis, thatt als sone dyes a yong  
 man as ane olde man. And when his fadur hard pis, he  
 20 take a grete compuncion in his harte & lete hynd alone with  
 pe freers, and went home agayn, and nevur desirid hynd after.  
*et c<sup>s</sup>.*

Conuertuntur eciam aliqui ex consideratione proprii  
 24 corporis ne in inferno comburantur. *Infra de*  
*obstinacione.*

Conuersus aliquando efficitur [perversus <sup>1</sup>] *et* dam-  
 pnatur. *Infra de obstinacione.*

28 Conuertuntur aliqui solo corde religionis habitum  
 assumentes *et* non corde vel proposito. *Infra*  
*de Nouicio.*

Conuersio ad religionem eciam infirmo corporaliter  
 32 prodest. *Infra de voto.*

<sup>1</sup> From Latin MSS.



Conuertuntur aliqui occasione confusionis alicuius.

Supra de confusione. j.

Conuertuntur eciam aliqui ex hijs que vident in defunctis sibi apparentibus. Infra de sciencia 4 nigromantica.

Conuertuntur aliqui ex beneficio sibi prestito. Supra de contricione.

Conuertuntur eciam aliqui exemplo bono. Supra 8 de Abbate. vij.

Conuertuntur aliqui exhortacione bona. Supra de Abbate. iij.

Conuertuntur aliqui oratione sanctorum. Infra de 12 beato Dominico. iiij.

Cor. Cor hominis non potest saciare quicquid est in mundo. Infra de Saciare. Et supra de ambicione. 16

Cor hominis eleuatur ex honore exhibito. Supra de augurio. ij.

Corpori nocet aliquando gaudium, et prodest dolor. Infra de gaudio. 20

Corporales delicias<sup>1</sup> secuntur frequenter miserie et calamitates corporales. Infra de delicijs. j.

### CCXIII.

#### Corporale Altaris sanguinem emisit.

We rede in 'Gestis Beati Gregorij,' how þer was a wurthi man 24 þat was knowen with Saynt Gregur; and he sent vnto hynd messangers and prayed hynd to send hynd soni relikkis owder of appostels or martyrs. And he reseyyvid þaim honestlie & helde

<sup>1</sup> MS. diuicias. Latin MSS. delicias.

paim with hynd a gude while, and went with paim vnto dyvers  
 placis of Saynttis pat pai askid relikkis of, & sang mes per. So att  
 pe laste he take smale pecis of ilk corprax whar pat he sang, and  
 4 putt paim in small boystis, & selid paim privalie & gaff paim; and  
 pai take paim. And as pai went hamwerd pai said ilkone to oper;  
 "we have had a fonde iorney and wate neuer what precious ping  
 we hafe broght hame vnto our lord." And pai brak pe pope seale  
 8 & oppynd pies boystis, & pai fand no ping bod smale pecis of lyn  
 clothe. And with indignaciõ pai come agaynd vnto Rome & told  
 ane archedekynd how pai had done. And at pe laste pai wer broght  
 afor Saynt Gregur; and he said his prayers & did mes. And pañ  
 12 he take one of pies little pecis of clothe, & cutt it in sonder in pe  
 myddest with a knyfe; & onone blude come oute perof, & made  
 all pe clothe blodye. And when pies messangers saw pis, pai had  
 grete wonder peroff, & pai fell on per kneis and pankid almytti  
 16 God; and pañ pe pope putt paim in pe boystis agaynd & selid  
 paim & gaff paim paim agaynd, & bad paim be stedfaste in belefe.  
 & þus pai went home vnto per lorde with grete myrth & ioy,  
 and delyverd pies relikkis vnto hynd. *et c<sup>o</sup>.*

## CCXIV.

20 Corporale immundiciam spiritualement non  
 sustinet.

Cesarius tellis how som tyme per was a non att was sacristan.  
 So on a day sho wasshid pe corprax & gaff it vnto a damysell  
 24 to dry; and onone as sho tuchid it per apperid a dropp & a spott  
 of blude. And when pe Sacristan saw it, onone sho wasshid it  
 agayn; & als sone as pe damysell tuchid it, per apperid a noder  
 spott of blude. & pañ sho lete pe priores & all hur susters se  
 28 it; and pai had grete morvaile peroff, & went vnto per prayers,  
 & besoght God att pai myght hafe a knowlege what it ment.  
 And pai serchid pis damysell, & fand pat a man had liggynd by hur  
 & gettynd hur with childe.

## CCXV.

Chorizare. Chorizantes aliquando visibiliter  
puniuntur.

We rede how þat a preste þat hight Tullius on a tyme opon þe Yole-eynd said mes in a kurk of Saynt Magnus. And þer was in 4 þe kurk-garthe a grete meneya of meñ & womē dawnssand in a cerce and syngand carals, & lettē dyvyne serves with þer noyse & þer cry. And þis preste commawndē þaim to lefe & þai wold not for hym. And whē he saw þai wold not lefe, in his mes he 8 prayed vnto God & Saynt Magnus þat it mot please þaim at þai sulde abide so still vnto þe yere end; and so þai did. And aft þat yere nowder rayn nor snaw fell opon þaim, nor þai wer neuer hongrie nor thrustie, nor þer clothes ware nott; bod euer þai went 12 aboute syngand carals as þai had be mad folk. And þer was a yong man þat had his sister emang þaim, & he tuke hur be þe arm & wold hafe drowē hur fro þaim, & he pullē of hur arm; & þer come no blude furthe, bod sho dawnsid on still: & þus þai 16 did aft þe yere to it was passē. And þan Hubertus at was bysshopp of Colayn [com] & assoylē þaim & lowsē þaim oute of þis band, and recowncelē þer befor þe altair. And þer dyed of þaim þer a man & ij womē; and aft þe toder slepē ij dayes & ij 20 nyghtis to-geder; and som of þaim had a tremblyng of aft þer bodie evur after ewhils þai lifid. And þis happend in a tow of Duche-land, in þe yere of owr Lord M.L.X.

## CCXVI.

Correpcio. Corrīguntur aliqui per moniciones 24  
sibi factas a bonis.

We rede in 'Libro de Dono Timoris,' how þer was a religious man þat was passand contemplatye; and on a tyme he was sodanlie ravissid vnto his dome. And þer he saw ij grete meñ, 28 of þe whilk þe tane was ane Erle, and þe toder a grete prelatt; and þai wer hugelie accusid befor our Lord. Agayns þe whilk, þuf aft

hyn̄ semyd̄ passand grevid̄, neuer-pe-les, be prayers of son̄ of  
 paim att wer of þat cowrte, he putt our his sentans and said̄ vnto  
 þis religious mañ at he suld̄ make paim hafe knowlege hereoff be  
 4 his Abbott; & so he did̄. And þis Erle, for drede of þis vysion̄ at  
 was told̄ hyn̄, forthoght his syn̄ & did penans perfor̄, and dyed  
 a gude mañ. And þis prelatt sett lightly be þis visyon̄ & þis  
 warnyng, and wold̄ nott amend his life. And afterward̄ hyn̄  
 8 happend̄ to be foñ sodanlie dead̄ in his bed on̄ a nyght. *et c.*

## CCXVII.

*Corripere debet pater filium, et prelatus subditum.*

We rede in þe same buke how þer was a yong mañ, & he was  
 tenderlie broght vp & noping correcte nowder of fadur nor moder  
 12 when̄ he did̄ wrong; so he become a thefe, & stale grete gudis.  
 And on̄ a tyme he was taken̄ & demyd̄ to be hanged̄: and as he  
 was led vnto þe galos he desyrid̄ at he mott se his fadur or he  
 dyed̄; and he was broght. And he besoght hyn̄ to forgiff hyn̄ all  
 16 offensis at he had made vnto hyn̄, & so he did̄; & þañ he prayed  
 hyn̄ to kis hyn̄. And as he kissid̄ hyn̄, he bate of his fadur  
 nece; and þai þat wer abowte hyn̄ had grete mervayle þeroff, and  
 said̄ fellie vnto hyn̄ perfor̄. And he ansswerd̄ paim agayn̄ &  
 20 said̄; "I sulde hafe done hyn̄ more skathe and̄ I had myght, for  
 he is cauce of my dead̄: for he chastid̄ not me when̄ I was yong,  
 bod let me fall to *gouernans* & to *mysreule* at I am now dampned  
 to my dead̄ for̄, & mon be hanged̄."

24 *Corripiendi sunt paruuli. Supra de blasfemia.*

## CCXVIII.

*Corripiendi sunt rebelles eciam si impacienter ferant.*

Helymandus tellis of a philosophur þat hight Policartus<sup>1</sup> þat  
 was a techur of þe Emperour Troiañ, þat had ane vnthriffti seruant̄  
 28 & ane ill; & on̄ a tyme he had done a grete faute. And þis

<sup>1</sup> Harleian MS. Policarpus.

philosophur his maister gart in his awnd presens take off his clothis & bete hynd wele nakid<sup>1</sup>; and<sup>1</sup> as þai bett hynd he cryed & sayd þat his maister was no trew philosophur, þat had writtē so fayr a buke of mekenes as he did, & for all þat was turnyd in-to wrath + agayns hynd. And be þis mene, he said, his techyng was contrari vnto his warkis. And his maister ansswerd hynd agaynd & sayd; "Semys it to þe þat I am angri becauce þou erte bett? And þinkis þou at it is yre, at I pay þe at I aw! þou seis I have no burnyng een, nor no spome at my mouthe, nor I cry not lowde, nor I wax not rede, nor trembles nott, nor hase no synge ond me þat sulde be yrefull." And in þe mene-while he bad hynd þat bett hynd þat he suld contynue as he began ewhilt þai ij disputid; 12 "And with-outē any yre þou sall se me correcte þis ill servand, & teche hynd rather to be meke & speke fayr, þand for to flite or strife with his maister."

## CCXIX.

## Cosme &amp; Damiani.

16

Ther was som tyme a man þat had a speciall deuocioñ vnto Saynt Cosme & Damyan, & þe canker happend into þe the of hynd & had wastid it nerehand away. And ond a tyme as he was slepand, hynd thought þies ij saynttis come vnto hynd, & þai broght 20 with þaim oyntementtis & playsters. And þe tone of þaim said vnto þe toder; "Whar sall we take vs flessch, þat we may fill þe hole with agaynd wher we have cut oute þe rotynd flessch?" And þe toder ansswerd agaynd & sayd; "In þe kurk garth of Saynt Petur 24 ad Vincula<sup>2</sup>, for þis day was þer a man of Ynde<sup>3</sup> new berid; and þerfor go feche vs of þat, at we may fill þe hole with." & þis man of Ynd hight Maurus; & þai went & fechid his bodi, and þai cut of þe þe of þe whik man & þand of þe dede man, & putt þe 28 dead mans the vnto þe whik mans, & anoyntid þe wounnd diligentlie; & þai take þe seke man the & put it with þe bodie of þis Maurus, and layd hynd agaynd þer he was. And þand þis seke man wakkend, and felid at hynd aylið no sore, & putt downd his 32

<sup>1</sup> MS. as.<sup>2</sup> MS. Saynt Petur Aduincula.<sup>3</sup> Latin MSS. Ethiops.



hand vnto his hambe, & he felid̄ no hurte; & he garte light a  
candyll, & lukid̄, and his the ayliđ nothyng. And pañ he was  
fayñ & rase oute of his bed̄; and he told̄ vnto euer-ilk mañ what  
4 he had sene in his slepe, & how he was helid̄. And pai at he told̄  
it vnto, went vnto pis Maurus grafe, & lukid̄; & pai fand̄ his legg  
away, & þe whik mans leg layd̄ *per* in-stede *peroff* in þe grafe with  
þe dead̄ mans bodie.

## CCXX.

8 *Credere. Credendum est non cito contra amicum.*

Valerius tellis how on̄ a tyme it was told̄ vnto Plato þat Demo-  
crates<sup>1</sup> his disciple had said̄ mekun̄ ill agayns hyñ; & he wold̄  
gifi no fayth þerto. So he att told̄ itt, askid̄ hyñ whi þat he wold̄  
12 not truste hyñ, & he said̄ he was redie to profe it at he had told̄  
hyñ. [*Than*] this Plato ansswerd̄ & said̄; "It is not trowable at  
he þat I hafe luffid̄ so lang, att I sulde not be luffid̄ of hyñ agayñ."  
And so he wold̄ gif no truste vnto þe complaynt vnto he spak with  
16 hyñ hyñ selfe.

## CCXXI.

*Credere cito periculosum est iudici.*

We rede in Cronicles, how on̄ a tyme þe Emperour<sup>2</sup> had a wyfe,  
þat wold̄ at ane Erle of his on̄ a tyme had liggend by hur. And  
20 whend̄ sho desirid̄ hyñ þervnto, he excusid̄ hyñ & said̄ he wold̄  
not do such a truspas vnto his lord̄. And sho saw þat, & went &  
accusid̄ hyñ vnto þe Emperour, and̄ said̄ he wold̄ hafe defowlid̄  
hur. And þe Emperour take it vnto so grete wrath, þat he garte  
24 smyte of his head̄ with-owten̄ Iugement; and he was neuer<sup>3</sup> olife  
agayñ. & pañ þe emperour desyrid̄ his wyfe at þis erle mot be  
knowen̄ after he was dead̄ be beryng of a hate yrn̄, at luke wheþer  
he war innocent or noght; & sho grawntid̄. And þe day of  
28 Iugement was assigned̄, and many wedos & mayders callid̄ vnto þe

<sup>1</sup> Latin MSS. Zenocrates.

<sup>2</sup> Latin MSS. Otto tertius impera-  
or.

<sup>3</sup> Never omitted, and added above  
the line.

dome; and pis Erlis wife come with hur husband heade in hur arm. And sho asked of þe Emperour what deade he war wurthi to hafe, þat slew a mañ wronguslie. And he said his head war wurthi to be smetyñ off. And sho ansswerd hym agayñ & sayd: 4  
 “Thou ert þat mañ, þat at fals suggestiñ off þi wife slew my husband. And for to make prefe here-of, I oblissñ me to bere þe hate yrñ.” And when þe Emperour saw pis, he had grete mervell, & commytt hym selfe to abide what punyssment at sho wolde deme 8  
 hym vnto. So be prayer of bisshoppis & oþer worthi men he tuke respecte with hur furst for x, ten dayes, & þañ for viij, & þañ for vij, & þañ for vi. And in the mene while he garte examyñ þe cauce. And when he knew þe trewth, he gaff hur for his rawsoñ 12  
 iiij castels þat er in þe bisshop[ryk] of Lunens. And he respecte at he had of þe dayes, þai er callid; *Decimum*, *Octauum*, *Septimum*, & *Sextum*, yitt vnto þis day.

## CCXXII.

*Credendum non est de facili referentibus aliorum* 16  
*defectus.*

We rede ex ‘*Dictis Patrum*,’ þat a certan religious mañ on a tyme said vnto þe abbott Pastor, þat he was so trubbled att hym burd lefe his place, becauce at he hard certan wurdis of a bruther 20  
 of his þat hym thought plesyd hym noght. And þis Abbott had hym at he suld nott trow pies wurdis, for þai wer not trew. And þe toder said þai wer trew, for a trew broder of his tolde hym paim; and þe abbott sayd he was not trew at told hym, for 24  
 he sayd, & he had bene a trew bruther he sulde noght hafe said so. And þañ he askid hym of þe balke & þe mote, what þai wer; and he told hym whatt þai war. And þañ he bad hym vmthynk hym in his awñ harte þat þis balk was his awñ synys, and þis litle 28  
 mote was þe synys of þe toder mañ.

*Credere cito contra uxorem non debet vir. Infra*  
*de regina vel imperatrice.*

*Credendum non est omni verbo.* Supra de consilio  
*et infra de paciencia, iij.* Et supra de accusa-  
*cione. iij.*

## CCXXIII.

4 *Credendum non est omni spiritui antequam probandi*  
*sint vtrum sunt ex deo vel non.*

We rede in ' *Vitis Patrum*,' how þe devuþ, made hynd in liknes of  
 a gude angeþ, come vnto a solitarie at his fadir vesett euer-ilk  
 8 day, and bad hynd be war of þe devuþ, for he was besy euere day  
 to begyle hynd; "and tomorn," he said, "he wil come to þe in  
 liknes of þi fadur; and þerfor now venge þe on hynd, & luke  
 at þou hase a sharpe ax redie, at wheñ he commys nere the, gif  
 12 hynd so grete a strake on þe hede att he presume no moꝛ to com  
 vnto the." And þis ankir trowid þat he had bene ane angeþ at  
 had bene sent vnto hynd fro God Hynd selfe to giff hynd þis cown-  
 cell; & on þe day after this awñ fadur come vnto hynd at vissit  
 16 hynd, and he with ane ax killid hynd, and was takyn þerfor &  
 hanged evyn furth-with.

*Crimen falso imponitur.* Infra de infamia.

*Cristus.* Cristianus, vbi agitur de *Cristo* infra.

## CCXXIV.

20 *Crudelitas.* Crudele est malum pro bono <sup>1</sup> reddere.

We rede in þe storie of Nero, wheñ Senec at was his maister  
 askid hynd his fle for his labur, he ansswerd agayñ & said.  
 "Maister<sup>2</sup>, þou muste dye; for als lang as þou listis I may hafe no  
 24 reste; ffor I hafe bene als ferd for þe as a barn wold hafe bene, &  
 yitt is." And þa Seneca ansswerd agayñ & said; "Sur, señ me  
 bus nedis dy, I pray þe grawnt<sup>3</sup> me att I may dy what maner  
 of dead at me likis to chese my selfe." And Nero grawntid hynd.  
 28 & bad hynd chese it hastelic, ffor hynd burd nedis dye. And þa

<sup>1</sup> MS. malo

<sup>2</sup> MS. Maistes.

Senec garte make a grete batth of warnē watir & garte putt hynd selfe *perin*, and garte latt hynd blude of bothe his armys. And so he bled odeade. And be pis mean he was callid Seneca, quasi se necans; and be pis mean he was dead.

## CCXXV.

## Crudelitas contra naturam detestanda est.

We rede in 'Historia Neronis,' how at pis Nero garte sla his moder & cutt hur in sonder, at he might se how he lay in hur wombe, & whaer-with he was nurrishid. And þe philosophirs reprovid hynd *perfor* & said, "þe law denyes, & rightwusnes forbiddis<sup>1</sup>, att þe son sulde sla his moder þat sufferd so grete payn for hynd in hur burth as sho did, & broght hynd vp with so grete labur." And þan Nero said vnto þaim; "Make ye me to be with 12 childe, and afterward to be delyver *peroff*, at I may hafe verray knowlege whatt sorow my moder had with birth of me when I was born." And þai ansswerd agayn & said þat it was not possible, þat was contrarie vnto natur. And he said bod if þai did itt, þai 16 sulde dye ilkone. And þan þai made hynd drynkis, and privalie þai made hynd to drynk a froske; and be *per* crafte þai made it to grow in his body & to wax. And so his bely began agayns natur to bolne, to so mekuff att he trowid he was with childe; and þai 20 made hynd daylie to be dyett with such meatt as þai knew wolde nuriss a frosk. So on a tyme his belie warkid hugelie, & he said vnto þies lechis; "Take hede on me. ffor þe tyme of my birth is nere; ffor my belie warkis so, þat I may vnnethis draw myne 24 and." And þan þai gaff hynd a purgacion, and he spewid oute a grete froske and ane vglie to luke on, bludie & infecte with humers. And when Nero lukid *per*vppon, hynd vggid *per*with, & he askid; "Had my moder als mekuff sorow for beryng of me, 28 as I had for beryng of pis?" And þai said, ya. And þan he commandid þat pis vglie burth of his sulde be norissid & kepyd, and at it sulde be closid in a stone, as a styke is in hur sheff.

<sup>1</sup> MS. forbiddid.

## CCXXVI.

*Crudelitas dampnum inferens rei publice non est  
toleranda* <sup>1</sup>.

We rede in þe same storie, how on a tyme Nero had grete  
4 mervail whatkynd a thyng burnyng was; and he garte sett fyre in  
ane end of Rome, & it burnyð vij dayes & vij nyghtis. And evur  
he lay in a hy towre & beheld it; & when he saw þe low rise vp  
into þe ayr, hym thought it was a fayr syght. And þai þe  
8 Romans wex grevid & wold suffre it no langer, & rase & pursewid  
opon hym, & drafte hym oute of þe cetie, & wold hafe slane hym &  
þai myght hafe getten hym. And when he saw þat he mot not  
esskape, he gatt hym a stowre, & gnaw vppon þe tone end & made  
12 it sharpe with his tethe, & prustid hym selfe evyn through þerwith.  
And þus he made his end. Neuer-þe-les we rede in a noder place  
þat he was devowrid with wulfis <sup>2</sup>.

*Crudelis non debet esse iudex.* Infra de iudice.

16 *Crudelis non debet esse prelatus.* Infra de prelato.

## CCXXVII.

*Crux Cristi vel crucifixus. Crucifixi ymago a Iudeis  
in despectu vulneratur.*

We rede how þat in þe tyme of Constantyne þe iiij<sup>3</sup>, þe Iewis  
20 fand in a cetie ane ymage of þe crucifix; & þai broght it into  
a Iewis hows, & <sup>4</sup> þer þai spitt þeron & strake it with þer handis, &  
naylid þe fete þerof vnto þe cros with naylis, & þai put vnto þe  
mouthe þerof aysefl & gall. And at þe laste þai oppend þe syde  
24 þerof, & þer come blude & watir; and þai sett ane ampull vnder-  
nethe it & kepyd it in. And ilkone of þaim att was seke, þai  
wold sprencle of þis blude on þaim, & onene þai war hale. So at  
þe laste þies Iewis forthoght att þai had done, and tuke þis ymage

MS. tolleranda.

<sup>2</sup> MS. wulfid.

<sup>3</sup> Lat. MSS. In Siria, Civitate  
Bericho, Iudei ymaginem crucifixi  
inuencientes in domo cuiusdam Iudei.

relictam ibi a quodam Cristiano qui  
ibi manserat, eam iniuriose doposue-  
runt et cet.

<sup>4</sup> MS. repeats, &.



& þe blude, & had it vnto þe bisshopp of þe cetie; and so þai wer cristend & turnyd vnto þe fayth. And of þis blude was sent to many cetis & kyngdoms; & yit to þis day it duse many meracles.

## CCXXVIII.

Crucis signum magnam habet virtutem, eciam  
infidelibus. 4

Saynt Gregor tellis how þat a bisshopp of þe cetie of Fundan<sup>1</sup> had som tyme in his howse soiornand a non; & he fals temptaciō of þe devul, on a tyme he was so tempid at he thocht he wold hafe 8 at do with hur. So it happend a Iew to go with on a nyght, & cuthe fynd no place to reste hym in. And he went into a temple of Appollo, & þer he layd hym down & slepid. And abowte mydnyght, þer come a company of fendis, & þer chiftan<sup>12</sup> was sett in a chayr emangis þaim, & garte þaim com befōr hym, & examynd þaim of þer craftis. And whēn ilk one of þaim had tald hym all, aue of þaim steppyd befōr hym at satt, & said how he had tempyd þis bisshopp with þis womman, & in a burte 16 to giff hur a knock on þe bak. And þan þer chiftan commendid hym, & chargid hym to perform at he had begon. And he commandid þaim to seke aboute in þe temple, & luke who was þerin mo þan þai. And þis Iew hard þat & made a cros on hym; and 20 þai soght aboute & fand hym. And onone as þai saw hym, one of þaim saw, & said; "ve! ve! vas vacuum sed bene signatum; wo! wo! here is a voyde vessall, bod it is wele merkid." And with þis voyce, all þe fendis vanysshid away; and þe Iew rase vpp 24 & went vnto þe bisshop of þe cetie & told hym. And he made mekul sorow for his syn, & put away þis womman & cristend þis Iew. et c<sup>o</sup>.

## CCXXIX.

Cruce signari debent omnes propter indulgencias. 28

Jacobus de Vetrico tellis of hym selfe & says; "On a tyme as I was in a towid prechand, þer was a man þat durste not com vnto þe sermon for his wyfe, not in-to þe kur. And he come to a

<sup>1</sup> Latin MSS. Andreas, Fundare civitatis episcopus.

wyndow & harde þe sermoñ; and when he had hard of þe ind[*uly*]ence at longis vnto þaim at er merkid with þe cros, for als mekuñ as he durste not com in att þe dure for his wyfe,  
 4 he crope in att þe wyndow in myddeste the peple. & take þe cros as þai did."

## CCXXX.

## Cruce signatis datur filius beate virginis.

Jacobus de Vetriaco tellis of hym selfe and says: "ans in my  
 8 childed, when I was in a howse of Ceustus ordur, þer I hard a sermoñ of þe cros. And mekiñ pepuñ leste all<sup>1</sup> þe gudis att þai had, and come and wurshuppyd þe cros. So emang þaim was a bruther þat hight Symond, and he besoght God att he mott hafe  
 12 soñd knowlege whatt mede þai sulde hafe att wurshuppyd þe cros; and on þe nyght after he was ravissid in his spiritt, and þer he saw our Ladie Saynt Marie holdand hur dere soñ. And afre þat euerilk a mañ with a contrite harte had taken þe cros, sho  
 16 gaff vnto hym hur soñ." *et c.*

## CCXXXI.

## Cruce signati dolose puniuntur eciam corporaliter.

Cesarius tellis how þat in þe bisshoppryk of Traiectens, ane  
 vsurer take þe cros & lete as he wald go vnto þe Holie Land.  
 20 And when he sulde go furth, he fenyd hym selfe seke & wayke, & sayd he myght not go, and hyrid a-noder to go for hym, & gaff hym boð v marcs, þuf all he myght have giffen hym XL<sup>ti</sup> marcs. So afterward when þai at wer burnyd wer bowid furth, he satt  
 24 with þaim in þe tavern & sayde vnto þaim; "ye wrichis, now ye forsake your wyvis and your childer, & your frendis, and all your other gudis, & puttis your bodis in perels be-yond þe see; and I sitt att home with my wyfe and my childer, & with all<sup>2</sup> my  
 28 gudis, and for v marke base als mekuñ perdoñ as ye hafe." Boð almyghti God, att is rightwus, shewyng how mekuñ þe labur & expensis of pylgramys plesis hym, & how mekuñ desayte &

<sup>1</sup> MS. *repeats*, all.<sup>2</sup> MS. *after all*, al. *erased*.

blasfeme of bakbyters displeis hym, sufferd patt on þe night after þe devull come vnto hym in liknes of a servand of his awn, and broght *with* hym ij grete blak hors, and bad hym faste caste of his vppermost clothe, & go *with* hym & lope on one of pies 4 hors. And þe cross at he had takyn was sewid opoñ his ouermeste clothe, and so he vmthoght hym þat he mott not esskape, & keste away his ouermeste clothe & onone lepid on þe to hors, & þe devull lepid on þe tother; & *with-in* a while þai war led þer dyvers 8 paynys wer. And þe devull shewid hym þe seatt þer he sulde sytt in paynys, and þe devull sayd vnto hym; "Now þou sañt turn agayn into þi howse, bod *with-in* iij days þou sañt dy. & turn agayn." And þa he was broght agayn, and men askid 12 hym whar he had bene; and he tolde þain all as is afor sayd. And þa a preste was broght vnto hym, þat counceid hym to shryfe hym & do penance for his syn. And he wold nott, bod felt in despar & dyed *withoute* owder shrift or howsitt or 16 contricion, & was berid in heñ. *et c<sup>s</sup>.*

Cruce signatus relinquens amicos carnales meretur.

*Infra de milite.* iiij.

Crucifixi amore culpa inimici remittitur. *Infra de* 20 *misericordia.*

Crucem predicantes a deo remunerantur. *Infra de* *predicacione.* j.

Cruce signati in via transfretacionis morientes 24 *glorioso remunerantur.* *Infra de peregrino*<sup>1</sup>, *et in multis alijs locis.*

Cruce signatos crucifixus honorat. *Infra de Maria.*

## CCXXXII.

Cruce signatam vestem inter flammam illesam 28 *deus custodit.*

Cesarius tellis how att þe cetie of Susas þer was a cetysyn at was merkid *with* þe cros. And in þe mene-while, or he went

<sup>1</sup> MS. perigrino.

furth, happend his howse to be burnyd, & all his other gudis  
safeyng onelie als mekull of a garment of his as þe cros þat he had  
taken was sewid opoid, & þat was foind vubyrnyd emang þe hate  
4 colis. And all þat saw it had grete mervayle þeroff. at þe cros had  
so mekull mervayle & vertue þerin. et c<sup>o</sup>.

Culpa. Culpe respondet pena. Supra de agro,  
primo et ij.

8 Curatus male intrans ecclesiam punitur. Supra de  
blasfemia. ij.

Curato ecclesie possunt coadaptari multa que dicuntur  
infra de prelado et sacerdote.

12 Custodia. Custodire debet homo sensus suos.  
Supra de aspectu.

Custodiri non potest mulier. Infra de muliere.

Dampnacio. Dampnatur homo qui toto tempore vite  
16 sue sancte vixit, quia finaliter peccauit. Supra  
de carnis temptatione. 3.

Dampnati non iuuantur orationibus viuorum. Infra  
de oracione. iiij.

20 Dampnatis non prosunt suffragia. Infra de suf-  
fragijs. 3.

Dampnatus ab inferis ex speciali gratia reuocatur.  
Infra de oratione ij. et viij.

24 Dampnatis aliquando beata dei genitrix vitam inpe-  
trauit. Infra de Maria.

Dampnum. Dampnificare proximum nemo debet  
rebus suis. Supra de columbis.

28 Dampnum debet restitui dampnificato. Infra de  
restitutione.

Dari non debet hostia non consecrata loco eukaristie.  
Infra de eukaristia et infra de oratione. ij.

Dacio siue donum. Dare non debet vxor sine licencia viri. Infra de muliere.

Dare debent principes liberaliter. Infra de liber[ali]-tate.

## CCXXXIII.

4

Dant sancti res et corpus suum pro deo.

We rede in 'Gestis Serapionis Abbatis' how þat þis Serapion apouð a day gaff his amett vnto a pure mañ, and it was cald weddur; & he mett a noder pure mañ, & he gaff his cote. And 8 þañ he was nere-hand nakid; and he sett hym down and ane evangill in his hand. And þañ one of his brether come vnto hym & sayd; "Abba, who hase robbed you?" And he shewid þe euaungyll & sayd; "this hase robbid me." And with-in a while 12 after he sold þis euaungyll, & gaff þe price per-of vnto pure men. So on a tyme his disciple askid hym whar it was, and he sayd; "I hafe sold it & giffen it vnto pure men, becauce it says: 'vende que habes et da pauperibus.' " So on a tyme afterward per come 16 a wedow vnto hym & askid hym sonð almos, for sho said sho had nowder meate nor drynk to hur nor hur childer. And becauce he had no thyng to giff hur, he gaff hur his awñ selfe, & bad hur sett hym; & so sho did vnto a lorde of Grece land. And with-in 20 a while fro he had bene per, he conuertid all þat contreth & made it cristend.

Dari semper debet elemosina. Infra de Elemosina.

Data pauperi elemosina datur deo. Infra de elemo- 24 sina, et de Gregorio ij, et supra de Abbate. iiij.

Dona excecant oculos iudicum. Supra de balliuo. iiij.

## CCXXXIV.

Debitum cito debet solui alioquin debitor dampnum incurrit.

28

Petrus Alphonsus<sup>1</sup> tellis how per was a porter of a cetie, and he had be a gifte of þe kyng of þat land þat ilk mañ or wommañ

<sup>1</sup> MS. Alphonsus.



pat come in att his yate, pat was owder crukyd-bakkid, or skabbid,  
 or pat had bod one ey, or war in þe parlesie, or a crepyll, he sulde  
 hafe of þaim a peny. So on a day þer come in at þe yate a man  
 4 with a crukid bak, & he was wele cled & warin. And þe porter  
 arestid hym and bad hym pay hym a peny; & he wold nott.  
 & þe porter gatt hym be þe cloke & lifte vp his hude, & he fand  
 þat he had bod one eye, and þan he said; "Now þou awis me ij d."  
 8 & he wold hafe bene away, & þe porter gatt hald on hys hude, &  
 it went off, & þan his hede was skallid. And þe porter said;  
 "Now þou awis me iij d." And þis man saw at he mott nott gett  
 away, & began to defend hym; & his armys happynd bare, & þai  
 12 wer skabbid. And þan þe porter sayd; "Now þou awis me iiij d."  
 And þus þai wrasteld to-gedyr, & þis man fell, & þan þai mott se  
 he had a croked fute. And þan þe porter said; "Now þou awis  
 me v d"; and garte hym pay itt. And so it happend hym  
 16 þat wold not pay a peny with his gude will, to pay v d ageyns his  
 will. *et c<sup>o</sup>.*

## CCXXXV.

*Debitum debet solui a debitore non petente vel  
 mortuo.*

20 Seneca tellis of a philosophur þat hight Pictagoricus<sup>1</sup>, þat boght  
 a payr of shone on a tyme of a sho-maker, bod he had not money  
 enogh to pay for þaim; & so he frustid hym, & with-in a few  
 dayes, he come agayn & callid at þe shomaker dure. And one  
 24 ansswerd hym with-in & sayd; "Wharto losis þou þi labur? þis  
 sho-maker is dede." þan þis philosophur, fro he hard þis, went  
 home with his syluer. So on a tyme, when he was be hym selfe  
 & þoght of þis syluer, hym thought his conciens sayd vnto hym;  
 28 "þou aw yone man syluer. Ga pay hym þat att þou aw hym."  
 And he went agayn þerwith, & in at a hole in þe dure he putt ma  
 penys þan he aght, and putt away fro hym þe peref of his will,  
 þatt gruchid to pay itt.

<sup>1</sup> Arund. MS. Pictagorus.

## CCXXXVI.

Deceptio. Decepiuntur aliqui sub simulacione boni.

We rede in þe ‘Cronicles of Rome,’ how þer was som tyme in þe cowrte at Rome a famos clerik þat hight Machomett, and he desyrid<sup>1</sup> to hafe bene made pope<sup>1</sup>, & myght not com<sup>2</sup> þerto. And 4 herefor he wex wroth, & went fer þens our þe se; and þer, with a symulacion, he gadurd<sup>2</sup> samen a grete multitude of yong folk vnto hynd, & told<sup>2</sup> þaim þat þaim burd hafe emangis þaim a mañ to govern<sup>2</sup> þaim. And in þe mene-while he vsid<sup>2</sup> to putt whete- 8 cornys in his ere, & he lernyd<sup>2</sup> a white dowffe to stand opoñ his shulder & take þaim oute. So oñ a day he callid<sup>2</sup> his pepul to-geder, & sayd<sup>2</sup> þaim þat it was Goddis will þat he suld<sup>2</sup> be made rewler of þaim, whame þat God shewid<sup>2</sup> for be þe Holie Gaste. 12 And privalie þis dowffe was lattynd go; & onone sho light oñ Machomett shulder þer he was emang þe prese<sup>2</sup> of peple; & putt hur byñ in his ere, & tuke oute þe cornys. And añ þe peple at was aboute went at it had bene þe Holie Gaste þat had commed 16 fro heven and descended<sup>2</sup> oñ hynd, & told<sup>2</sup> hynd þe wurd of God in his ere, & what at God wolde hafe done; & þus he was made rewler of añ þe Sarracens, & desayvid<sup>2</sup> þaim; & he made þaim a law att þai kepe yit, whilk þat is callid<sup>2</sup> Machomett law. 20

Decipit demon bonos sub specie boni. Infra de demone.

Decipitur iudex frequenter si iudicet secundum apparenciam exteriorem. Infra de Iudicio 24 humano.

Decipit vicinus vicinum. Supra de Adulterio.

Decipiuntur tam boni quam mali per demones multipliciter. Infra de demone<sup>2</sup>, et alijs locis. 28

<sup>1</sup> Latin MSS. in Romana curia honorem quem cupiebat assequi non potuisset.

<sup>2</sup> MSS. de decem.

## CCXXXVII.

## Decipiuntur aliqui per artem magicam.

Heracledes tellis how þat a mañ of Egipte was stryken in-to a luste with his neghbur wyfe; and he mot neuer gett hur wiff.  
 4 And he sayd vnto a nygramansyer to make hur to loff hyñ, & to hate hur awñ husband. And he with hys crafte made hur a mere, so þat hur husband, when he wakend in his bed, he fand hur a mere lygand by hyñ. And when he spak vnto hur sho wold  
 8 giff hyñ none ausswer. And he fechid prestis & lete þaim se, & ledd hur vnto þe wud as sho had bene a beste. And he went vnto þe celf of Saynt Machari with hur; and þe monkis blamyd hyñ becauce he come vnto þer monasteri with a mere. And  
 12 he told þaim at sho was his wife, & at sho was forshapyñ in his bed vnto a mere, & how att þat iij dayes he had etyñ no meat. And Saynt Macharie wiste þer-of wele enogh be a reuelacion; & his bretherin went & told hyñ. And he come  
 16 vnto þaim & sayd; "Ye er bathe as hors, & hase hors eeñ. And hur þis is a wommañ, & sho is not transfigurd into þe lyknes of a hors bod vnto þer sightis þat may be begyld with vanyte syght." And he made his prayers & kest hali watir oñ hur &  
 20 onone sho was a wommañ agayñ. & þa he garte refressh hur with meatt & drynk, & bad hur go home with hur husband; and at sho sulde euer whils sho lifid say hur prayers & daylie here mes. For he said sho sufferd all þis becauce þe space of v wekis  
 24 sho nowder hard dyvyne serves nor mes.

Decipiens prius aliquem <sup>1</sup> postea quandoque ab eo decipitur. Infra de vindicta et de muliere.

## CCXXXVIII.

Deceptor aliquando in actu decepcionis decipitur et  
 28 forte ab eo quem decipere volebat.

Petrus Alphonsus <sup>2</sup> tellis how oñ a tyme ij burges went oñ a fer pylgramege, and þer went with þaim a husband-mañ;

<sup>1</sup> MS. aliquando, Harl. MS. aliquem.

<sup>2</sup> MS. Alphensius.

and þai made þaim felows in þer vitals. And when þer vitali was nerehand gane so at þaim was left bod a little flowr, þe burges sayd, tone of þaim vnto þe toder; "we hafe bod litle bread, & our felow etis mykill." And þai ij tuke in counceit to-gedur at þai 4 sulde take þis flowr & make it all in a lafe & sethe itt; and ewhils it wer in sethyng þai sulde lay þaim down & slepe. And whilk of þaim iij dremyd þe mervolest dreme suld hafe þis lafe & ete it all be his one. And þus þai fenyd to begyle þis husband-maȝ. 8 And þai made þer coumand, & þis husband consentid; þaȝ þai made þis lafe & put it to sethyng, & layd þaim to slepe. And þis husband pur-eyvid þer suteltie, & ewhils þai wer slepand he tuke þis lafe halfe-soden & eete it & laid hym down agayn. Thaȝ þis 12 burges wakend, and one of þaim sayd at he had dremyd a mervalus dreme; for hym thought at ij angels oppynd hevyȝ yatis, & tuke hym & ledd hym befor allmyghti God. And þe toder sayd at hym thought þat ij angels cutt þe erthe evyn in sonder, & led hym down 16 vnto heil. And þis husband all þis tyme lete as he slepid & hard þaim well enogh; and þaȝ þai wakkend hym & he starte vp as he had bene flayed, & sayd; "Who is þat att callis me?" And þai sayd; "We, þi felows." And he answerd & sayd; "Er 20 ye comen agayn now?" & þai sayd; "Whethyr went we at we sulde com agayn?" And þaȝ þe husband told his dreme, & sayde; "Me thought att ij angels led þe tane of you vnto hevyȝ & þe toder vnto heil. And I trowid at ye sulde neuer com agayn, 24 & rase & tuke þe lafe & eet it." & þaȝ þai lukid whar it was, & it was gone, *et c.* And þaȝ þe tane of þaim was wroth & sayd þai wer begilde; & þe toder sayd nay, & sayd; "Fallere fallentem non est fraus." *et c.* 28

*Decipit aliquando discipulus magistrum. Infra de vindicta.*

*Decipit aliquando vxor virum. Infra de muliere.*

*Decipit mulier mulierem. Infra de muliere.*

*Decipit Demon hominem sub specie boni. Infra de solitudine* <sup>1</sup>.

<sup>1</sup> MS. solitudine.

Decipiuntur aliqui verbis multorum. Infra de verbo  
et de promisso.

## CCXXXIX.

Decipiuntur aliqui quia aliquando non inueniunt  
quod querunt.

We rede in 'Libro de Dono Timoris,' how *per* was a lord þat had  
a fule, & pis lorde had also a gay falcoñ & a swyfte, *per* was [*bod*]  
such one in all þat land. And ilk mañ at saw it fle commendid it  
8 & praysid it. So pis fole hard at ilk mañ commendid þis falcoñ  
so, and privalie oñ a nyght he gat pis falcoñ of his lordis & slew  
itt, and sothe itt, & ete itt. And when þe lord myssid þis hawke,  
he made grete sorow þerfor, becauce he wiste nott how it was  
12 loste. And he commendid it gretelie in *presens* of þis fule; and  
when þe fule hard hym commend it so, he ansswerd & sayd;  
" Forsuthe lord, it dught nott; for I ete neuer bitterer flessch þañ  
it was." And so pis fule fand a noder þing þañ he trowid.

## CCXL.

16 Decima. Decimas bene soluere est vtile.

Cesarius tellis how *per* was a knyght þat had so grete deuocioñ  
about payment of his tendis, & þat he wold euer of rightwusnes pay  
þaim *with-owten* any taryng or *with-out*e dissayte or vexacioñ.  
20 And he had a certaiñ vyneyard of þe whilk he had yerelie x toñ of  
wyne. So it happend oñ a yere when he had gaderd all his vynys  
& brayed þaim, he had bod a toñ of wyne. And when pis knyght  
saw þat, he sayd vnto his *servand*; " That at was myne, God hase  
24 taken it fro me; and yitt I wil not take His parte fro Hym. And  
þerfor go byd þe preste feche pis toñ of wyne for his tend." And  
þe prest did so. And þe same yere oñ a tyme, a bruther of  
þe same knyghtis, at was a preste, went down be þe garthyñ  
28 abowte þe Martynmes; and he saw all þe vynys hang full of  
grapis. And he went in-to his bruther & flate with hym for



his neclengens, & sayd; "Whi hafe ye noght yitt gaderd your  
vynys, & þe yere is so-fortherlie paste?" And þe knyght sayd  
þat þai war gaderd lang befor. And þe preste sayd nay it was not  
so; "ffor," he sayd, "I was þeratt þis day, & I saw it grow 4  
full of vynys." And þe knyght & his meneya went & lukid, & þai  
fand it was so. And þai gaderd þaim & made wyne þeroff; & þer  
grew neuer ryper nor moʒ plentefull vynys in þat garth þan þase  
wer. *et c<sup>o</sup>.*

8

## CCXLI.

## Decanus ad inferni curiam inuitatur.

Cesarius tellis how þat in tyme of Hereticus<sup>1</sup> þe Emperour,  
in þe kurk of Palernens was þer a certæn deað þat sent a servand  
of his to seke a palfrey of his þat hym wantid; & þer mett 12  
ane ald mañ þis servand & askid hym whedir he went & whatt he  
soght. And he said he soght his maister hors. And þis ald mañ  
teld hym þat þis hors was att þe Mownte of Gybber; "and þer,"  
he sayd, "hase my lord kyng Arthur hym. And þat mownte 16  
byrnys evur on a grete low as it war full of burned-stone." And  
þis servand had grete mervayle of his wurdis, and þe alde mañ said  
vnto hym; "Saw vnto þi maister & charge hym at þis day xiiij  
dayes he com thedur vnto Kyng Arthur solempne courte. And if 20  
þou forgett & tell hym nott, þou salt be grevuslie punysshid  
þerfor." And þis servand went home & told his maister afi at he  
sayd vnto hym with grete ferdnes. And when þe deað hard  
att he was sommond vnto þe courte of Arthur, he logh þerat & 24  
made a skorid þerof. And onone he fell seke, & þe same day  
att he was somond he dyed. *et c<sup>o</sup>.*

## CCXLII.

Dedicacio. Dedicacione ecclesie expellitur ab  
ea demon.

28

Saynt Gregur tellis in his Dyalogges, how on a tyme a kurk  
of þe Arryans was gyffed vnto Cristen men; and þai garte halow

<sup>1</sup> Latin MSS. *Tempore Henrici imperatoris.*

itt. And þe relikkis of Saynt Sebastian, & Saynt Agnes & Saynt Agas<sup>1</sup> war broght thedur, all þe peple at was gadderð thedur felid þe grond in the kurk-dure quake, & mofe heder-ward & 4 þedurward. And when þai wer *with-in* þe kirk, þai felid nothyng þeroff. And þai had grete mervell here-off, and all-myghti God lete þaim all hafe a knowlege þat it was þe fend þat garte þe erth stir when he went furthe of þat place & it was halowd. *et c<sup>o</sup>.*

8 Defectus proximorum non sunt reuelandi indifferenter. *Supra de celacione.*

Defunctis valent indulgencie. *Infra de indulgencijs.*

Defunctis prosunt suffragia. *Infra de suffragijs.*

12 Defuncti adiuuantur orationibus viuorum. *Infra de oratione.*

Defunctis valent misse *pro eis dicte.* *Infra de mortuis.*

16 Defunctis [*conueniunt*]<sup>2</sup> que *infra* dicuntur de mortuis.

Delectacio. Delectant<sup>3</sup> *aliquando* aliqui in modicis. *Supra de Basilio.*

20 Delectabile non est videre malos. *Infra de videre.*  
Deleccio mala est fugienda. *Infra de periculis.*

### CCXLIII.

Delicie. Delicias corporales secuntur frequenter miserie et calamitates. *et c<sup>o</sup>.*

24 Petrus Damyanus tellis how som tyme þer was a duke at had a wyfe þat lifed so delicatlie & so tenderly þat sho wolde nott wassh hur *with* common watirs as we do, bod sho wolde gar hur maydyns gader þe dew on sommer mornygis at sho mot 28 wassh hur *with.* And sho wold not tuche hur meate *with* hur

<sup>1</sup> Latin MSS. reliquie . . . sancte Agathe.

<sup>2</sup> From the Latin MSS.

<sup>3</sup> Or delectantur. MS. not clear.

handis hur selfe. bod after hur carvur had cutt itt in morcels sho wold take it vpp̄ with poyntels & crukis of gold & putt itt in hur mowthe. And sho wolde make hur bed so redolent savurand with spice þat it was a mervayle to tell off. And as sho liffid þus, 4 be þe rightwusnes of God, sho was so smytyn with canker and seknes þat sho rotid so, & sho on life, þat no creatur mot fele þe stynk of hur; to so mekufi at all folke lefte hur & all hur servandis, bod onelie a damysell þat was left to kepe hur; & 8 yitt sho mott not com att hur for stynk with-oute sho had at hur nece many wele-saueryng spycis; & yitt sho mott not tarie with hur no tyme for horrible stynk. And when sho had ligen þus many day sho dyed, & no body with hur. *et c.* 12

## CCXLIV.

Delicate viuentes in hoc *seculo* cogitare debent de  
penis inferni.

We rede in 'Libro de Dono Timoris' how *per* was a delicatt scoler of Bolañ, and he fled þe state of penance and he wold 16 nowder here sermon nor no wurd of God, þat he suld not be movid to be a religious man. So it happend at a freer-prechur, þat was his contrey-man & kend with hym, come & visett hym & loked how he did. And when þe scolar saw hym he sayd unto hym; 20 "Freer, & þou wilt speke with me of God I charge nott, and if þou speke with me of oþer thyngis þou erte welcom." And þe ffreer ansswerd hym & sayd; "I sail speke furste of oþer erandis, and att þe end I sail speke of God bod a wurd." And when 24 he had said all his erandis, be lefe of þis scolar vnnethis grauntyd, þe freer sayd; "Maister, I pray you for Goddis sake þat þis nyght when ye lye in your bed warn happed, þat ye wold vnthynk you of þe bed þat is ordand in heil to þaim þat mon be dampnyd, 28 þat liffis here in all þe delicatis att þaim liste hafe." And þan he askid whatkyñ a bed þat was; & þan þe freer said þe saying of þe prophet Ysai; "Subter te stementur, *et c.*" And when þe freer had þus said, he went his ways, and þis scoler on þe nyght 32

after as he lay in his bedd, he vmthoght hym on pies wurdis, & he mott not slepe a dele for thoght of pis bed in heff, unto so mekull pis boght prevaylid so on hym pat with-in a litle while after  
4 he made hym a freer of þe same ordur. et c<sup>o</sup>.

CCXLV.

*Delicie corporales et presentes impediunt spirituales et futuras.*

We rede in 'Libro de Dono Timoris' how som tyme a husband-  
8 man was biddyn vnto a kyngis brydall, and as he went thedurward  
he wex passand thrustie, & he fand drovy watyr & stynkand, &  
drank þeroff. And his felows cownceld hym not to drynk þerof,  
bod to hyde to he come att þe brydall, & þer he sulde hafe gude  
12 wyne enogh, & clarett; & he wold not, bod fillid his body of  
pis stynkand watir, into so mekull at he began to bolke, & his  
brethe for to stynke. And when he come vnto þe kyngis yate with  
his felows, þai went in & he was holdeid oute for his bolkyng & his  
16 stynkand brethe.

*Qui delicantur corpore frequencius infirmantur.*  
*Supra de abbatissa.*

*Demon impedit orationes quantum potest. Infra de*  
20 *Oratione.*

*Demon sanctos plus in desperationem precipitat per*  
*mulieres quam per alios. Supra de carne.*

*Demon gaudet quando sanctum virum precipitat in*  
24 *peccatum. Supra de carne.*

*Demon temptat homines ieiunantes. Supra de*  
*abstinencia.*

CCXLVI.

*Demon non est incaute nominandus.*

28 Saynt Gregorie tellis how a preste pat hight Stephan on a tyme  
was wate-shodd, and neeligentlie he commandid his servand &

sayd; “þou devul! Com, doff my shone!” And at þis biddynge onone þe thwangis of his shone lowsid passand tite. And when þe prest felid þis, he was passand ferd and cried with a grete voyce & sayd; “þou wriche! Go fro me! Go fro me! ffor I spakk not vnto 4 þe, bod vnto my servand.” And so þe shone lefte vndofte vnto his servand did þaim off.

## CCXLVII.

*Demones in nocte apparent in formis virorum  
et mulierum.*

8

We rede in þe ‘Life of Saynt German’ how þat on a tyme he was ligid on a night in a howse vp of land; and when all had supplyd þai sett þe burde agayn. And he had mervayle þerof and askid for wham þai did so. & þai told hym þai<sup>1</sup> sett þe burd for þase 12 gude wommen þatt gase on nyghtis. And he thought þat he wold se whatt þai wer, & awakid all þat nyght. And aboute mydnyght he saw a multitude of fendis com to þis burd in form & liknes of men & wommen; and he chargid þaim remow þaim, & he callid 16 vp all þe meneya in þe howse & shewid þaim þis men and þis wommen, & askid þaim if þai knew any of þaim. And þai said at þai knew þaim wele enogh, þai wer all þer neghburghis, bothe men & wyvis. And he sent vnto þer howsis at þai sayd war þer, & þai 20 þat went fand þaim in þer beddis. And þan he coniurid þis fendis, & þai told how þai war fendis & come to dissayfe þe peple.

*Demon eciam religiosos retrahit ab oratione. Supra  
de beato Benedicto.*

24

*Demon eciam sanctos sensibilter quandoque in corpore verberat. Supra de Antonio. Et infra de perseuerancia.*

*Demonis diuerse sunt temptationes. Infra de 28  
temptacione.*

<sup>1</sup> MS. þat.



*Demonem sola humilitas confundit. Infra de humilitate.*

*Demon aliquando amicos vita corporali privat. Infra*  
 4 *Nicholai.*

*Demon Episcopos per mulieres temptat. Supra*  
*Andree.*

### CCXLVIII.

#### *Demones insistunt morientibus.*

8 Jacobus de Vetriaco tellis how on̄ a tyme when̄ a sister of  
 þe fraternitie of Oegnierz<sup>1</sup> was seke & bow̄n to dye, Saynt Marie  
 of Oegnierz<sup>1</sup>, as sho was in hur celf, sho purseyyd̄ & saw a  
 multitude of fendis runyand̄ abowte hur<sup>2</sup> sister bed̄, & sho bow̄n  
 12 to dye. And as hur sisters war sayand̄ þer prayers for hur,  
 & trowid̄ þat sho suld̄ dye, sho rañ vnto þe bed̄ of hur seke sister &  
 werid̄ away with hur shirte þir evul̄ spyrittis as þai had bene fleis,  
 & said̄ hur prayers also. And þai wythstude hur & chalangid̄  
 16 hur sister sawle as þer aw̄n. þañ sho mot suffer þaim no langer,  
 & cryed̄ on̄ Criste for His bittyr passyōn & His blude to helpe hur.  
 And þañ þies evul̄ spirittis laburd̄ gretelie to hafe getten̄ þis  
 saule, and sho saw þat & sayd̄; “Lord̄, I becom̄ borgh̄ for þis  
 20 sawle; for þuff all̄ sho hafe synnyd̄, yit sho is confessid̄ þerof.  
 And if oght be ignorans or nœlegens be left behynd̄ with hur,  
 Lord̄, latt hur lyff, & I vndertake sho sañ amend̄ hur.” & so sho  
 did̄; & þe fendis vanysshid̄ away.

24 *Demoni se commendare periculosum est. Supra de*  
*Commendacione.*

### CCXLIX.

#### *Demones presciunt mortem malorum aliquando.*

Jacobus de Vetriaco<sup>3</sup> tellis of Elebrandus þat was archebisshopp̄  
 28 of Beme<sup>4</sup>, hew on̄ a tyme his bed-felow tolde on̄ hyñ & sayd̄;

<sup>1</sup> MS. Oegimez.

<sup>2</sup> MS. his.

<sup>3</sup> The Latin MSS. attribute this

tale to Helinandus.

<sup>4</sup> Latin MSS. Remensis.

"My lord on a tyme sent me ane erand vnto Attrebat<sup>1</sup>; and when I and my servand wer in a wud, we hard a grete noyse of armyd men, & as vs thoght, of harnessid hors, and fendis cryand, & sayd; 'Now we hafe our purpas<sup>2</sup> of Arta<sup>3</sup>, and onone<sup>4</sup> we sail hafe our purpos<sup>2</sup> of þe bisshopp of Beaun<sup>5</sup>'; bod we may nott gett furth our hors. nowder with staffis nor spurris. And þan I sayd vnto my servand; 'Latt vs make crossis in our forhedis, & þan sail we go sekurlye.' And so we did. And when we come<sup>8</sup> home, we fand þe prefecte<sup>4</sup> of Arta<sup>3</sup> dead, and þe archbisshopp of Beaun bownd to dye."

## CCL.

Demon *eciam* viuos in equo portat in infernum.

Helynandus tellis how on a tyme, opon a solempne day, as<sup>12</sup> þe erle of Maciscon<sup>5</sup> satt in his awn palas & many knyghtis abowte hym, sodanlye ane vuknowen man sittand on a hors come in at<sup>6</sup> þe pales gate, and, att þai all saw, rade evyn vp to hym þer he satt, & said he come to speke with hym, & bad hym ryse & go<sup>16</sup> with hym. And he myght not agaynstand hym, & rase & went vnto þe dure; & þer he fand a hors redie. And he bad hym lepe on, & so he did; and þe toder take his bridyl-rene at come for hym, & at þai all saw, þai rade vp in-to þe ayre. And þe erle<sup>20</sup> cryed as he war wude; "Helpe me my cetysyns! Helpe me my cetisyns!" And euer-ilk man in þe cetie hard þis voyce, & ran oute; & þai mot a grete while se hym rydand in þe ayre. And at þe laste he was with-drawen fro þer syght, & had vnto heil. *et c.*<sup>24</sup>

Demon bonos bellare facit. *Supra* de bello.

Demon iuuenem anulo desponsauit. *Infra* de sponsalibus.

<sup>1</sup> Latin MSS. Attrebater, Atre-bater.

<sup>2</sup> Latin 'prepositum' misread as 'purpos' = 'propositum,' and repeated before 'bisshopp of Beaun.' Latin: *Iam habemus prepositum de Isrea, in proximo habebimus archiepiscopum Remensis.*

<sup>3</sup> Arund. MS. de Arta; Harl. MS. de Isrea.

<sup>4</sup> MS. prefeste; Latin MSS. prepositum.

<sup>5</sup> Harl. MS. Comes Matistonensis; Arund. MS. comes Mastisconeusis.

<sup>6</sup> At omitted and added above the line.

Demon *peccata* confessa tradidit obliuioni. *Supra*  
de confessione.

Demon. Morientes temptantes per orationem ex-  
4 pelluntur. *Infra* de morientibus.

Demon immittit ymagines eorum que nunquam visa  
sunt vel facta. *Infra* de temptatione.

Demones in morte vsurarios in corpore *et* in anima  
8 vexant. *Infra* de Vsuris.

Demones eciam ad obitus beatorum veniunt. *Infra*  
de morientibus.

Demon corpus peccatoris loco anime aliquando vegi-  
12 tat. *Infra* de suffragijs.

Demon in corpore humano cantat. *Supra* de cantu.

Demon *secundum* modum suum servit fideliter.  
*Infra* de milite.

16 Demon accusat morientes. *Supra* de accusatione.

Demon decipit ambiciosos. *Supra* de ambitione.

Demon sibi adherentes ditat temporaliter. *Infra* de  
Milite.

## CCCL.

20 Demon sub specie boni aliquos ad mortem temporalem  
*et* eternam ducit.

We rede how oñ a tyme *per* was a Jew conuertid̃ in þe bisshopp-  
rik of Colañ; and he was emang monkis, & þai lernyd̃ hyñd oñ þe  
24 buke to he cuthe rede wele. And það he garte write bukis, & þe  
monkis lettid̃ hyñd & wold̃ not lerñ hyñd no more; & onone as he  
saw þat, he stale away from emang þaim and went his ways, to þe  
entent at he wold̃ lerñ. And það þe deviñ appered̃ vnto hyñd in  
28 liknes of ane aungeñ, and bad hyñd lerñ faste, ffor he sulde be  
a bisshop̃. And a little while afterward̃ he apperid̃ vnto hyñd

agayn on þe same wise, and said vnto hym; "To-morn mon þou be a bisshop, for þe bisshop is dead; & þerfor haste þe to go vnto þe cetie, for God will at þou be made bisshop þer-of." And onone þis wriche privalie went his way; & þat night he was hostid with a preste nerehand þe cetie; and becauce þat he wold com wurthelie vnto þe cetie, he rase vp þat same nyght befor day, & stale þe prestis hors & his cloke, & went his way. Men on þe morn missid þe hors, & sewid after hym & tuke hym, & broght hym vnto a seculer iugement, & þer he was dampnyd. And þus he ascendid, nott as a bisshop vnto þe chayr, bod as a thefe vnto þe galows.

## CCLII.

## Demon obstinatus est in malo.

12

Cesarius tellis how on a tyme when a deuill had turment horribly a man þat he was in, it was sayd vnto hym of a certain man; "Tell me, þou fend, if þou may com agayn vnto þe blis at þou hase loste; and if þou might, what wold þou do þerfor?" And þe fend ansswerd agayn & said; "And it war in my chose, I had leuer go vnto hell with a sawle þat I had desayvid, þan for to turn agayn vnto heven." & þai þat hard hym say so, had grete mervayle þerof, & þan he sayd agayn vnto þaim; "wharto mervell ye here-of? My malice is so mekull and I am so obstinatt & so frawd, þat I may not will nor desire nothyng att is gude nor profetable vnto my selfe." *et c.*

## CCLIII.

## Demonis Penitencia.

24

Cesarius tellis how þat in Colan þer was a womman vexid with a fend, & be grace of God, a holie man drafte hym oute of hur. And þan þis holie man hard a noder fend & hym to-gedur, & saw þaim bathe. And þe tane said vnto þe toder; "O! þou wriche! why consentid þou to Lucifer? For þerfor we fell fro euerlastand ioy." And þe toder ansswerd hym agayn & sayd; "Whi did þou

so ?" And þai bothe forthoght it, & said þe tane vnto þe toder ;  
 " Halde þi tong ! þis penans is our late ; ffor & þer was a pyler of  
 yrið byrnaud, sett full of sharpe rasurs, sett evyð vp fro erth  
 4 to hevyn, me had levir, & I mot suffer it & I had flessch, be drawen  
 þeron vp & down to þe day of dome, with counand at I mot  
 comd agayn vnto þat ioy þat I was in." *et c.*

Demon in ornatu vestium delectatur<sup>1</sup>. Infra de  
 8 ornatu.

## CCLIV.

## Demon psallentes in choro impedit.

Cesarius tellis how on a grete solempne nyght at matyns, þe  
 Covent of Hemmerode, as þai war sayand þis psaln; ' Domine,  
 12 quid multiplicati, *et c.*, ' þer was so many fendis in þer quere, þat  
 with sight of þaim goyng vp & down, þe ta side salid in þe psaln.  
 And when þe toder syde laburd to gar þaim say right agayn,  
 þai whettid þer tethe agayns þaim & flayed þaim so at þai wiste  
 16 neuer what þai suld say ; bod þe ta syde cried agayn þe toder, þai  
 wiste neuer whatt. And nowder þe abbott nor þe priour cuthe  
 bryng þaim vnto þe psalmodie agayn, nor none acordans. And at  
 laste, ilfarandlie, þai made ane end of þis little psalme, with grete  
 20 labur and confusion ; & þan þe devull & all his felashup went  
 away, & þe prior saw þaim fle a-way in liknes of dragons.

Demon nigromancia compellitur apparere. Infra de  
 Nigromancia.

24 Demon ludit ad taxillos. Infra de ludo taxillorum.

## CCLV.

## Demon confessionem in quantum potest impedit.

Cesarius tellis how þat in þe towne of Boon, in þe dioces of  
 Colayn, þer was a prestis lemman ; & hur irkid so with hur syn  
 28 at sho hangid hur selfe. And as sho did it þe rape braste, & sho  
 was still on life ; and when sho saw sho was delyverd of þat deade,

<sup>1</sup> MS. dilectatur.



sho went & made hur a noñ. And þañ be temptaciōn of þe  
 devulf, hur luffer come agayñ & laburd̃ to hafe hur as he was  
 wunte; and sho wold̃ nogt grawnt vnto hyñ be no mene. And  
 þañ he hyght hur þat, & sho wold̃ consent vnto hyñ, he sulde 4  
 make hur a ladie. And þus he laburd̃ hur nyght & day, & sho  
 cuthe not avoyd̃ hyñ; so sho kest oñ hur hali watir, & made  
 a cros oñ hur, & he vanysshid̃ away for a while. And þañ þe  
 devulf come in his lyknes vnto hur agayñ, & laburd̃ hyr. And 8  
 þañ be cownceit̃ of a gude mañ sho sayd̃ hur Ave Maria; and  
 onone as sho had sayd̃ it, he fled̃ away as he had bene strykeñ  
 with ane arow, and durste not com̃ nere hur; not-withstondyng he  
 lefte hur not all. And a mañ cownceid̃ hur to go shryfe hur; 12  
 and as sho went, he come vnto hur & askid̃ hur whyder sho was  
 bowñ, & sho said̃; "I am̃ bowñ to distroy bothe þe & me." And  
 he sayd̃; "Nay, nay, do not so! Turñ agayñ!" And sho ansswerd̃  
 agayñ & sayd̃; "þou hase oftsithis confowndid̃ me, & þerfor̃ I wilñ 16  
 now go shryfe me." And evur as sho went he flow abowñ hur in  
 þe ayr, as it had bene a<sup>1</sup> glede. And als sone as sho oppynd̃ hur  
 mouthe to shryfe hur, he vanysshid̃ away with grete crying &  
 yowlyng; and he appered̃ nevur vnto hur afterwerd̃, nor sho hard̃ 20  
 hyñ neuer efter.

## CCLVI.

## Demon eciam virginem corrumpit.

Cesarius tellis how þat in þe same towñ of Boñ, how þer was  
 a preste þat had a doghter at was wedd̃, & hur husband̃ was dead̃; 24  
 & sho was so fayr þat he was ferd̃ for hur, to so mekuñ þat evur  
 wheñ he went furth he wold̃ spar hur in a lofte. So oñ a tyme þe  
 devulf apperid̃ vnto hur in lyknes of a mañ, & spak vnto hur  
 wurd̃is of luff to gar hyr inclyne to hyñ, to so mekuñ at he lay by 28  
 hur & had at do with hur. And sho purseyyid̃ at sho was desseyvid̃  
 be a fend̃, & told̃ hur fadur. And he was passand̃ hevye and̃ made  
 mekuñ sorow þerfor̃, & had hur thyñe owr a grete watir in-to  
 a noder contreth̃, at sho suld̃ be ferrer fro þis fend̃, & <sup>2</sup> at sho 32

<sup>1</sup> After a, g & half l, erased.<sup>2</sup> & omitted and added above the line.

sulde he bettur be changyng of þe ayr. And þis Devull myssid hur, & was wroth *þerwith*, & come vnto þe preste & sayd; "þou cursid preste! Whi hase þou taken my wife fro me?" And when he had sayd so, he strake hym opoñ þe breste, at he spytt blude with iij dayes; & oñ þe thrid day he dyed. And we rede also how þat a fend held a womañ vj yere, & come vnto hur ilk nyght in lyknes of a knyght, & lay with hur in bedd as he had bene a mañ. And onone as sho made ane oppyñ [*confession*] þerof vnto Saynt Barnard sho was delyverd; and he come neuer to hur after.

## CCLVII.

## Demon decipit viros.

We rede of a scoler þat was a lustie yong mañ, & so he agreid with a wommañ at he sulde com vnto hur oñ a nyght; & sho agreid þerto. So oñ þe nyght he come noght to hur, bod a fend in lyknes of hur come vnto hym & lay with hym all nyght, & lete hym hafe his liste. And oñ þe morñ þis fend askid þis scoler if he wuste whame he had ligen with all nyght, & he sayd, ya, with such a wommañ. And he sayd; "Nay, þou hase ligen & had at do with þe devull;" & þat he sayd it in such fowle wurd is at it wer shame to tell. & with þat þe devull vanysshid away.

## CCLVIII.

20 Demon eciam iocalia offert vt ametur.

We rede how þe devull luffid a yong wommañ, and apperid vnto hur oft-sithis oñ þe night with grete lightis aboute hym, so þat all þe chawmer myght be seen with þe light, & þe droppis of þe seargis myght be sene; & he gaff vnto hur rynges & oþer iewels of gold, and many other þingis. And sho come vnto hur confession, & shewid þaim vnto þe preste. *at c<sup>s</sup>.*

28 Demon orationibus sanctorum a malo inchoato impeditur<sup>1</sup>. *Supra Barnardi.*

Demon impedit audire sermonem. *Supra de audire sermonem.*

<sup>1</sup> MS. impeditur.

Demon conscribit peccata hominum. *Supra* Augustini.

Demon insidiatur clericis in choro. *Supra* de.

## CCLIX.

Demonis forma est terribilis.

4

We rede in 'Libro de Dono Timoris,' how *per* was a religious maid þat lay in his dortur with his brethir, and sodanlie as [*he*] lay, he began to cry vgsomlie. And þe covent rase and come vnto hynd; and þai fand hynd glorañd faste agayns þe wall, & he wolde 8 speke no wurd, bod he was evyñ as he had bene flayed. So in þe mornyg he come to hynd selfe, and þe<sup>1</sup> priour askid hynd what hynd aylið. And he said at he saw þe devuñ; "and his shap," he sayð, "was so vglie, it mot not be discryvid; bod I say þis," sayð 12 he, "þat & *per* war a hate oved oñ þe ta side me, & þe shapp of hynd oñ þat other partie, me had levur crepe in-to þat hate oved það ans behold hynd agayñ as I did."

## CCLX.

Depositum vsurarij non est servandum.

16

Cesarius tellis how some tyme *per* was ane vsurer þat lent a certayñ of mony vnto a selerer of þe Ceustus ordur; and he selid it & layd it in a kyste besyde a certañ money of *per* awñ. So 20 afterward þis vsurar askid it agayñ; and þe monke went vnto þe kiste, and he fand nowder *per* awñ money nor itt. And he lukid & saw at no bodie had tuchid þe lokk bod hynd selfe, & þe selis of þe sakettis safe, at he mot know no suspicioñ of þifte. það he conseyvid in his mynd þat þe mony of þe vsuraris had devowrid 24 and distroyed þe money of *per* monasterie.

Depositum debet reddi eo modo quo commissum est.

*Supra* de Cautela.

## CCLXI.

*Depositum non debet recipi servandum nisi prius videatur.*

Johannes Belet<sup>n</sup> tellis how oñ a tyme *per* was a wommañ pat  
 4 had iij pottis full of gold<sup>r</sup>, & sho delyverd<sup>r</sup> paim to kepe vnto  
*Julianus* Apostata<sup>1</sup>, for sho trowid<sup>r</sup> pat he was a gude holie monke  
 befor<sup>r</sup> other of his brether. And sho told<sup>r</sup> hyñ not pat *per* was  
 gold<sup>r</sup> in paim. Thañ pis monke take pies pottis, & fand<sup>r</sup> *per* was  
 8 so mekull gold<sup>r</sup> in paim, & he stale it & fillid<sup>r</sup> þe pottis agayñ full  
 of ass<sup>n</sup>. And when<sup>r</sup> þe wommañ come & askid<sup>r</sup> þe pottis agayñ, he  
 delyverd<sup>r</sup> hur paim, & pai war full of ass<sup>n</sup>; & sho said<sup>r</sup> at sho had<sup>r</sup>  
 delyverd<sup>r</sup> <sup>2</sup> paim vnto hyñ full of gold<sup>r</sup>. Bod sho cuthe neuer gett  
 12 no mendis oñ hyñ becauce sho had no witnes, and his brethir  
 þe monkis, at war by, saw no þing abowñ þe pottis bod<sup>r</sup> ass<sup>n</sup>. *et c<sup>o</sup>.*

## CCLXII.

*Desiderium celestis patrie lacrimas corporales excitat.*

Jacobus de Vetriaco tellis pat he had sene bothe meñ & women  
 16 sett vnto Godward<sup>r</sup> with so mervalos & so spiritual<sup>n</sup> affeccioñ, pat  
 for desyre pai wex seke, & sonñ so mekull, pat many yeris pai lay  
 in *per* beddis, and myght not ryse vp bod seldomñ tymys. & pai  
 had none other cauce of sekenes bod at *per* hertis was so sett vnto  
 20 Godward<sup>r</sup>, & of þe ioy of hevyñ. And als lang as pai war in pat  
 thoght pai war evur seke & at male ease. *et c<sup>o</sup>.*

*Desiderium carnale est reprimendum. Supra de  
 abstinencia.*

## CCLXIII.

24 *Desperacio. Desperacionem inducunt tristitia et  
 accidia.*

Cesarius tellis how oñ a tyme *per* was a religious mañ pat  
 liffid lovable emang his brethir fro his youthe vnto his age, so pat

<sup>1</sup> The Latin MSS. *explain*, aurum  
 illud ne appareret in orificijs collarum,

cinere operuit.

<sup>2</sup> MS. *has another hym here.*

þer was none þat was more religious þan he was. So on a tyme hym happend to fall in-to suche a sadnes & a hevynes, þat he downtid of his synys, & fell in-to a dispayr. And he mot not be broght oute þer-of with none auctorite of scriptur, nor he mot 4 not be broght into no hope of forgifnes, not-with-standyng he had not done no grete syn. And when his brethir askid hym what hym<sup>1</sup> aylið at he was fallen into suche a drede & a dispayr, he ansswerd agayn & sayd; "I may not as I was wunte to do say 8 my prayers, & þerfor I am ferd to be dampnyd." And þan he was putt in a fermorie all a nyght, & on þe morne he come vnto his maister & sayd; "I may no longer feght agayns God." & þan he went furth vnto þe myln-dam of þe abbay, & þer he lowpid 12 in & downyd hym. *et c<sup>o</sup>.*

*Desperandum non est de aliquo. Supra de Abbate et apostata.*

*Desperans sacerdos dampnatur. Infra de sacerdote.* 16

#### CCLXIV.

*Desperanti ante mortem aliquando pena infernalis ostenditur*

Petrus Clunacensis tellis how som tyme<sup>2</sup> þer was in Pycardi a preste þat was full of vices & syn; so on a tyme he promysid he 20 counsell for to make hym a monke in Ceustus ordur; bod he put it in contynance, and in the mene-while<sup>3</sup> he fell seke<sup>4</sup>. And him thought at þer come vnto hym ij dragons and wold hafe devowrid hym, bod he þe prayer of þe priour of þat ordur he was delyverd; 24 and becounand þat he sulde sulyff his promys at he had made, as he behestyd. & þan he coverd, and yitt he fulfillid not his promys, bod putt it in contynance. And þan he fell seke agayn, & cried & sayd; "Lo! a fyre occupyes me for to burn 28 me!" & he helde vp þe coverlad betwix hym & it; and yitt

<sup>1</sup> MS. *repeats*, what hym.

<sup>2</sup> MS. *repeats*, how some time.

<sup>3</sup> While is repeated and erased.

<sup>4</sup> MS. *repeats*, & in þe mene while he fell seke.



be prayers of þe monkis he was delyverd, and þaȝ he fulfillid at he behestē. And þaȝ he was ravisslid vnto þe dome, and þer he hard a sentans, at he sulde be dampned, put furthe agayn hyȝ.  
 4 And whē he come agayn vnto hyȝ selfe, þaȝ he told his brether & sayd; “Lo! two fendis brynges a grete arow to slo me with:” & þaȝ þer fell fro þis arow a droȝ þat prillid his hand vnto þe bare bone. And þaȝ he cryed agayn & sayd; “Now takis  
 8 þe fendis me, & castis me into a frying þaȝ to bole me þerin.” And with þat he swelte.

Desponsat virgo Maria se amantes. Infra de  
 Maria <sup>1</sup>.

<sup>12</sup> Despectus. Despiciunt superbi alios. Infra de  
 Gloria.

#### CCLXV.

#### Detraccio est fugienda.

We rede in ‘*Vitis Patrum*’ how þer was ij religious men þat oȝ  
 16 a tyme went furth of þer abbay, & þai waxed faynt for travellyng;  
 & so þai warr hostid with ane hermett, and he sett befor þaim  
 suche as he had in his cest. So oȝ þe nyght as þai lay samen, he  
 hard þe tone of þaim say vnto þe toder; “This hermett hase  
 20 better meate, & is better fed þaȝ þai er þat liflis in abbays.” And  
 whē he hard þaim say so he held his tong. And oȝ þe morȝ he  
 had þaim vnto a noder hermett, & bad <sup>2</sup> at þai sulde hayls hyȝ, &  
 telȝ hyȝ how he had made þaim at fare. And þai bad hyȝ þat,  
 24 & he had any gude meate, þat he suld kepe it & giff þaim nothyng  
 bod potage. And he vnderstode þaim weȝ enogh, & held þaim  
 with hyȝ & garte þaim wurk with hyȝ euer-ilk day, & make  
 skuttels & lepis of wandis evyȝ vnto evyȝ; & þaȝ þai went vnto  
 28 þer prayers. And þaȝ he sayd he was nott wunte to supp, bod he  
 sulde supp for þer sake; and he sett befor þaim sture brede &  
 salte. And þaȝ he sayd he wold fare better for þer sake, and

<sup>1</sup> MS. *Infra de amantes.* The Latin MSS. *luc.*, de Maria.

<sup>2</sup> Latin MSS. “Salutate eum ex

me, et dicite ei; ‘obserua et noli illud irrigare scilicet olera.’” Quod ille intelligens, tenuit eos.

he sett befor a little ayseff & garlykk ; & wheñ þai had suppid þai went vnto þer prayers agayñ vnto it was myrk nyght. & þañ he sayd þat he myght not for þaim saw all his prayers. And oñ þe morñ þai wold þafe gane þer way & tuke þer lefe, & he wolde 4 not latt þaim, bod he sayd þat he wold for charite hold þaim iij dayes. And oñ þe night after þai rase and stale away & wolde no langer abide with hyñ.

*Detractoribus non est credendum.* Supra de credere. 8  
*Detrahendum non est eciam mortuis.* Infra de mortuis.

*Detrahitur bonis frequenter iniuste.* Infra de *sancto*  
*Lupo.* 12

*Deviacio.* *Deuiare non debet a iusticia iudex.* Infra de iudice.

*Devocio.* *Devotos sibi Maria ab opprobrio liberat.*  
*Supra de abbatissa.* 16

*Deuocio quandoque excitatur ex presencia beatorum.*  
*Infra de lacrima et de visitacione.*

*Deuocio contra naturam subuenit.* Supra de apostolis.  
<sup>1</sup> *Deutos sibi Maria desponsat.* Infra de Maria. 20  
*Deuocio quandoque prorumpit in lacrimas.* Infra de lacrima.

*Deuocio excitatur ex sumpcione cibi spiritualis.*  
*supra de cibo.* 24

*Deuotis conceditur consolacio diuina.* Supra de consolacione.

## CCLXVI.

*Deutos sibi eciam in celo sancti remunerant.*

Cesarius tellis how þer was som tyme a chylde þat kepidd shepe 28 of a wedous, and he had a grete deuociõ vnto Saynt Nicholas,

<sup>1</sup> MS. repeats this heading.

vnto so mekull at halfe þe meatt at he had euere day, he wold̃ dele  
 it vnto pure meñ in wurshup<sup>1</sup> of Saynt Nicholas; & euer he made  
 his prayers vnto hyñ. So on a tyme Saynt Nycholas aperid̃ vnto  
 4 hyñ in habett & lyknes of a fayr olde mañ, and bad hyñ dryfe hys  
 shepe hame. And he said̃ his huswyff wold̃ be wrothe þañ, for it  
 was ouer<sup>2</sup> tymelie of þe day. And þis Say[nt]<sup>3</sup> command̃ hyñ to  
 do as he bad hyñ, & sayd̃; “Soñ, þis day sañ þou dye, & perfor̃  
 8 make þe redie, & go home & take þi sacramentis; ffor I am̃ Saynt  
 Nicholas at þou hase bene devote to, & I wil̃ rewarde the.” And  
 he went home; & his dame was wrathe & blamyd̃ hyñ. And he  
 sayd̃ he had myster to com̃ home, ffor he mond̃ dye þat same day  
 12 And his huswyffe trowed̃ þat he had bene fond̃ & at he had sene  
 som̃ þing in þe feld̃, and prayed̃ þe prest to inquere hyñ peroff.  
 And he tolde þe preste of all his visioñ, and he tuke his sacramentis  
 of holy kurk and dyed̃; and̃ his saule went vnto hevyñ.

16 *Deuotos deus in sacramento altaris confortat. Infra  
 de sacramento.*

## CCLXVII.

### Deuocio ad Sanctos non debet impediri.

We rede in þe ‘Meracles of Saynt Nicholas’ how on a tyme in  
 20 a kurk þat was of þe holie cros, þe monkis of ane abbay desyrid̃  
 þer priour att he wold̃ suffre þaim go peder on Saynt Nicholas ‘  
 day, at þai myght syng þe storie of Saynt Nicholas, for þañ it was  
 new made; and he wolde not latt þaim. So on a nyght after, as  
 24 þe prior and all his brether was in þer beddis, Saynt Nicholas  
 visible apperid̃ vnto þe priour in a ferdfull wyse, and he drew  
 hyñ oute of his bed be þe hare, & keste hyñ apoñ þe dortur  
 flure. And he begañ to syng þis antem̃, ‘O! pastor eterne’; and  
 28 sang it softlie vnto þe end̃; & at euere wurd̃<sup>5</sup> he gaff a lass̃h,  
 & sang it with a grete tarying, to so mekull þat with his holie  
 crying he wakend̃ all þe monkis. And þañ þai tuke þer priour &

<sup>1</sup> MS. *repeats*, in wurshup̃.

<sup>2</sup> Harl. MS. *quia nimis mane est*.

<sup>3</sup> MS. Say.

<sup>4</sup> MS. *repeats*, oñ Saynt Nicholas.

<sup>5</sup> MS. euer ewurd̃.

bare hym vnto his bed; & euere yere, fro thens furth, he had  
hys brether on Saynt Nicholas day go vnto pat kurk and syng þe  
storie off Saynt Nicholas.

## CCLXVIII.

Deus omnia videt.

4

Petrus Damianus tellis how on a tyme per was a man pat stale  
his neghbur sew; and þis man at stale þis sew was a man pat  
luffid wele to herber pure folk. So on a tyme our Lord apperid  
vnto hym in lyknes of a pure man; & he was lang-harid, & he 8  
prayed hym pat he wold for charite cutt it shorter. And with  
gude will he welcomd hym & sayd he wold, all redie; & he garte  
hym sett hym down, & take a payr of sisurs and began to clypp  
hym before. And in þe hynderparte of his head he fand ij privay 12  
een lurkand; and he had grete mervall perof & askid hym whi þai  
war per. And he ansswerd & sayd; "I am Iesus, pat seis our all  
þis world, and þies er þe een whar-with I saw þi neghbur sew  
at þou stale, & slew it & hyd it in a cafe." And with þat he 16  
vanysshid away. And þis man amendid hym & made restitucion  
privalie for hur vnto hym att aght hur, be advice of his confessor.

Dileccio. Supra, sicut de amicitia et amore.

## CCLXIX.

Dionisius. Dionisij martirium beato Regulo 20  
nunciavit deus.

We rede how on a tyme when byssshop Regulus sang mes,  
and in hys canon he namyd þe apostels o-raw, & þan þe martyrs,  
sodanly he sayd; "Et beatis martiribus tuis<sup>1</sup>, Rustico et Eleu- 24  
therio." And when he had sayd so, seð als mekuil as he kend þies  
servandis of God at þai war olyfe, he had grete mervale how per  
namys happend so sodanly in his mouthe, & he wiste no þing  
of þaim. And as he was in þis mervall, per apperid vnto hym 28

<sup>1</sup> Latin MSS. et beatis Martiribus tuis, Dyonisio, Rustico et Eletherio.

iiij dowffes sittand' opoñ þe cros of þe awter; and þai had þe  
namys of þies holie martyrs writtyñ with blude oñ þer brestis.  
And onone as he saw þat, he vnderstude at þies holie saynttis was  
4 martyrd' & putt to dead'.

Discrecio. Discretus debet esse prelatus. Supra  
de Abbate.

Discretus est a cibo abstinendum. Supra de Maria.  
8 Disciplina. Disciplinandi sunt iuuenes ne insole-  
scant. Infra de iactantia.

Discordia inter bonos non facile oritur. Supra de  
concordia.

CCLXX.

12 Dileccio. Diligit canis dominum suum, et est  
ei fidelis.

Solinnus tellis how þat Apius, Funius<sup>1</sup> & Puplius, & dyvers  
other with þaim, wer dampned att Rome; & when þai war dead,  
16 one of þaim had a hond', & he satt at þe galos att þai hang oñ  
iiij dayes murnand' for his maister, & wolde neuer eate meate of no  
mans hand'. & when his maister was taken down, þai put brede  
in his maister mouthe, & he tuke it & eate it; & þa ðai keste his  
20 maister in-to Tybur, & euer as he flett in þe watir, þe dogg swam  
with hym, & at his power held vþ his head'.

CCLXXI.

Diligit canis vsque ad mortem.

Solinus tellis how þat when Iasalicus<sup>2</sup> was slayñ, his hond' lay  
24 by hym & wold' neuer eate meate after. And þe kyng saw þat, &  
garte make a grete fyre, & caste þe dead' bodie in; & onone þe  
hunde folowid' into þe fyre, and gruchid' not to be burnyd' with his  
maister bodie.

<sup>1</sup> Latin MSS. Iunio.

<sup>2</sup> MS. Harl. Infelicio interfecto. MS. Arund. Iasolicio interfecto.



## CCLXXII.

Discere. Discendum est in omni etate.

Valerius tellis of ane of þe vij sagis, & he wold' aſt-way ſay þat he was redie to lern̄; ſo hyṁ happend' oṁ a tyme for to faſt ſeke, & was bowṁ to dye, and aſt hys ffreṁdis come aboute hyṁ & com- 4 furthid' hyṁ. And evyṁ ſodaunlic, als ſeke as he was, he ſett hyṁ vp emang þaim, & tuke a buke & lukid' þeroṁ; and þai aſkid' hyṁ whi he did' ſo, and he anſſwerd' agayṁ & ſayd at he wold' lern̄ ſomwhatt of a diſputacioṁ, & þaṁ lay hyṁ down̄ & dye. 8

## CCLXXIII.

Discendi multiplex est causa.

Jacobus de Vetriaco tellis þat oṁ a tyme he aſkid' a paſſand wyſe maṁ and a wele-letterd', how he had lernyd' ſo mekuſſ. And he anſſwerd' agayṁ & ſayd'; "I had iij ſpirituall maisters, and þe 12 furſte was drede, & the ſecunde was ſhame, and þe iij was luff. And me þoght evur in my mynd þat I ſaw þaim, & ilkone of þaim a wand' in his hand' to bete me with. And becauſe I was euer ferde to be bett, I ſeſid' neuer to lern̄. And alſo me þoght þat my felows 16 þat was yonger þaṁ I paſſid' me, and euer I vṁthoght me at I wold' not be lawer þaṁ þai. And ſo doctryne ffet' ſomwhatt vnto me, & keſte me in a grete luff þerto, ſo þat I lernyd' not aloneliſ for drede nor yitt for ſhame, bod rather for perfite luff & 20 curage þat I had vnto lernyng."

Discretus debet esse confessor. *Supra* de confessione.

Discrecio multiplex est necessaria. *Supra*, *infra*, in 24 multis locis.

Discursus impediunt consolacionem divinam. *Supra* de consolacione.

Discursus iuuenis est periculosus. *Infra* de iuvene. 28  
Disputandum non est de meritis sanctorum proterue.

*Infra* Iohannis utriusque.

Discurrere non debet religiosus causa visitandi cognatos. Supra de affectione carnali *et* de affectu.

Dissimulacio. Dissimulande sunt aliquando iniurie.

4 Infra de Iniurijs. *et* c<sup>o</sup>.

Dissimulat deus peccatum vt postea plus peniteat.

Supra de Consuetudine peccandi.

#### CCLXXIV.

Diuicie spirituales preponende sunt corporalibus.

8 Valerius tellis how þat whē Anaxagoras þe philosophur had traveld̃ far for þe studie of philosophie, & whē he come agayn̄ he fand̃ all his gudis destroyed; "Ya," he said, "no fors of my gudis & I hafe connyng & my heaſt̄ of my bodie; for þies two  
12 er wurth mekuſt̄ riches." And so he cowntid̄ more be riches of connyng & of hele þān he did̄ be riches of gudis.

#### CCLXXV.

Diuicie spirituales homine inuito perdi non possunt.

Valerius tellis how ane of þe vij sagis, whē his enmys come into  
16 his contrey & tuke all his gudis & his riches & fled̄ away *perwith*, he was askid̄ whi he folowd̄ not oñ þaim & tuke soñ of his gudis fro þaim. And he ansswerd̄ agayn̄ & sayd̄; "Forsuthe whar-soñ-  
evur I go, I bere all my gudis *with* me." For he bare þaim in his  
20 breste and noght oñ his shulder, & not be syght of his ene, bod rather in his mynd̄ & his witt; "ffor þat," he sayd̄, "þat is closid̄ in a mans mynde & in his harte may not be takyñ away *with* no maus hand̄, nor þai may not stele nor fle away *perwith*."

#### CCLXXVI.

24 Diuicijs preponende sunt condiciones bone.

Jacobus de Vetriaco tellis how *þer* was a pure mañ þat *with* þe labour off his handis vnnethis cuthe gett his lifelod̄, ffor whē he had suppid̄, *þer* leste right noght ouer night vnto in þe mornyng;  
28 & evur he was merie, to so mekuſt̄ þat euerilk night, whē he was

in his bed *with* his wife, he wolde, & sho, syng a sang merelie  
 at all *per* neghburgs mott here; & þaṇ þai woldʒ faṭt oṇ slepe. So  
*per* neghburgs had grete mervall *per*off, and one of þaim said;  
 “I sall make wilk a way at I sall gar hyṇ lefe hys syngyng.” & 4  
 in *presens* of somṇ of his neghburgs, opoṇ a night he tuke a sachett  
 full of sylver, & lete faṭt aforʒ þis pure mans dure. And whenṇ at  
 he rase & sulde go furth to seke his lifelodʒ, he fande þis bagg, &  
 he tuke it vp & turnyṇ agayṇ *per-with* in-to his howse & hidʒ it. 8  
 So oṇ þe night after, als tyte as he was in his bedʒ, he vṇthoght  
 hyṇ in his mynde what he wolde do *per-with*; & he was ferṇ  
*perfor* þat he war not culpīṇ *with* felony *perfor*, & also at no thevis  
 sulde stele it fromṇ hyṇ, or if so be at he boght or solde *per-with*, 12  
 or boght any lande, he monṇ be suspecte, vnto so mekuṭt at he was  
 so occupyṇ in his thought þat at þat nyght he sang not, nor was  
 not merie; bod a grete while after he was passandʒ hevy & thoght-  
 full. & þaṇ his neghburgs askīṇ hyṇ whi he was so hevie, and 16  
 whi he sang nott as he was wunte to do; and he wolde nott tell  
 þaim þe treuth. And þaṇ he at aght þis money saidʒ vnto hyṇ;  
 “I know þe treuth; for suche a day & in suche a place þou fande  
 my money, & tuke it vp at I & myne neghburgs saw, & had it in-to 20  
 þi howse.” And whenṇ he hardʒ þis he wex ferṇ & shamefull,  
 & sayṇ; “woo wurth þat money þat hase turment me thus; for  
 seṇ þat I fandʒ it I had neuer ioy in my harte; & I hafe bene  
 trubbled in my witt euer syne, more þaṇ euer I was before whenṇ I 24  
*with* grete labur of my bodie & my handis gat my meat. And  
*perfor* take þi mony þi selfe agayṇ, at I may syng & be mery as I  
 was wunte to done.” And so he didʒ; and fro it was gone, þis pure  
 maṇ made als merie as evur did he. 28

Diuicie temporales impediunt spirituales. Infra de  
 fideiussore.

CCLXXVII.

Diuicias habere et non amare virtus est.

Saynt Gregurʒ tellis of ane hermett þat was a maṇ of grete 32  
 vertue & leste all maner of gudis for Goddis sake, to so mekle

at he had no gude leste bod a catt. And he prayed vnto God  
 at He wulde vuchsafe to latt hynd witt who sulde be his felow  
 in þe blis of hevynd. And it was ansswerd hynd from al-myghtie  
 4 God & sayd, þat Gregur sulde be his felow. And when he hard  
 þis he made mekuff sorow, & þoght his wilfull pouertie profettid  
 hynd bod little, seind Gregur þat had so mekuff riches sulde be his  
 felow in hevynd. So on a nyght as he was in his prayers, hynd  
 8 þoght þat he hard almighti God say vnto hynd; "Gregur, þat is  
 so riche of gudis, is als pure in his spiritt as þou erte, for þou hase  
 more lykyng in þi pouertie þan he hase in his riches."

## CCLXXVIII.

Doctrina. Doctor debet ostendere *facto quod*  
 12 *verbo docet.*

We rede ex 'Dictis Patrum' þat þe abbott Iohn was askid whi  
 he liffid so straytelie emang his disciples, & gaff þaim so straye  
 chargis & commaundmentis, and he & þai bothe mott hafe commen  
 16 vnto hevynd be other menys. And he made sorow & ansswerd  
 agaynd with grete wepyng, and sayde; "In all my life I did neuer  
 myne awnd wil, nor I taght nevir no man to do nocht bod at I did  
 my selfe befor."

20 Doctor debet habere discretum modum et gestum  
 compositum. *Infra de predicacione.*

Dolor. Dolendum est non de re que recuperari non  
 potest. *Supra de Consilio.*

24 Dolor quandoque prodest corpori. *Infra de*  
*gaudio.*

Dolendum non est de morte amici temporalis. *Infra*  
*de morte.*

28 Doluspunitur grauiter. *Supra de adulterio.*

## CCLXXIX.

*Dominicus ordinem per beatam virginem  
predicatorum impetrauit.*

We rede how on a tyme when Saynt Dominyk was in his prayers at Rome, and laburd beselie vnto þe pope for confirmaciō 4 of his ordur, on a tyme he saw in his spiritt almyghti God in þe ayre, shakand iij speris like as He wold hafe destroyed all þis werld. And our Ladie, His meke moder, come vnto Hynd and askid Hynd whatt He wuld do; & He sayd þat <sup>1</sup> He wolde destrow 8 þis werld, with iij vicis þat was corrupte; þat was, with pride, concupiscens & avarice. And þan sho sayd; "Dere Son! Meng þi rightwusnes with mercie! For I hafe a trew seruand at sall call þis werld agayn vnto þe; & in euer-ilk place shall destroy 12 vicis." And þan hur Son was soberd & sayd; "I wold se hynd at sulde be ordand vnto suche ane offes." & þan our Lady shewid Hynd ffurst Saynt Dominyk, & þan Saynt Frauncys; & hur Son commendid þaim gretelie. And after þis vision Saynt Dominyk 16 mett Saynt Frawncis þat he neuer saw befor bod in þe vysion, & he kend hynd wele enogh, & kissyd & sayd; "þou erte my felow; latt vs stond bothe samen, & none aduersarie sall prevaile ayeyus vs." 20

## CCLXXX.

*Ad-huc de Sancto Dominico.*

We rede in his Legend how on a tyme, when he come home & fand his brether at þer reste, & þe yate sparrid, he wald not waken þaim, bod with his holie prayers he oppynd þe yate, & he & 24 his felow went in. And a noper tyme he had with hynd a monk of Ceustus ordur, & on a tyme when þai wold hafe gone into a kurk to say þer prayers, & fand þe dure lokkid, þurgh his prayers þe dure oppynd, & þai went in & sayd þar deuociōns. 28

<sup>1</sup> Latin MSS. "Mundum," inquit, "tribus vicijs corruptum, punire uolo."



## CCLXXXI.

*Dominici precibus habitum ordinis virgo Maria attulit.*

Also we rede in his Legend<sup>e</sup> ewhils Mayster Raynald<sup>e</sup>, at was dene  
 4 of Aurilianens & a maister of law, was essurid<sup>e</sup> vnto Saynt Domynk  
 to com<sup>e</sup> into his ordur, & hym<sup>e</sup> happend<sup>e</sup> for to fall seke, & was in  
 despayr of lechecraft<sup>e</sup>, þis holie Saynt prayed feruentlie for his  
 heafl. And our Ladie & ij virgyns with hur apperid<sup>e</sup> visible &  
 8 enoyntid<sup>e</sup> þis seke mañ with ane oyntement þat ane of þies virgyns  
 bare, & curid<sup>e</sup> hym<sup>e</sup> bothe spirituallie & bodelic, to so mekufl þat  
 fro thens furth he felid<sup>e</sup> nevur movyng of his flessch vnto syn;  
 & sho schewid<sup>e</sup> hym<sup>e</sup> þe abbett of þe ordur at þe toder virgyñ  
 12 broght.

## CCLXXXII.

*Dominici oratio semper auditur.*

We rede also in his Legend<sup>e</sup> how þat Saynt Domynk on a tyme  
 [come] vnto a priour of Ceustus ordur, þat was a devote mañ  
 16 & famyliari with hym<sup>e</sup>, that askid<sup>e</sup> hym<sup>e</sup> in privatie & prayed<sup>e</sup> hym<sup>e</sup>  
 to tell hym<sup>e</sup> som<sup>e</sup> of þe gracieis at God had giffen hym<sup>e</sup>; and he  
 ansswerd<sup>e</sup> agayñ & sayd<sup>e</sup>; “ I tolde neuer mañ at I sail tell you,  
 and I warñ you tell no mañ whils I lif, for I latt you witt þat I  
 20 askid<sup>e</sup> neuer of God no thyng bod I had my desyre.” So þis priour  
 thocht þat he wold<sup>e</sup> prufe þis, & said<sup>e</sup>; “ Besoght<sup>1</sup> ye of God, & I  
 pray you beseke it, at Maister C[*lemt*] enter in-to your ordur, for  
 your brether gretelie desyris hym<sup>e</sup>, & he hase no wil<sup>e</sup> þer-to; & he  
 24 is a famos mañ and a gracious & a wele-letterd.” & þañ þis holie  
 mañ sayd<sup>e</sup>; “ Ye hafe askid<sup>e</sup> of me a grete þing. Not-with-  
 stondyng pray ye with me þerfor þis night, & to-morn<sup>e</sup> sail maister

<sup>1</sup> Latin MSS. “ Impetretis ergo a deo ut magister C. Theutonicus intret ordinem vestrum.”

Clemett com̄ befor̄ day & aske þe abett of our ordur." And so he did, & lifid̄ in þe ordur many day in perseuerans of gude holynes.

## CCLXXXIII.

## Dormiencium septem.

4

We rede in þer Legend, when̄ Decius þe Emperour persewid̄ Cristen̄ men, þer was vij yong Cristen̄ men, & þai fled̄ all samen for drede off þis Decius vnto þe mownt of Celion̄ beside þe cetie of Ephesim, whar þai war born̄, & þer þai hid̄ þaim in a den̄. And 8 þai warr accusid̄ vnto Decius Cesar at þai war þer, & he garte close vp þe den mouthe at þai sulde not com̄ oute, bod at þai sulde dy þer. And as God wold̄, sodanlie þai feli on̄ slepe; and þer was oper privay Cristen̄ men þat wrate þer martirdom̄ & put it betwix 12 ij stonys. And þan̄ when̄ Decius & all his kynrid̄ was dead̄ cccclxxij [yeris], after þe xxxti yere of Theodoce þe Emperour, þat was a Cristenmañ & made grete sorow for ane heresye þat þan̄ began̄ at rise in þaim þat trustid̄ not in vprysyng of flessch, almighti 16 God raysid̄ þaim in þis maner of wyse. Ther̄ was in þe cetie of Ephesie a cetisyñ þat went vnto þis mownt & þoght to make þer a stable for his catell. And he oppyñd̄ þis den̄, and when̄ it was oppyñd̄, thies Saynttis rase vp and trowed̄ at þai had slepid̄ 20 lod a nyght; and one of þaim þat hight Malchus, þat vsid̄ to seriff þaim, þai sent hyñ in-to þe cetie to by þaim bread̄, & for to witt whatt Decius sayde. And he take with hyñ v *solidi* of þer money. And when̄ he come att þe cetie yate, he saw a cros 24 set vp̄ þer-opon̄, & he had grete mervayle; and þan̄ he went vnto euer-ilk yate, & he fand̄ it so. And þan̄ he went agayñ vnto þe furste yate, & he trowid̄ þat he had dremyd̄, and with grete ferdnes he went into þe cetie. And when̄ he hard̄ þat euer-ilk 28 mañ was a Cristen̄ mañ, and [purseygid̄] at þe cetie was operwice biggid̄, & at he cuthe know no mañ at he saw, he askid̄ if þat was þe cetie of Ephesim; and ane answerd̄ hyñ & sayd̄ ya. & he take oute his syluer to by bread̄ with, & he was taken̄ onone, & þai 32

sayd at he had foñ a tresur, & þai putt a rape aboute his nekk & harlid hyñ<sup>1</sup> þurgh þe cetie to þer bisshopp; & he trowid at þai had drawen hyñ vnto Decius Cesar. And when þe bisshopp askid  
 4 hyñ if he had foñ any tresurrie, he ansswerd & sayd þat he had þat syluer of his fadur & his moder. And þañ he askid hyñ whyne he was, & who was his fadur & his moder; & he said; “þai dwell in þis Cetie, in suche a place, & here-in I was born &  
 8 þis be Ephesim.” And þer was no mañ þat kend nowder his fadur nor his moder; & he loked aboute hyñ if he saw any of his cussyns, and he was evyñ emang þaim as he had bene fond. And þañ þe bisshopp said vnto hyñ; “How may it be trew at þou  
 12 had þis syluer of þi fadur, & þe scriptur of þaim is moñ þañ cccclxxij yere old, & þai hafe þe figur of Decius Cesar made opoñ þaim?” And þañ he had grete mervell & sayd; “Liffis not Decius Cesar yit?” And þe bisshopp sayd; “Nay, soñ, þer is none now in all  
 16 þis land þat is callid Decius, bod here hase bene a noder emperour of long tyme.” And þañ þis Malchus; “In þis I hafe a grete mervayle, ffor yisterday I saw Decius com into þis cetie, & þis be Ephesim, bod no mañ trowis me; bod folow me & ye sall trow my  
 20 felows.” And þañ þe bisshopp vmthoght hyñ, & sayd vnto þe iustice; “þis is soñ vision att God will shew vs.” And þai rase vp & fand betwix ij stonys letters selid with gold; & þe bisshopp garte semble þe peple, & red it befor þaim. And when  
 24 þai come at þe den, þai lukid opoñ þies Sayntis<sup>2</sup>, and þai fell evyñ down in-to wele-saueryng rosis. And when þe Emperour hard tell of þis, he come vnto þaim & he saw þer facis shyne, & fell down oñ kneis befor þaim & wepid, and halsid þaim &  
 28 þankid God. And þañ Maximian said vnto hyñ; “For þe almyghti God hase raysid vs, þat þou may trow vndowtable at þe rysyng of deade folk sall be trew. For now we hafe ryssyñ & lifid, and we wer evyñ as a childe is in his moder wambe, bod  
 32 slepid & felid no hurte.” And with þis þai lenyd þaim down, þat all folk saw, & yeldid vp þer sawlis vnto atlmighti God. *et c<sup>o</sup>.*

<sup>1</sup> MS. *þaim*.<sup>2</sup> Harl. MS. *videntesque facies sanctorum in spelunca quasi rosas**florentes, procidentes glorificauerunt deum.*

## CCLXXXIV.

Dormicio. Dormiendum non est in oratione  
privata.

Cesarius tellis how *per* was a young monk þat was a gude liffer, & he was so wayke & so feble þat hyñ yrkið to lif<sup>1</sup>. And oñ a 4 nyght wheñ matyns was done, he lenyð hyñ dowñ opoñ a tre befor̃ ane altar vnto Laudes tyme, as was his ordur, & *per* he felt oñ slepe. And our Ladie, Saynt Marie, come & <sup>2</sup> putt opoñ hyñ & sayð; “Non est hic locus dormiendi; here is not þe place 8 off slepyng, bod rather of praying.” And with þat he wakend̃ & luke aboute hyñ who spak̃, & he saw þe bak of a womman, & *perseyvið* at itt was a wommans voyce at spak.

Dormire parum debet sufficere religioso. Infra de 12 labore.

## CCLXXXV.

Dormiendum non est in choro.

Cesarius tellis of ane olde monk þat was a grete sleper; so oñ a nyght as he stude at þe psalmodie at matyns & slepið, hyñ thocht 16 at he saw in his slepe, standand̃ befor̃ hyñ, a long mañ & a difforñ, þat held̃ in his hand̃ a lang, grete, clayie wispe<sup>3</sup>, as it had wypið hors. & he lukid̃ angrelie of pis monk & said̃ vnto hyñ; “Wharto stondis þou hẽr al night & slepis?” And he hytt 20 hyñ in þe face with pis clayie wispe. And with þat he wakend̃, & was ferd̃ at he suld̃ hafe strekyñ hyñ. And he plukkið his hede so hastelie bak̃, at he brakk it behyñd̃ hyñ oñ þe wast. *et c.*

Duplicitas semper est vitanda. Infra de honore 24 parentum.

Dux. Ducis vxor siue ducissa delicate viuens eciam  
in presenti punitur. Supra de delicijs.

<sup>1</sup> Latin MSS. sed uite sancte adeo debilis erat corpore, vt eum viuere tederet.

<sup>2</sup> Latin MS. et neste eum feriens.

<sup>3</sup> MS. repeats here, in his hand.

Dux malus in infernum portatur. Infra de Inuidia.

Dux bonus in fine conuertitur. Infra de morte.

CCLXXXVI.

Ebrietas. Ebrius grauiter punitur.

4 Cesarius tellis how þer was a pylgram̄ at, when̄ he fand̄ gude  
wyne oñ a tyme, he seld̄ his slavyñ & drank it þer-att. And he  
drank so mekuñ at he was dronken̄, and felt̄ evyñ wude, to so  
mekuñ at men̄ trowid̄ at he was<sup>1</sup> verelie dead̄. So his spiritt  
8 was takyñ & led̄ þer paynys was, and þer he saw þe devuñ sitt in  
a hy tre, as him thoght, couerd̄ with burdis. And emang oþer þer  
was broght befor̄ hyñ þe abbott of Corbey<sup>o</sup>; and þe devuñ rase  
vþ̄ & haylsid̄ hyñ & seruid̄ with a drynk mengid̄ with burnstoñ  
12 oñ a burnyng chales. And when̄ he had dronkyñ, he was com-  
mandid̄ vnto þe depe pitt. And when̄ þe pylgram̄ saw þis he was  
passand̄ ferd̄. And þañ þe devuñ cryed̄ with a hy voyce & said̄;  
“Dyng hedur þat lord̄ of ours þat late seld̄ hys pylgram̄ clothyng  
16 & drank it att þe gude wyne, and̄ was dronkyñ.” And when̄ þis  
pylgram̄ hard̄ þis, he lukid̄ vppoñ his gude aungeñ þat broght  
hyñ thedur, & said̄, & he wold̄ delyver hyñ fro thens, he suld̄  
neuer after be dronken̄. And so he come agayñ vnto hyñ selfe,  
20 and notid̄ þe day & how̄, & went & shrafe hyñ & did̄ his  
pylgramege, & come home agayñ vnto his awñ land̄. And he  
faud̄ att þe same Abbott dyed̄ þe same tyme at he saw his saule  
commytt vnto perpetuall payñ.

24 Ebrietatis causas sapientes fugiunt. Supra de  
abstinencia.

CCLXXXVII.

Ecclesia de vsuris et rapinis construi non debet.

We rede how oñ a tyme, when̄ ane vsurar of his ravyñ & his  
28 vsurye had byggid̄ a kurk, he desirid̄ a bisshopp̄ to com̄ & halow

<sup>1</sup> MS. *repents*, was.



itt. And as þe bisshopp and his clergie did þe offes of consecraciōn, he was war of þe devull syttand vppon þe hy altaṛ in a chare, þat said vnto hym; “Why halows þou my kurk? Sese! for þe iuridicciōn þeroff longis vnto me; ffor it is byggid all of ravynd & vsurie.” And with þis, þe bisshopp & his clerkis wer ferd & went þer ways. And onone as þai wer getten oute þer-of, þer was a grete noyce þer-in, & þe devull sett fire þerin & burnyd it vp & destroyed itt euere dele, att all folke mott se. *et c<sup>o</sup>.* 8

*Ecclesie dedicacione expellitur demon. Supra de dedicacione.*

*Ecclesie sepultura parum prodest aliquando. Infra de sepultura.* 12

## CCLXXXVIII.

*Ecclesiis non sunt bona temporalia subtraenda.*

Petrus Damyanus tellis how som tyme þer was ane erle þat was of gude name and lifid well; and wheñ he was dead, a mañ of religiōn was ravi-shid in his spiritt, and<sup>1</sup> he saw [*his erle*] in heñ 16 in a grete degre, syttand vppon a hy leddir in myddest of burnand paynys; and as hym thought, þat stie stude evyñ in myddeste of heñ. And þañ he askid whi þis erle þat was so gude a mañ and lifid so rightwuslie, was so turmente. It was tolde hym þat it 20 was for a possession þat he had taken fro þe kurk off Metence, þat was giffen vnto God & Saynt Stephan; and for þis, fro hensfurth, all his sequele at holdis þis same possession & knowis þerof mon be punysshid vppon þis same styte. 24

*Elacio cordis semper causatur ex adulatione et ex vestium apparatu. Supra de augurio.*

*Elacio cordis aufert gratiam a deo concessam. Infra de locucione.* 28

<sup>1</sup> Harl. MS. vidit . . . dictum cuiusdam scale erecte(s)\* inter stridentes et crepitantes flammis.  
Comitem in inferno, in supremo gradu

\* Arund. MS. erecte.

## CCLXXXIX.

Eleccio. Eligi semper debet melior ad officium.

Petrus Clariuall tellis how in a Cathedraſſ-kurk of Fraunce per  
feſt a<sup>1</sup> dis-corde for chesyng of per bisshopp. So þai compromysid  
4 vnto a cardinaſſ þat was per, þat he sulde chese þaim one of ij,  
whame þai namyd. And þis Cardinaſſ take counceſſ att þis holie  
mañ Petrus Clariuaſſ, whethur hyñ was bettir to chese to be  
bisshopp; and he ansswerd agayñ & sayde, þat of ij fals penys  
8 þe bettur may nott be chosyñ.

Eligi non debet puer in prelatum vel iudicem. Infra  
de puero.

Eligi non debet prelatus ratione carnalitatis. Infra  
12 de prelato. Et supra de abbate.

Elemosina semper est danda. Supra de dacione et  
dono.

Elemosina pauperi negari non debet. Infra de  
16 paupertate.

Elemosina eciam in presenti deus reddit. Supra de  
auaricia.

Elemosina temperata auget, negata, temporalia tollit  
20 quandoque. Supra de auaricia.

## CCXC.

Elemosina temporalia auget.

Petrus Damianus tellis how som tyme per was a bisshopp þat  
thurstyð gretelic to drynk wyne, and commandid it to be broght  
24 vnto hyñ; and þe butler powrid furth all þat was in þe flakett &  
broght it vnto hyñ. And sodanlie per come a pure mañ & prayed  
þaim to giff hyñ it, or els he monde dye for threste; and þe  
bysshop commandid it to be giffen vnto hyñ. And when he

<sup>1</sup> MS. *repeats, a.*

had dronken it he cryed for more, & said his thriste was not slakid; and þe bisshop bad giff hym more. And þe butler said at þer was no more; and þa he bad þaim go vnto þe vyne-garth & luke if þer war lefte any vynys growyng, & feche hym. And 4 when þai come þer, þe vyne-garth, at no frute was in befor, was growyng full of rype grapis.

## CCXCI.

## Elemosina reddit plus quam datur.

Petrus Damianus tellis how som tyme þer was a pure husband- 8 man, and he had no moʀ money lefte to by hym with soule vnto his bread bod a peny; and sodanlie þer come a pure man & askid hym a peny for Goddis sake, & he gaff hym þis peny with gude wil. And so he went home & sett hym down to his meatt, and 12 his wife sett bread befor hym & no soule. And sodanlie þer come in ane vncuth man hastelie with xx soldi bon in a clothe, & putt it in his hand, & said his lorde sent hym it. & he thankid hym & prayed hym bide & drynke. And ewhils þai went at feche hym a 16 drynk, sodanlie he was away.

## CCXCII.

## Elemosina remuneratur in presenti.

We rede in 'Gestis Iohannis Elemosinarij' how þer was a knyght at was robbid, and he come vnto þis Iohannes & told hym of his 2 myschefe; and he commandid a servand of his to gyff hym xv libra of gold, and he gaff hym bod v libra. And þer come a wedow vnto hym with a byll, & xv<sup>1</sup> markis of gold wretyn þerin, & he take it & delyvird it vnto his men, & askid þaim what þai gaff þe 24 pure man, & þai said xv libra, as þai had in commandment; & he had knowlege at þai did wrong & askid þaim þe byll agayn, and þer was wretten þerin bod v<sup>2</sup>. And þa he askid þe wedow how

<sup>1</sup> Latin MSS. dedit ei . . . noticiam exennij v. centenariorum auri.

<sup>2</sup> The Latin MSS. further explain

that Iohannes said, "Si dedissetis xv ut iusseram, que attulit v. centenaria xv attulisset."

mekuff at sho had writtē, & sho said xv, bod x was away; and sho said sho trowed it was Goddis will att sho suld offer bod v. And þaṁ his servand was ashamyd & grawntid treuth, & tellid  
4 hyṁ aṁ, & besoght hyṁ of forgyfnes.

## CCXCIII.

*Elemosina remuneratur in futuro.*

Saynt Gregorie tellis how som tyme þer was a shomaker þat wold work aṁ þe weke day, & oṁ þe Satturday<sup>1</sup> he wold evur go  
8 vnto þe kurk. So þer was a gude halie maṁ, & he saw be revelaciō of þis maṁ, þat a howce was byggid for hyṁ in hevyn, and þai at bigid it wroght alway oṁ þe Satturday; and he spyrid of þat mans life, & he fand how þat he wroght aṁ þe weke day,  
12 & what at he mott safe ouer his meatt & his clothe, he wold go vnto þe kurk vpoṁ þe Satturday & giff it vnto pure meṁ.

## CCXCIV.

*Elemosina facta de rapinis et iniuste acquisitis non valet.*

16 Petrus Damianus tellis how som tyme þer was a bisshopp, and in a visyō he saw a pope at hight Benett, att wold new be dede, & hyṁ þoght he saw hyṁ bodelie syttand oṁ a blak hors. And þis bisshopp said; "Allas! erte þou nott pope Benett, at is newlie  
20 dead?" & he said; "Yis, I aṁ þat same vnhappy maṁ; and here," he sayd, "I am grevuslye turment, bod I despayr nott of þe mercie of God, & I may gett any helpe. And þerfor I pray þe go vnto my successur, & bid hyṁ do almos for me in suche a place,  
24 for þat almos at is giffē for me hedur-toward profettis me noght, for it was aṁ of robbery & of wrong-gettē gudis."

*Elemosina debet fieri de vestibus. Infra de histriionibus.*

<sup>1</sup> Latin MSS. die Sabbato.

## CCCXV.

*Elemosina non debet esse causa vane glorie.*

Heraclides tellis how a halie wommañ of Rome, þat hight *Sancta Melama*<sup>1</sup>, broght oñ a tyme vnto abbott Pampus<sup>2</sup> iij c. *libra*, & he thankid hur þerfor & bad God reward hur<sup>3</sup>; & he gaff it 4 vnto his seruañt & bad hym go deuide it emang his brethir. And sho stude still and pought sho suld hafe had owder grete lovyng, or grete blissyng, for þis gifte; & when sho hard he wold say no mo, sho said vnto hym: "Sur, I latt þe witt þer is in þatt pokett 8 iij c. *libra*." & yit he lukid not vp; & þañ he said: "Doghter, þou sulde say þis easyelie when þou hase gyffed þine almos<sup>4</sup>. And þerfor be still & luke after no lawde of mañ, bod of Hyñ þat þou giffes it for; ffor He þat made all þing of nocht, He can 12 reward þe when att Hyñ plesis; & þerfor luke after no noþer thank nor reward bod of Hyñ."

*Elemosina data amore alicuius sancti ipsi datur, et in presenti aliquando remuneratur. Infra de 16 peregrino.*

## CCCXVI.

*Elemosina eciam non ex deuocione data valet.*

Iohannes Elemosinarius tellis how þer was a riche tol-gadurer þat hyght Peirs, & he luffid no pure meñ nor wold giff þaim none 20 almos; & when þai come to his howse he wold shute þaim oute, & giff þaim nocht. So oñ a tyme þer was a grete meneya of pure meñ samen, & þai made grete complaynt emang þaim how þai cuthe gett none almos of þis riche mañ, þis Peirs Toller. So 24 emang þaim all ane starte vp & sayd; "I dar lay with you all a grete wageour att I sal þis day or evyñ gett almos oñ hym." & þai laid a wageour agayns hym. So þis pure mañ went vnto

<sup>1</sup> Harl. MS. Melana.

<sup>3</sup> MS. hym.

<sup>2</sup> Harl. MS. Paulo. Arund. MS. Pambo.

<sup>4</sup> Latin MSS. "Si inde, o filia, hoc offerens, competenter hoc diceres."



his howse & stude at þe dure, & askid̃ almos. So þis Peirs bad  
 hyṁ pakē, & said he sulde hafe none; and euer he cried̃ for almos  
 & wold̃ not sease. So þis Peirs wex wrothe *with* hyṁ, and̃ soght  
 4 a stone to caste at hyṁ, & he cuthe fynd̃ none. So þer happend̃ a  
*servand̃* of his awṁ to com̃ in at þe dure in the mene-while *with*  
 a baskett full of ry lovis, and in a grete tene he take ane of  
 þies rye lovis & slang it att þis pure maṁ, and gaff hyṁ a grete  
 8 strake *perwith*; & þe pure maṁ was fayṁ of þis lafe & take itt  
 & went vnto his felous & told̃ þaim how he had̃ it at þe hand̃ of þis  
 Peirs Toller. And *with*[*in*] ij dayes after þis maṁ fell seke, lyke to  
 dye. And he was takyṁ in a vysyon & hyṁ þoght at he was  
 12 broght befor a iuge, & hyṁ þoght *þer* was fowle blakk meṁ þatt  
 putt all̃ his iff̃ dedis in a wey-skale. And oñ þe toder hand̃ hyṁ  
 þoght *þer* was fayr̃ meṁ, bod̃ þai wer passand̃ hevvy, & said̃ þai had̃  
 no gude dede of his to putt in þe toder wey-skale agayns his iff̃  
 16 dedis, bod̃ aloneli a rye lofe þat he had̃ giffyṁ God̃ halfe agayṁ  
 his wyfl̃. And þai putt it in þe toder wey-skale, & yitt it was þe  
 lighter be a grete dele, & þan þies meṁ bad̃ hyṁ eke more weght  
 to putt in þat wey-skale agayns his evyll̃ dedis, or els þies blak  
 20 meṁ wulde take hyṁ. And *with* þat he wakend̃ & was delyverd̃,  
 & sent after þe preste & tolde hyṁ all̃ þe cace, & said̃ in þis maner  
 of wyse; "Seṁ a rye lafe þat I keste in ane anger fro me *profettd̃*  
 me so mekull̃, þañ I wote well̃ þat & I giff̃ all̃ my gudis for Goddis  
 24 sake, att̃ þat wilfl̃ greteli *profett* me." And so he did̃ afterward̃  
 & become a gude maṁ.

Elemosina occulte debet dari. Supra de amicitia.

Elemosinam impedit avaricia. Supra de auaricia.

#### CCXCVII.

28 *Elemosinam deus aliquando sibi datam ostendit.*

Iohannes Elemosinarius tellis how oñ a day afterward̃, whē þis  
 same Peirs was arayed̃ in þe beste clothyng at he had̃, a pure ship-  
 maṁ at was nere-hand̃ nakid̃ come vnto hyṁ & askid̃ hyṁ almos,  
 32 & he gaff hyṁ his vppermoste garment. And whē he had̃ it,

onone he sold itt. And when Peirs had knowlege *perof*, he was somewhat trubblid in his mynd & said; "I was nott worthi at pis pure mañ sulde were my clothe, nor hafe me in remembrance." And on þe nyght after, when he was on slepe, he was war a mañ 4 þat was bryghter þan þe son, & hyñ thought he said vnto hyñ; "Peirs, whi wepis þou? Knowis þou þis clothyng?" & he said: "Ya, sur." And our Lord sayd agayñ vnto hyñ; "þat clothyng at þou gaff þe pure mañ, þou gaff it me; and þis is it at I am s cled in."

## CCXCVIII.

*Elemosina eciam viuis prodest quando pro eis fit.*

Iohannes Elemosinarius tellis how sonð tyme *per* was <sup>1</sup> a mañ þat was taken with <sup>2</sup> þe Persies & putt in-to prison. So other 12 prisoners of his awñ contre þat was with hyñ esskapid & went home vnto his contrey, and told his wyfe þat he was dead & berid. And his wyfe & his frendis garte iij yere to-gedur þe preste euer-ilk a day do a colett for hyñ in his mes. And in þe iiij yere hyñ 16 happend esskape and com home. And þai war fayñ on hyñ & told hyñ how þai had done for hyñ. And when þai had tolde hyñ, he said þat euer-ilk a day at þat colett was said for hyñ, aboute mes-tyme, *per* come a fayr mañ & lows-id hyñ oute of 20 his yrnys. And so he was lowse all day afterward to nyght come; and þan he wold lay hyñ down, & on þe morñ he felid hym-selfe bon agayñ in yrnys as he was befor.

## CCXCIX.

*Elemosinam recipiens et non orans pro dante punitur.* 24

Cesarius tellis how sonð tyme *per* was a pylgram þat tuke sekene, and dyed in his pylgramege. And he bewitt þe preste his slayñ, & þe preste tuke it, bod he had litle charge of þe saule. So it happend afterward at þis preste made hyñ a monke in Ceustus 28

<sup>1</sup> After was, þat, erased.

<sup>2</sup> MS. repeats, with.

ordur ; and as he lay on a nyght in his dortur, he was ravisshid in his spiritt, & had vnto þe place of paynys, þer he saw many sawlis grevuslie punysshid. And he hid hym behynd þe dure. So he  
 4 was war of þis slavynd, þer hym þoght, at þe pylgram had giffen, and þe devull askid who aght it ; & þai told hym at it was þe prestis at stude behynd þe dure, & at a pylgram had giffen hym itt to pray for hym, & he had owder litell prayed for hym or  
 8 noght. And þe devull [*said*]<sup>1</sup> ; “ Latt vs reward hym ” ; & he take þis slavynd & putt it in hate, bulung, stykand watir, & clappid þe preste in þe face *per-with*. And *with* þat he wakend & cryed ;  
 “ Helpe me ! helpe me ! ffor I am so burnyd þat I dye.” And þe  
 12 monkis his bruther rase vp & come vnto hym, & þai fand all his face & his head burnyd all þe flessch nerehand of, & hym halfe dead ; & þai take hym vp & had hym in-to þer ffermorye, & þai he told þaim *per-of*. & ilk-one of þaim sayd mes þat day for  
 16 þis pylgram ; & onone after þis monke amendid & was als hole as he was befor.

## CCC.

*Elemosina propter vanam gloriam facta non prodest.*

Cesarius tellis of a vision þat was sene in Balmarie<sup>2</sup>, how þat a  
 20 ryeche lord, att was dead, vppon a nyght apperid vnto his wife, and sho askid hym whatt estate he stude in ; & he ansswerd agaynd & sayd þat he was dampnyd. And sho askid hym whi he said so, & said ; “ Whatt profettis you your grete almos-ded, & þe herberie at  
 24 ye did ? ” And he said þai profett hym no thyng vnto evurlastand life, for he sayd he did þaim nott be way of charite bod rather for vaynd glorie. And sho askid hym mekull mor, & he said þat he myght nott abyde & tarye *with* hur, for his maister þe devull  
 28 bade hym *with-oute* þe dure. And he said, & þe levis of all treis in þis world wer turnyd into tonges, þai might nott all tell his paynys. And þai his maister callid hym ; and whend he wente all þe castell shuke *with*.

<sup>1</sup> Latin MSS. ad quod diabolus.<sup>2</sup> Arund. MS. Balbaria. Harl. MS. Balwaria.

## CCCI.

Elemosina que fit de re que, *et-si in se non fuit rapta,*  
tamen si de re <sup>1</sup> rapta ortum habuerit, non valet.

Cesarius tellis how som tyme *per* was a riche man, and vnder-  
ueth *pe* colour of almos-dede, he made pure men a feste. So 4  
emang *paim per* was one and he wold not ete, nor a noder pat satt  
by *hyn* pat wold hafe etyn, he wold not latt *hyn*, bod euer as he  
putt meatt vnto his mowth, he take it fro *hyn*. And *pai* att wer  
aboute *hyn* askid *hyn* whi he wold nott suffre *pe* man to eatt ; 8  
and he ansswerd & said ; “ I will nott att he syn ; ffor *pis* almos  
is done of stoltherie.” And *pai* said he leyid, ffor he *pat* did  
*pe* almos was a gude man. And he ansswerd agayn & said ;  
“ Nay, I lee nott ; ffor *pis* calfe *pat* is devidid he in almos emang 12  
pure men, in *pe* v generacion fro hyne was of a cow *pat* he had  
stollen.” And *pai* *pat* wer aboute had grete mervail here-off.

Elemosine *vsurariorum* eciam non sunt grate deo.

*Infra de vsuris.*

16

## CCCII.

Elemosina in centuplum redditur deo.

Iacobus de Vetriaco tellis how at *per* was a bisshopp *pat* made  
a sermon, & in his sermon he said at *pai* *pat* delte *per* gudis to  
pure men suld hafe *perfor* a hondrethfolde reward. And *per* was 20  
a riche man at hard *hyn*, & all *pe* gudis att he had, he putt *paim*  
vnto *pe* bisshopp, & he delte *paim* vnto pure men for Goddis sake.  
So *hyn* happend to dy, & his childre take a sute agayn *pis*  
bisshopp & askid *per* fader gudis agayn. And he was not in power 24  
to giff *paim* agayn. Not-with-standyng he was a holie man,  
& had a commandment be revelacion, and he and *pai* to-gedur  
suld go vnto *per* fader grafe ; & so *pai* did, & take *hyn* vpp.  
& *pai* fand in his hand a quytans, wreten & selid with his awn 28  
seale, *pat* he not aloneli had resevyd agayn all *pe* gudis at he

<sup>1</sup> MS. se.

had delyverd þe bisshopp, bod also þatt he had reseyvid a hondreth tymys moꝝ. And when þis riche mans childer saw þis, þai lete hym alone & sewid hym no more.

- 4 *Elemosina eciam in presenti redditur in centuplum.*  
*Infra de Hospitalit[at]e.*

CCCIII.

*Elemosinam recipientes ab vsurarijs puniuntur.*

We rede in 'Legenda Sancti Fursij,' when þe sawle of hym was  
 8 passid oute of his bodye, ffendis accusid hym befor almighty God,  
 and þai cuthe not fynd nothyng to accuse hym off, bod at he had  
 on a tyme taken a cape of ane vsurar, & þis sentans þai fand  
 agayn hym. And gude angels stude on þe toder syde & pleyid  
 12 agayns þaim, and almighty [*God*] gaff eniugement þat his sawle  
 sulde go agayn vnto his body & do penans þerfor. So with þis þer  
 was a fend wrothe, & in a tene he tuke þis vsurar saule & keste in  
 his face. And so his saule come vnto his bodye; and euer after  
 16 þer was in his saule<sup>1</sup> a spott as it war byrnyd with þis vsurar  
 saule. Yit not-with-stondyng þis holie man had nott þis cape of  
 þis vsurar<sup>2</sup> bod as almos-dede.

*Elemosinarius per preces pauperum liberatur a dam-*  
 20 *pnacione. Ex miraculis Beate Virginis vt infra*  
*Laurencij.*

*Eleuatur cor hominis quando honoratur. Supra de*  
*Augurio.*

CCCIV.

24 *Episcopus a demone citatur.*

We rede in 'Libro de Dono Timoris,' how on a tyme a bisshopp  
 happend to fall seke, and a fend come & somond hym to com afor

<sup>1</sup> Saule, *for* face, Lat. MSS. apparuit in facie.

<sup>2</sup> MS. vsusar.



þe pope, & for to giff rekynyng of his adminystraciō. So vppon  
 þe day at was assigned hym, hym thought þat he was drawn vnto  
 iugement befor þe pope, and at þe deuill suld article agayns hym  
 for to giff a rekenyng. And he cuthe not giff a due rekynyng; so 4  
 hym thought hym was assignyd a day to take his full sentance on,  
 and her-for he wex passyng hevy, and callid all his howshold aforw  
 hym, & told þaim how it was. So a noder day hym thought at  
 a fend come & constreynyd hym to com to his rakenyng befor þe 8  
 hye iuge of hevyd, and he ygged so with þe fend þat he cryed  
 hugelie, & said he wold nott go with hym; & he clekid a pyler in  
 his armys to hold hym by þat he suld nott take hym, and with þat  
 his head was plukkid off & he dyed. 12

*Episcopus de religione sumptus, cibaria delicata  
 vitare debet. Infra de Gula.*

*Episcopus a demone temptatur. de Andrea supra.*

*Episcopus bonus deuote moritur. Supra de Com- 16  
 munione.*

CCCV.

*Episcopus a sanctis accusatur.*

We rede in 'Libro de Dono Timoris,' how þer was in þe cetie of  
 Tura a gude man; and he vsid of costōd to com on þe night to 20  
 matyns vnto þe cathedrall-kurk þer. So on a tyme hym happend  
 com tymelie, & he fand þe yatis opyd, & he saw a grete light in þe  
 kurk, & a iuge syttand in a trone. And hym boght þer come  
 Saynt Martyd & many oþer Saynttis with hym, and accusid þe 24  
 archbisshopp of þe same kurk, & he was cityd & come. And  
 he was sett in a chayr in his pontificall aray, and he was grevuslie  
 accusid and wold giff none ansswer, to so mucche þe iuge wex  
 wroth with hym, & smate þe chayre & hym bothe owr with 28  
 his fute. & with þat þe vision vanysshid away, & þis gude man  
 went vnto þe bisshoppis place, & spirrid how þe bisshopp did;  
 & his meneya went in-to his chawmer & lukid, and fand hym  
 stark dead in his bed sodanly.

## CCCVI.

*Episcopalis status periculosus est.*

Cesarius tellis how oñ a tyme þer was a monk of Clariuañ þat was chosyn to be a bisshopp; and he forsoke to take it & wold  
 4 not agre þerto, nowder be commandment of his abbott nor yitt of þe archbisshopp. So with-in a while after hyñ happend to dy, and oñ þe night after he apperid to a mañ þat he luffid, a bruther of his, and he askid hyñ of þis inobediens, whether  
 8 it noyed hyñ or nay. And he ansswerd agayn & said nay, it noyed him not; "ffor," he said, "si episcopatum suscepissem, eternaliter dampnatus essem. And I had taken þe bisshoppricke, I had bene dampnyd for evur." And he ekid to & sayd a full  
 12 ferdfull wurd, & þat was þis, þat þe estate of þe kurk sulde happen so, at it suld not be wurthi to be gouernyd bod with reprevable bisshoppis.

*Episcopus habens iusticiam secularem diligenter*  
 16 *debet auertere quid balliuis suis precipiat. Infra de iudice.*

## CCCVII.

*Episcopus debet esse sobrius.*

Petrus Danyanus tellis how þer was sonð tyme a bisshopp,  
 20 & he garte ordand for hyñ selfe a lawmpron; and when he had said mes, he garte giff þis lampron vnto a pure mañ for Goddis sake.

*Evagacio cordis. Euagatur cor frequenter in ora-*  
 24 *cione. Supra Barnardi.*

## CCCVIII.

*Eukaristia sumpta ab infideli a combustione eum  
 protexit.*

We rede how oñ a tyme þer was a childe þatt was a Iew son;   
 28 and he was fayr and gentyll, so þat cristen men childre luffid hyñ

passandlie wele, vnto so muche þat vppon a tyme þai desyrid hynd  
 to go into a kurk of our Ladye with þaim, and þer for to take  
 þe sacrament as þai did; and he did so. And onone as he come  
 home he tolde his fadur, & he was hetand ale ovynd, and he was so 4  
 wroth þer-with þat he tuke þis chylde, his awnd son, & keste hynd in  
 þe hote ovynd. And þe childes moder saw how he had putt hynd  
 in þe ovynd, & how þe low come oute at þe mouth þer-of; & sho  
 wex evynd wude and raund oute att þe dure and ceyed as sho war 8  
 wude. And cristend meid had grete mervall & raund into þe Iewis  
 howse, and with-drew þe fyre oute of þe ovynd mouthe, and fand þe  
 child in þe ovynd, syttand opoñ þe hate colis, right as had syttynd  
 opoñ fayr flowris; and hynd aylið no rew sore. And þai tuke 12  
 hynd furth, & he told þaim all þe cace. And onone þai tuke þis  
 Iew, his fadur, & threste hynd in-to þe ovynd; and onone þe fire  
 had made a nend oñ hynd, so þat þai cuthe nowder fynd of hynd  
 bone nor lith. And þaund þe childe told þaim how þat womman<sup>1</sup> 16  
 þat was in þe kurk þer he had etynd bread with his felous, syttand  
 in a chayr, þat had a little chylde syttand oñ hur kne wappid in a  
 clothe, coverd hynd with hur mantyll þat þe fyre shuld nott burn  
 hynd. And so þis childe and his moder, and many other Iewis, 20  
 wer cristend enspeciall for þis fayr meracle of þe sacrament.

## CCCIX.

*Eukaristia propter fidei roboracionem versa est in  
 carnem.*

Saynt Gregur tellis how þer was a womman at Rome, and sho 24  
 had grete devocion to make offrand vnto þe pope, and in esspeciall  
 opoñ þe Sonunday. So opoñ a day sho come with other to be  
 howsyld of þe popis hand, and wher þe pope sulde howseth hur, &  
 said; “*Corpus Domini nostri, Iesu Cristi, et c<sup>e</sup>,*” sho smylið; 28  
 & he pursayvid itt, and with-drew þe sacrament fro hur, & laið  
 it oñ þe altar fro þe toder. And whend he had done, he callid þis  
 womman oñ syde, and askid hur whatt þing was in hur harte þat

<sup>1</sup> MS. repeats, þat womman.

sho smylid<sup>r</sup> whe[n] he sulde hafe howseld<sup>r</sup> hur. And sho ansswerd<sup>r</sup> agayn & sayd<sup>r</sup>; “ Sur, I vmthoght me pat pat porcion of bread was of pe same offrand pat I made *with* myne awn handis; and when I  
 4 hard you call itt a body, pañ I smylid<sup>r</sup>. ” And evyn furth-with pis holie mañ hereof made a *sermoñ* vnto pe peple, & he & pai felt in per prayers vnto almyghti God, & evyn opynlie, at pai all saw, pis porcion turnyd in-to a little fynger all bludy. And when pis  
 8 wommañ & all pe peple saw pis, pai war passand fayn<sup>1</sup>, & mekull more stirrid into deuocion & confermyng of pe faithe pañ pai wer afor. *et c.*

Eukaristia liberat a purgatorio. *Infra de pro-*  
 12 *prietario.*

Eukaristia sustentatur aliquis sine aliquo cibo.  
*Supra de cibo.*

Eukaristia vbique est adoranda. *Infra de Milite.*

# CCCX.

16 Eukaristie loco nulla alia hostia administrari  
 debet.

We rede how pat when Hugo de *Sancto Victore*, pat was ane excellent doctur and a devoute in religion, agayn he sulde dye  
 20 laburd<sup>r</sup> gretelic in seknes & no meate mott hold<sup>r</sup>, he prayed his brethir with a grete instans for to gill hyñ pe sacrament. And his brethir poght pai wuld<sup>r</sup> somewhat slake his truble, and pai take a symple oste & broght hyñ in-stead of pe sacrament. And he  
 24 conseyvid in his spiritt at pai did<sup>r</sup> wrong, & sayd<sup>r</sup>; “ God hafe mercie of you, brether, whi wuld<sup>r</sup> ye hafe disseyvid<sup>r</sup> me? For pis is not my Lord at ye hafe broght. ” And pai had grete mervell here-of, and went and fechið pe sacrament. And when he saw pat  
 28 he myght not resayfe it, he held vpp his handis vnto hevyn and prayed on pis maner of wyse; “ Ascendat filius ad patrem *et*

<sup>1</sup> MS. fayr.

*spiritum sanctum* qui me fecit<sup>1</sup>." And in þis wurdis saying he swelte; and þe sacramente evyð þer emang þaim vanysshid away.

Eukaristie loco falsus denarius malo rustico ad-  
ministratur. Infra de oblacione.

Eukaristie sumpeio eciam obstinatum de obstina-  
cione et dolentem reuocat ad penitenciam.

Infra de obstinacione. 8

Eukaristia a religioso proprietario non potest sumi.

Infra de proprietate.

### CCCXI.

#### Eustacij Placidi.

We rede in þe Legend of Saynt Eustace þat befor was callid<sup>12</sup> Placidus, how oð a tyme as he went oð huntyng att þe harte, emang afl oþer he fand a fayre harte, and hynd he pursewid & folowd. So at þe laste þis harte turnyd agaynd & lukid oð hynd, and he beheld þis harte, and he saw betwix his hornys a cros and 16 þe ymage of our Lord Iesu, þat spakk vnto hynd be þe mouthe of þis harte, & tolde hynd & taght hynd þe faythe of þe kurk, & bad hynd teche þe same vnto his wyfe & his childer; and so he did, & þai trowid þer-in. And þai war cristend at Rome; and Placidus 20 was callid Eustachius, and his wife was callid Theospita, and his sons Agapitus and Theospitus. And opoð þe morid our Lord aperid vnto hynd in þe same place & in þe same figur, and tolde hynd þat he sulde suffer mekuð þing bod he sulde giff hynd þe 24 vertue of paciens. So with-in a little while after, dead come and take afl his hows-meneya, and thevis come and robbid hynd of afl his gudis, so þat hynd was lefte right nocht, bod was almoste nakid. So oð a nyght he fled away with his wife & his childer, 28 and went our att a ferie, and had nothyng to pay for his ferilay.

<sup>1</sup> Latin MSS. "Ascendat filius ad patrem et spiritum sanctum, ad deum qui fecit illum."



[&] þe maister of þe shipp̄ take his wyfe from̄ hyṁ for his ferilay.  
 mawgre his tethe, becauce sho was a fayr wommaṁ. And he made  
 grete sorow & went oṁ his wayis with his childer. So hyṁ  
 4 happend̄ to com̄ vnto a watur, and itt was so grete he myght nott  
 bere þaim ouer bothe att onys. So he take þat one oṁ hys bak &  
 bare it our, & lefte þat other behynd̄; and when̄ he come agayṁ  
 for þe toder, & was in þe myddeste of þe watir, þer com̄ a lyoṁ  
 8 oṁ þe tone syde & take þat one of his barnys, and a wulfe oṁ  
 þe toder syde & take þat oþer. And he, when̄ he was in þe  
 myddeste of þe watir, saw þis, and mornyḏ & made mykiḏ sorow.  
 & luhid̄ þe hare of his head̄, and turnyḏ agayṁ & went oṁ his  
 12 wayis mornand̄. Not-with-stondyng, at he wyste not, hurde-meṁ  
 & plew-meṁ rescowid̄ his childer fro þis lyoṁ & þis wulfe, & þai  
 war bothe murisschid̄ & broght vp in þe next towṁ. So Eustace  
 wiste nevur what he moght do, & he become a mans hird-maṁ, &  
 16 kepid̄ his catell xv yere; and almighti God kepid̄ his wyfe. Thaṁ  
 þe Emperour of Rome happend̄ to be oppressid̄ with enmys, and he  
 vnthoght hyṁ of þe nobylnes of þis Eustas, and he sent ij knyghtis  
 to seke hyṁ in euere place; so þai happend̄ to com̄ by hyṁ þurgh  
 20 þe feld̄ þer he walkid̄, and þai askid̄ hyṁ if he war oght wer  
 of a pylgram̄ at hight Placidus, & his ij sonys & his wife: and he  
 said̄ he saw þaim noght. Nevur-þe-les he knew þaim, and he had  
 þaim home vnto his maister howse; and as he servid̄ þaim, be  
 24 dyvers tokens þai kend̄ hyṁ wele, & þai take knowlege vnto hyṁ  
 and kissid̄ hyṁ, & spirrid̄ hyṁ of his wyfe & his childer; and he  
 told̄ þaim at his wife was taken̄ from̄ hyṁ, & how his childer war  
 dead̄. So þai broght hyṁ vnto þe Emperour, and he resayvid̄ hyṁ  
 28 with mekull ioy and wurshup̄, & made hyṁ maister of þe knyghtis  
 as he was befor. And he fand̄ few knyghtis þat war able vnto þe  
 were, and he garte gadur to-gedur yong meṁ þat wer able vnto  
 chyvalrie, emang þe whilk was his ij sons broght; and þai plesid̄  
 32 hyṁ gretelie. So þurgh þe grace of God þaim happend̄ to hafe þe  
 victorie of þer enmys. And as God wold̄, þis ij yong meṁ war att  
 hoste in þer moder howse, and be knowlege þat ather of þaim told̄  
 other, how þai war takyn̄ fro wylde bestis, athir of þaim knew  
 36 other well enogh; and þer moder þoght of þis in hur harte, bott

sho knew nothyng *peroff*. So *with-in* a little while, when sho saw his maister of þe knyghtis, sho knew hym wel enogh & he hur : and sho askid hym of þe childer, & he told hur how þai war devowrid *with* wylde bestis. And þan sho told hym how þis 4 ij yong men had told hur, and he was passand fayn & sent for þaim & knew þaim wele enogh. And þai wer all passand fayn to-gedur, and thankid God. And afterward þai wer all martyrd samen for Goddis sake. 8

*Exactor talliarum grauitur punitur. Infra de gula.*

### CCCXII.

*Excommunicacio. Excommunicatus*<sup>1</sup> *ab omnibus debet evitari.*

Jacobus de Vetriaco tellis how som tyme in þe bisshoppryk 12 of Lincoln *per* was a smyth, and he dispysyd þe sentens of þe kurk; and þai cursid hym. So on a day he satt at meatt with oþer folk, and *per* come in-to þe howse vnto þaim a swyne of Saynt Antons. And he tuke bread & keste vnto it, & said; “Now 16 sat itt appere wheþer þis Antoñ swyne will eatt of my bread þat and cursyd, or nay.” And þe swyne smellid þe bread & wolde not eate it. And þan he bad one of his felous take þe same bread & giff it; and so he did, & yitt it wold not tuche it. And þe toder 20 þat satt aboute gaff it of þe bread, and onone þe swyne eate itt.

*Excommunicatus*<sup>2</sup> *quantecumque auctoritatis ecclesiam intrare non debet. Supra de adulterio.*

### CCCXIII.

*Excommunicacio lata in viuum eciam post mortem* 24 *durat.*

We rede in þe ‘Legend of Saynt Benedicte’ how on a tyme *per* was ij wurthie nonnys in a monasterie, and oft sithes, *with per* vnthrifi

<sup>1</sup> MS. *Excommunicatus*.

<sup>2</sup> MS. *Excommunicatus*.

language, hynd at had rewle of þaim þai provoked & stirrid to be angrie and wrothe. And þis holie mañ purseyyd þis, & gaff þaim a charge & said; "Amend, & correcte your tongis, or els  
 4 here I curse you." And þai wold not amend þaim; & *with-in* a little while after þai dyed, & was berid in þe kurk. And þer was ane vsage, þat euere day afor mes, a dekeñ stude vp & said; "He þat is curste, go his ways!" So þer was a norys of pairs þat  
 8 euere-ilk day offred for þaim, & sho saw þaim rise oute of þer gravis & go oute of þe kurk. And sho went & told Saynt Benett; he take ane offrand hynd selfe and gaff vnto þer nuress; "Goo & offyr for þaim þis offrand, and fro hyne furth þai sall not be cursid."  
 12 And so sho did; and when þe dekynd cryed as he was wunte to done, þai war neuer after sene go furth of þe kurk.

Excommunicacio non debet cito proferri. Supra de absolucione.

#### CCCXIV.

16 *Executoris negligencia quandoque testatorem retinet in purgatorio.*

Turpinus the Archebisshop tellis how sonð tyme in þe fellowship of greatt Charles, þer was a knyght þat happend seke, & he  
 20 made his testament and commawndid a cussyd of his to take his hors. and he dyed, and sell itt, & giff the pryce þer-off vnto pure men & clerkis, to pray for hynd. And when he was dead he sellid a noder hors & spendid þe price þer-of for hynd in meate  
 24 & drynk. And *with-in* xxx<sup>ti</sup> dayes after, þis dead mañ apperid vnto hynd and sayd; "Be-cauce I gaff my gudis for the to deale for my sawle, & þou did not as I bad þe, þou sall vnderstand þat all my synnys er forgiffen me; bod becauce þou hase *with-holden*  
 28 myne almos þis xxx<sup>ti</sup> dayes, & lattyd me be in purgatorie, þerfor I latt þe wett, þat to-morow sall I be takeid into paradise, & þou sal be putt in hell." And þe same day as he rade *with* his felows, & told þaim all þis care, sodanly þer began a cry in þe ayre, as it

had bene of lyons, wulvis & beris; and sodanlie he was taken vpp̄ with fendis, & putt per he was ordand to be. And his felows went & soght hym; and his body was foūd dead oppoūd a hy hiff & revyūd in sonder, iiij day iorney froū pe place per he was taken. 4

## CCCXV.

*Exemplum bonum plus monet quam predicacio subtilis.*

Saynt Bede tellis in ‘*Gestis Anglorum*’ how, when Englonð was oute of pe belefe, pe pope sente in-to it to preche a bisshop pat 8 was a passyng suteff clerk, & a weff-letterd; and he vsid so mekuff soteltie & strange saying in his sermons, pat his prechyng owder litle profettid or noght. And paū per was sent a noder pat was les of connyng of literatur paū he was, & he vsid talis & gude exsample 12 in his sermon; and he with <sup>1</sup>in a while <sup>2</sup>conuertyd<sup>3</sup> nere-hand aff Englonð.

*Exemplo vnus debet alius edoceri.* Infra de Indice.

*Exemplum bonum aliquando conuertit peccatorem.* 16

*Supra de Abbate.*

*Exemplum malum multis nocet.* Infra de monacho.

## CCCXVI.

*Exemplum a meliori est sumendum.*

We rede in ‘*Vitis Patrum*’ how oū a tyme per was two, pat was 20 to say, a maū, & a wommaū his wyfe. And pe maū was a holie maū, bod he was infortunatt in werdlie <sup>4</sup>thyngis. to so mekuff pat oū pe day at he was berid oū, per felf suche a wete and a rayū. pat ij dayes after pai mott nott berie hym. And his wife was ane 24 iff liffer. bod scho was fortunatt; and when pai war bothe dead, a doghter at pai had begaū to vnthynk hur whedur of per lyvis sho wolde folow. So after-ward hur happend to be in a trans,

<sup>1</sup> MS. repeats, with.

<sup>2</sup> MS. has, he, again here.

<sup>3</sup> MS. conuertyd.

<sup>4</sup> MS. werlrdlie.

& hur thoght sho saw a fayr place & a merie ; and *per* hur þoght sho saw hur fadur, and sho hawsid<sup>1</sup> hym and kyssyd hym, & besoght hym at sho mott abyde *per* stiff with hym. & he said<sup>2</sup> nay, sho  
 4 mott nott ; bott and sho led hur lyfe as he did<sup>1</sup>, he said<sup>2</sup> sho suld com<sup>1</sup> thedur. And onone sho was removid<sup>1</sup> fro thens, & had vnto a noder place. And *per* sho lukyd behynd<sup>1</sup> hur, & sho saw hur moder in ane horrible turment. And sho made sorow, & cryed oñ hur  
 8 doghter & said<sup>2</sup> ; “ Doghter ! Se what I suffer for myne vncleue lyfe ! ” And with patt sho come agayn<sup>1</sup> vnto hur selfe, & thankid God of pat att sho had sene. And scho confermyd<sup>1</sup> to folow þe lyfe of hur fadur, and so sho did<sup>1</sup>, and afterward<sup>1</sup> sho was a holie  
 12 womman.

## CCCCVII.

*Facundia necessaria est clerico.*

Valerius tellis how pat when<sup>1</sup> Demostenes moght not easylic bryng furth *certayn* lettres, he laburd<sup>1</sup> so agayn<sup>1</sup> a vice & ane  
 16 impediment in his mouthe, pat no man myght speke fayrer pat at he wold<sup>1</sup> speke þan he did<sup>1</sup>. So oñ a tyme hym happend go vnto þe se-side, & *per* he harde grete noyse & dusslyng of þe wawis to-gedur ; and he gaff grete hede *per*-to. And evur when<sup>1</sup> his<sup>2</sup>  
 20 mowthe was full of sentance & resoñ, he wolde speke mekuñ, & be long in spekyng ; and when<sup>1</sup> it was tome, þan it was redie & as it had bene lowse.

*Fallacia mulieris. Infra de muliere.*

24 *Falsitas testimonii nocet. Infra de testimonio.*

*Falsum iurans punitur. Infra de iuramento.*

## CCCCVIII.

*Falsum impositum debet denudari.*

We rede in ‘*Legenda Sanctorum Prothi et Iacincti*,’ how  
 28 Eugenia, pat was Philip<sup>1</sup> doghter pat was governer of Alexandria,

<sup>1</sup> The latter part of this tale differs from the Lat. MSS., which give the well-known version.

<sup>2</sup> MS. he.



wold not be wed vnto a wurthi man þat wold hafe had hur when sho was xv yere olde. And sho fled away and gatt hur mans clothynge, & fenyd at sho sulde be a maid, & went vnto ane abbay & made hyr <sup>1</sup> a maid of religion; and sho callid hur selfe Eugenius. 4 And when þer principall was dead, sho was made principall. So þer was in Alexandria a wurthi womman, a wedow, þat was passand rich, and sho trustid at he had bene a maid, & fell in ane amorositie vnto hym, vnto so mekull at sho fenyd hur seke & sent 8 for hym, and said sho wold speke with hym. And when he was befor hur bed, & none was þer bod þaim two, sho wold hafe halsyd & kyssyd þis Eugenius, & told hym þe matir. and desyrid hym to hafe at do with hur. And he ygged þer-with, and wold not consent 12 vnto hur, bod reprovid hur & blamyd hur for hur desyre. And þan sho was ferd at he suld discure hur, and sho began to cry, and said at þis Eugenius wolde hafe ravissid hur. And all hur howsemeneya come and hard, and went & tolde þis Philipp. & bare 16 witnes þeroff. And þis womman accusid him als-so, als strongli as sho cuthe. And þan þis Eugenius was broght befor þis Philipp to gif ane answer, & he suffyrd mekull trouble. And so at þe last, when he saw it wold no bettyr be, he began to speke & 20 said: "Now it is tyme to speke, for it is not right at a lichur putt a fals cryme vnto þe servand of almytty God; and þerfor, to declar þe treuth, I sall shew my selfe whatt I am." And with þat þis Eugenius with a knyfe cutt down all hur cote, & shewid at sho was 24 a womman, & sayd vnto þis Philipp: "Forsuthe þou erte my fadur, and þi wyfe Elendia is my moder, and I am Eugenia your doghter." And when hur fadur & hur moder hard þis, þai tuke hur in armys & kissid hur. And þai & all þer howsold become 28 crestend, þat war baythen befor and vncristend.

*Falsitas punitur. Infra de honore.*

*Fama negligi non debet. Supra de falso.*

*Fama aliquando perditur sine culpa. Infra de 32*  
*Infamacione.*

<sup>1</sup> MS. hym.

## CCCXIX.

## Fames multa mala cogit facere.

We rede in þe ‘Chronicles’ þat when Titus had vmsegid Jerusalem ij yere, *per* was such a longer in þe cetie þat þe fathir  
 4 fro þe son, & þe son fro þe fadir, and þe husband fro hys wife, and  
 þe wife fro hur husband, not aloneli take meate oute of þer  
 handis, bod also þai wold refe it furth of þer mowthis. And when  
 þer meate faylid þaim, þai dyed so thik for hungre þat þai mot not  
 8 suffre þer caryons lygg with-in þe cetie for styneke, bod þai keste  
 þaim ouer þe wallis. And þan Titus saw how þe dykis was fylid  
 with cariõ, & at þe contre began to be corrupte with savur  
 of þaim, þan he made his prayers & said; “Lord! þou seis I do  
 12 nott þis, þai do itt þer selfe.” & þai had so mekull longer emang  
 þaim att þai eete þer shone & all þing þat was made of leddur. So  
 þer was emang þaim a riche huswif, and a wurthie, and all hur  
 gudis was taken fro hur, & no thyng lefte hur þat sho might eate.  
 16 And sho had no child bod one; & þat sho slew, & sethid þe tone  
 halfe þerof. And onone as þe hurdans in þe cetie felid savur of  
 sodyñ flessch, þai ran in-to þe howse & askid hur parte; & sho  
 take þe toder parte & shewid þaim & told þaim how sho had done  
 20 with hur awñ barn. And þai vggid þer-with, & went þer ways.  
 And so in þe secundyere Jerusalem was yolden vpp, and xxx Iewis  
 war sold for one peny because þai solde Criste for xxx<sup>d</sup>. And, as  
 Iosephus tellis, lxxxxvij thowsand war solde, and xi C. M. was  
 24 slayd & perissid for hungre.

Fames *terrenorum* est insaciabilis. Infra de sacietate.

Fame temptantur ieiunantes. Supra de abstinentia.

## CCCXX.

Familiaritas <sup>1</sup> eciam matris ad proprium filium  
 28 nimis expressa est periculosa.

We rede in þe ‘Miracles of Our Ladie, Saynt Marie’ how som  
 tyme in Rome *per* was a wurthie womman, and scho had with hur

<sup>1</sup> MS. Familiaritas.

husband a soñ, and þatt sho broght vpp̃ passand̃ tendurlic, & luffid̃ it so wele þat, wheñ he was a grete yong sprynhold̃, sho wold̃ kys hyñ & halsse hyñ & lat hyñ lig with hur as he had̃ bene a barñ. So oñ a tyme wheñ hur husband̃ was gone of pilgramege 4 in-to a fer land̃, as hur soñ lay by hur he had̃ at do with hur, and belife sho was with childe; & þañ sho wex passand̃ hevy, & had grete sorow in hur harte, and sho felt to hur prayers as sho was wunte to do, & besoght God & our dere Ladie to helpe hur. So at 8 þe laste sho travelde; & wheñ þe barñ was vnnethis borñ, sho slew it & ekid̃ syñ vppoñ syñ, & keste it in-to a sege. And þañ þe fende had̃ despite heñ-att, and þoght for to gar hur be destroyed, & made hyñ in habett like a clerk, and come afor̃ þe iugges & þe 12 meñ of law, and desyrid̃ þaim to here hyñ, & he sulde tell þaim a huge mervayle for any mañ to here, & a passand̃ crueft dede: “ffor such̃ a wommañ, at ye trow is a passand̃ halie wommañ, is a passand̃ wikkid wommañ, & a creweft, & full of syñ. For 16 sho conseyyid̃ a childe of hur awñ soñ, & yit also wheñ it was borñ, sho slew it & keste it into a sege.” And þai had grete mervest here-of, & said̃ þai trowid̃ it was not so. And he bad̃ feche hur & examyñ hur; “& in þe mene while make a fire, and if 20 sho grawnt or be convicte þer-in, latt kaste hur whik in þe fire & burñ hur.” And if sho wer nott, he bad̃ þaim take and burñ hyñ. And sho was fechid̃ and broght befor̃ þe iuggies & þe meñ of law; and þañ þe iuge sayd̃ vnto hur; “Wommañ, we hafe heñ 24 a new prophett in Rome, & he, þuff all vs for-thynk it gretelie, hase accusid̃ þe in grete trispasis. And þerfor̃ þou muste owder knowlege þi trispas, or els þou must excuse þe þeroff.” And þañ sho askid̃ of þe law a respecte, & had̃ it grawntid̃. & scho went 28 home & made grete sorow for hur trispas, and̃ went vnto a preste, & with hartlie contricioñ sho shrafe hur & told̃ hyñ all how sho had̃ done. And he saw þat scho wepid̃ & made grete sorow, & comfurthid̃ hur, and enioynid̃ hur in penans to say bod̃ one 32 pater noster. And he bad̃ hur at sho sulde pray hartelie vnto our dere Ladie to helpe hur. And so sho did̃, with grete deuocioñ. And so vppoñ þer courte-day, sho was sent after agayñ; & sho come 1

<sup>1</sup> After come, n, *erased*.

onone with all hur houshold, & hur frendis with hur. And sho was sett in myddeste þe courte, at all men might se hur : and það þe Iustis chargid all to be pease, & said vnto þis clerk at  
 4 accusid hur ; “ Loo ! heȝ is sho at þou hase accusid. Say now vnto hur & þou hase oght at say.” And þis fend beheld þis wommañ, & had grete mervayff off hur, what sho sulde be. & það he said : “ This is not þatt synner nor þat man-queller þat  
 8 I accusid ; ffor þis is a holie wommañ, and Marie, þe moder of Criste, stonðith by hur & kepis hur.” And það all þat evur was aboute had grete mervayle, & lifted vp þer handis & saynyd þaim. And þe fend myght not suffre þis & vanysshid away with  
 12 a grete reke and a styngkand ; and þus þis wommañ was delyverd  
*et c<sup>o</sup>.*

## CCCXXI.

## Familiaritas mulieris eciam sanctis nocet.

We rede in ‘ *Legenda Sancti Remigij* ’ how þer was one þat hight  
 16 Genelandus, & he was a wurthi mañ, & wed Saynt Re[mi]gius<sup>1</sup> sister doghter vnto his wife. And so be conceit of þis gude holie mañ þai departid<sup>2</sup> ; and þis Genelandus was made bisshopp of Lugduñ, and he was a gude clerk & a wurthi prechur. And his  
 20 wife wold oft sithis com vnto hym becauce of instruccioñ, & to here hym preche. And so att þe laste, be temptacioñ sho conseyvid, & was with child with hym ; and wheñ þis child was born, þis bisshopp, þe fadur þeroff, garte call it Latro, becauce it was  
 24 getten be stoltherie. Not-with-standyng, becauce of suspicioñ, he suffred his wife com to hym agayñ as sho did befor ; and belife scho was with childe agayñ. And wheñ þe childe was born, þe fadur garte call it Vulpiculus. So at þe laste hym repentid, and  
 28 went vnto Remigius, and shrafe hym to hym & knowlegid his syn. And he closid hym vp in a cell vij yere, & in þe mene while he gouerned his bisshopprik. And at þe vij yere end, ane angeff aperid vnto þis Genelandus<sup>3</sup>, & told hym at his syn was forgyffyn

<sup>1</sup> MS. Saynt Regius.

mutuo absoluissent.

<sup>2</sup> Lat. MSS. Et se religionis causa<sup>3</sup> MS. Gelelandus.

hynd, and bad hynd go furth, & opynd þe dure and sauid þe seale  
hale at Saynt Remigius sett on itt. And þan þis Genelandus layd  
hynd down in þe dure opon þe erth in liknes of a cros, & said vnto  
þe aungef; “ And my Lord, almighty God Hynd selfe, com vnto me  
I will not away bod if my maister Remigius at sparrið me here  
com & take me furth.” And þan, be commandment of þe angef,  
þis Remigius come vnto hynd & take hynd oute, & had hynd vnto  
Lugdon & restorið agayn vnto his bisschopprik. And he was  
a halie man all his life-dayes after; and when he dyed, þis Latro  
his elder son was made bisschopp after hynd.

Familiaritas <sup>1</sup> *eciam* mulieris sapientibus est pericu-  
losa. *Infra de muliere.*

12

## CCCXXII.

Fatuitas. *Fatuitatem causa humilitatis sancti  
similant aliquando.*

Heraclides tellis how som tyme *per* was in a monasterie of  
nonnys a maydyn, and for Goddis luff sho made hur selfe evyn as 16  
a fule, & meke & buxhou to ever-ilk bodis commandment; & sho  
made hur selfe so vile, & so grete ane vnderlowte, þat ilkone vggid  
with hur, to so mykell þat þai wold not eate with <sup>2</sup> hur, bod ilkone  
strake hur & skornyd hur: & evur sho take it in plesans. So sho  
passid nevr þe kichyn, bod bade *per*, & wasshid dysshis & skowrid  
pottys, and did all maner of fowle labur. And sho satt nevr  
at meatt, bod held hur selfe content with crombys & crustis þat  
war lefte at þe burd: & *per*-with sho lifid, and sho war nevr 24  
shone nor hosc. & sho had nothyng on hur head bod revyn clothis,  
& raggid. And sho was *seruyciable* to everilk creatur, and wold do  
no bodye wrong, and what at evur was done vnto hur, *per* was  
none at hard hur gruche *per*-with. So emang all þis, be þe com- 28  
mawndment of ane aungef, Saynt Patryk, at was a holie man  
& lifid in wildrenes, come vnto þis same monasterie, and callid  
befor hynd all þe nonmys & all þe susters of þe place, at he might

<sup>1</sup> MS. *Familiaritas.*<sup>2</sup> MS. *repeats, with.*



se þaim, and sho come not : & þaṁ he said; " Ye er not aṁ here." And þai said; " Yis, fadur, we er aṁ here, outtakiṁ one þat is bod a fule." And he bad þaim caṁ hur ; and als sone as he saw  
 4 hur he knew in his spiritt þat sho was moṁ halie þaṁ he. And he feṁ downṁ oṁ his kneis befoṁ hur & said; " Spirituaṁ moder ! giff me þi blissyng ! " And sho feṁ downṁ oṁ kneis before hyṁ & said; " Nay, fathur, rathur þou sulde blis me." And with þat þe susters  
 8 of þe howse had grete wonder, & said vnto hyṁ ; " Fathir, suffer not þis eniorie, for sho is bod a fulle." And he said; " Nay, sho is wise, & ye er bod fules ; ffor sho is bettyr þaṁ owder ye or I." And þaṁ aṁ þe susters feṁ oṁ þer kneis befoṁ hur, & askyṁ hur  
 12 forgifnes of wrangis & iniuries þat þai<sup>1</sup> had done vnto hir, ffor<sup>2</sup> scho forgiffes þaim ilkone with aṁ hur harte.

Feruor fidei laudabilis est. Infra de Martirio.

### CCCXXIII.

Festinacio, licet aliquando nimia, tamen est bona<sup>3</sup>.

16 Jacobus de Vetrico tellis how soṁ tyme þer was a maṁ þat had a guse, & sho warpyṁ euer-ilk day ane egg. And on a tyme he vmthoght þat he wold hafe aṁ pies eggis at ons, & he slew his guse & oppend hur, and he fand bod one egg in hur. And  
 20 so for grete haste þat he had of þat at was for to coṁ, he loste aṁ.  
*et c<sup>o</sup>.*

### CCCXXIV.

Festinacio nimia hominem retardat.

The same Jacobus tellis how, oṁ a tyme in France, þer was  
 24 a grete meneya of meṁ rydand in a carte. And agayṁ evyṁ þai ouertuke Saynt Martyṁ rydand vppoṁ ane ass, & þai askyṁ hyṁ if þai myght coṁ with day vnto Pariss. And he said; ya, & þai drafe bod playnlie & softelie. And þai gaff no hede vnto his

<sup>1</sup> MS. þai þa.

<sup>2</sup> The MS. has a contraction sign above ffor.

<sup>3</sup> Lat. MSS. Festinacio nimia non est bona.

wurde, & drafe faste, & garte *per* carte rynd als faste as þe hors mot preke. So þaim happend breke *per* whele; & Saynt Martynd went bod softelie & he come to Pariss̃h at a gude howr, lang befor̃ evynd, whar þai lefte behynd̃ *with* *per* hastynes.

4

## CCCXXV.

Fides trinitatis confirmatur *per* miraculum.

We rede how, oñ a tyme, in þe Cete of Nazarencis<sup>1</sup>, whend þe bisshopp̃ was at mes, he was war of iij clere droppis, all̃ elike mekil̃<sup>2</sup>, dropp̃ opoñ þe altar̃; & þai flewid̃ to-gedur & turnyd̃ into a precious stone. And he garte take þis stone & sett itt in myddeste of a cros of gold̃ emang many other precious stonys; and onone as it was sett in, all̃ þe other precious stonys fell̃ oute.

et c<sup>o</sup>.

12

Fides corroboratur *per* eukaristiam protegentem  
a combustionē. Supra de Eukaristia.

Fides roboratur *per* corporale sanguinolentum. Supra  
de corporali.

16

Fides roboratur *per* crucifixum sanguinolentum.  
Supra de crucifixo.

Fides roboratur *per* eukaristiam in carne versam.  
Supra de Eukaristia.

20

Fides fracta displicet Deo. Infra Iacobi.

Fides contra naturam aliquando subuenit. Supra de  
Apostolis et Augustino.

Fidelis est canis domino suo. Supra de dileccione.

24

## CCCXXVI.

## Fidelitatem ratione inuidie multi deserunt.

Justinus tellis in 'Gestis Alexandri' how at Alexander had a hy naturall̃ witt aboue all̃ other meñ, vnto so muche þat his

<sup>1</sup> Lat. MSS. in urbe Nasatense. clarissimas, equales magnitudinis.

<sup>2</sup> Latin MSS. vidit tres guttas

knyghtis had such a faith in hym, at als lang as he was present pai trustid pat, & pai had bene vnarmyd, yit per enmys sulde nott hafe ouer-commenð paim, & at what peple at pai sulde feght with, 4 pai trustid to our-commenð paim, & what cetie at pai vmsegid, pai trustid to gett & wyð itt. For per was neuer enemy pat he faght with bod he ouer-come hym, nor neuer cetie pat he segid bod he wað it, nor neuer peple nor nacioð att he rase agayð bod 8 he had þe ouer-hand of paim. And neuer-pe-les, at þe laste end, he was ouer-commenð, & not in batell be feghtyng with his enmys, bod <sup>1</sup> with gyle & dessayte of ane of his awð knyghtis pat poysond hym with a drynk.

## CCCXXVII.

12 *Fidelis seruus corpus suum pro domino suo exponit.*

Valerius tellis how som tyme per was a mañ pat hight Papulioñ <sup>2</sup>, and be chance be þe peple he was condempnyd vnto dead. And per was knyghtis sent be þe law to punyssh hym after þe decre. 16 And he had in his howse a seruant pat luffid hym hugelie wele, and when he wiste at þies knyghtys war commenð to sla his maister, he did oñ his maister clothyng, & putt oñ his ryng on hys fynger, & put oute his maister at a postern, & went in-to his 20 maister chawmer hym selfe. And onone þies knyghtis come & fand hym in þe chawmer, and pai went he had bene Papulioñ hym selfe, & slew hym in-stede of his maister. *et c<sup>o</sup>.*

*Fidelis amicus omnia sua exponit pro Amico. Supra*  
24 *de Amicicia.*

## CCCXXVIII.

*Fideiussor pro alio nullus fieri debet de facili.*

We rede in '*Vitis Patrum*' how som tyme per was ane holic hermet, & oñ a tyme hym happend to be herberd at a mason

<sup>1</sup> Lat. MSS. *sed insidiis suorum et fraude civili.*

<sup>2</sup> Lat. MSS. *Papinion.*

howse. And be *per* commonyng samen at evyñ, þis hermet fande wele þat þis mason̄ despendid̄ his adlyng, one *parte* in suche thyng as hym̄ nedyd̄, & a noder *parte* in almos-dede, and þe thrid̄ *parte* in herberyng of pure folk. And here-for̄ þis hermet̄, when̄ he 4 come at home at his ceñ, made his prayer vnto God̄, and besoght Hyñ at He wold̄ multiplie þis mason̄ gudis, becauce he spendid̄ þaim so wele. And þañ it was ansswerd̄ hym̄ in a vision̄, þat it wold̄ not be expedient vnto hym̄ þat he had mōr gude þañ 8 he had. And þe hermet̄ said̄ yis, & said̄ at he wold̄ becom̄ his borḡh. And vpon̄ þat it was grawntid̄ hym̄, vnto so mekuñ þat vpon̄ þe mor̄n, as þis mason̄ was brekand̄ ane old̄ wall, he fand̄ a grete son̄ of golde stoppyd̄ in a hole. And he tuke it, & gaff 12 our̄ his crafte, and went to cowrte in-to þe emperour howshold̄. And belife he was so grete *with* þe Emperour at he was made a baillay; & þañ he was a grete oppresser of pure men̄. So it happend̄ þis hermet̄ in a vision̄ was taken̄ & led̄ vnto þe dome; 16 and *per* he saw aungels compleyñ of þis mason̄. And it was ansswerd̄ þaim þat his borḡh suld̄ ausswer for hym̄; and þis hermet̄ was passand̄ ferd̄, and besoght our̄ Ladie, Saynt Marie, to helpe hym̄. And scho gat grant at þis hermet̄ sulde be sent 20 vnto hym̄ to make hym̄ to amend̄ hym̄. And when̄ he come at hym̄ & told̄ hym̄ here-of, he sett lityñ *per*-by, & wold̄ not amend̄ hym̄, nor speke a wurd̄ vnto þis hermet̄, bod *with* his staff he bett þis hermet̄ all to clowtis. And þis hermet̄ was sorowfull 24 & went home agayñ vnto his ceñ. And on̄ þe night after, he was ravissid̄ agayñ vnto þe dome, and accusid̄ as he was befor̄, bol our̄ Ladie, Saynt Marie. helpid̄ hym̄ wele. And *with*-in a little while after þis Emperour dyed̄, & a noder was made in his steade, 28 þat wold̄ hafe tane þis mason̄ & punysshid̄ hym̄ for his mys-gouernans. And he fled, & all his gude was loste, vnto so mekle he was fayñ to turn̄ agayñ vnto his crafte, & do as he was wunte to do; & þañ he felid̄ at he had displesid̄ God̄, & amendid̄ hym̄ & 32 devydid̄ his adlyng in-to werkis of charitie as he did̄ befor̄. *et c<sup>o</sup>.*

Filij *parum* curant de animabus parentum post mortem. Infra de morte.

Filij non sunt maledicendi a parentibus. Infra de honore.

4 Filij propter deum derelinq[ui]unt parentes. Infra de visitacione.

## CCCXXIX.

Filia diligenter debet custodiri.

Seutonium *Philosophus* tellis how þat Augustus Cesar garte ordand so for a doghter & a sister doghter þat he had, þat he mott  
8 wunte þaim & make þaim perfite in wirkyng of wuff; and he forbad þaim to speke any thyng bod opynlie, and dischargid þaim þe company & spekyng with of any strangiers. So it happend  
12 a wurthi man Licrinus, for to com to þe Emperour doghter & halsid hur, & sho wolde speke no wurd agayn. So afterward it wald tolde þe Emperour, and he wrote vnto hynd & said at he had done hynd a litle sober trispas, for als mikel as he come to haylse his doghter contrary vnto his commandment.

16 Finem malum quandoque habent mali. Infra de salutare.

Fletus malus vel multiplex. Infra de lacrima.

20 Fornicacio. Fornicaria mulier infamat aliquando innocentes. Supra de accusacione. Et infra de infamia.

Fornicacionem committunt aliqui incaute se custodientes. Supra de Confidencia.

24 Fortitudo semper est laudabilis in vtentibus<sup>1</sup> ea. Infra de milite.

Fortitudo animi. Infra de morte.

28 Forcior aliquando est vnus quam plures. Supra de commestione.

<sup>1</sup> Arund. MS. bene utentibus ea.



## CCCXXX.

Fortes nimis sunt canes vt in alio latere.

Solinus tellis þat þer er bred in Albanye hondis þat & þai be set at any maner of beste, þai will kill it & halde still what at evur þaim happynd to mete. So when kyng Alexander went into Ynde, 4 þe kyng of Albany sent hym ij of þies hundes, and þe tane of þaim wolde nowder luke on swyne nor on bere, and he wald eate no meat, in his kenest þer he lay. And kyng Alexander garte lowse hym & lete hym go. And þe toder, evur when he was 8 commandid be þaim at folowid hym, he wold sla Lyons or any other wylde beste. So þai lete hym se ane olyfante, and he chasid so þat he was werie; and at þe laste he pullid hym down & killid hym.

12

Fortuna est variabilis<sup>1</sup>. Infra de gloriacione et ordinacione.

## CCCXXXI.

Francisci. De Sancto Francisco.

We rede how som tyme þer was a womman þat had a grete 16 deuocion vnto Saynt Frawncis; so hur happend to dye, and þe prestis come & sang hur a dirige. So sodanlie sho spak vnto one of þe prestis at stude abowte hur, & said; "Fadur, I wulde be shrevyn; I was dead & commaundid vnto a grevus prison 20 for a syn þat I was neuer shrevyn of, þat I saff now confess me off to the. Bod Saynt Frawncis prayed for me, at my saule mott com agayn vnto my bodye & confes þat syn, & so hafe forgyfnes þerof."

<sup>1</sup> So Harl. MS. The Engl. MS. has, inenarrabilis.

And þer sho shrafe hur þeroff, & take hur absolucion, & onone after sho swelt agayn.

Fraus. Fraudem debent omnes vitare. Infra de  
4 negociacione.

Fuga. Fugienda est turba. Infra de turba.

### CCCXXXII.

Fur. Furis audacia magna est frequenter.

We rede in 'Libro de Dono Timoris' how þat a thefe come  
8 privalie on a nyght vnto a philosophur bed þer he lay, & nemelie  
he drew at þe couerlad att lay on hym, & wolde hafe stollen  
it away. And he felid at one pullid at itt, & put vp his hand  
& drew it agayn. And with-in a while after, þis thief drew  
12 agayn, & he held; and þus þai did twice or thrice. And when  
þai had long done so, þe philosophur spak vnto hym & said;  
"þou vnhappye man! Take þe couerlad, & go þi wais þer-with,  
& latt me lygg in reste."

16 Fur videtur aliquando quando credit non videri.  
Supra de deo.

### CCCXXXIII.

Fures quandoque associant se in furtis suis.

In a town in Normundie þar standis a kurk with-oute þe town,  
20 vppon a hyll; and ij thevis mett þer in ane evynyng, and þai  
made coumand at þe tane of þaim þat night sulde go stele a lambe,  
and þe tother sulde go stele nuttis. And he þat had furste sped  
sulde furste com vnto þe kurk, & þer abide his fellow in þe porch.  
24 And he þat stale þe nuttis was sped belife, & come furste, & satt  
down & abade his fellow, & krakkid nuttis in þe kurk-porche  
& ete þaim. So with-in nyght, late, þe clerk come to þe kurk  
to ryng curfur. And onone as he come in þe porch & harde

at one was *per*, & he trowed it had bene þe Devulf; and als faste as he cuthe he rañd home vnto þe prestis howse & was passand ferd, & said þe Devulf was in þe kurk-porche. So þer was in þe howse a halte mañ, & he scornyd þe clerķ, & said þat he dughte nott. 4 So þer was a noder yong strong felow, & þis halte mañ said vnto hym, and he wolde bere hym to þe kurk in his nekk, he sulde go luke whether þe Devulf war in þe kurk-porche or nay. And he said yis. And þis halte crepyñ was sett vpp in hys nekk, & he 8 bare hym vnto þe kurk. And þis thief at was in þe kurk-porche saw a mañ conð & a thyng in his nekk, & he trowed it had bene his felow at had broght a lambe. And when he was nerehand at þe porche dure, he cryed vnto hym & sayd; “Est ne crassus? 12 Is it not fatt?” And so þis yong felow at bere þis crippiñ hard what he said, & ansswerd agayñ & said; “Whethur he be fatt or lene I sañ lefe it with the.” And with þat he keste hym fro hym, & rañd hame als faste as he cuthe. And þis cripyñ 16 gadurd his strenth vnto hym, & begañ at ryñd home alsso. And yit he was furste at þe howse þañ þe yong mañ at bañ hym. And evur after he went oñ his fete þat stude not oñ þaim vij yere before.

20

*Furis societas periculosa est. Supra de Angelo et heremita.*

#### CCCXXXIV.

*Fures possunt dici multi principes et prelati.*

Saynt Austyn tellis how þer was a maister of a ship þat hight 24 Dironides, & he was a grete robber be þe se; so oñ a tyme hym happend to be taken & broght befor kyng Alexander. And kyng Alexander askid hym whi he vsid suche robburi with his shupp; and he ansswerd agayñ & said; “Whi laburs þou to hafe domina- 28 cion of all þis werld, and I þat vsis boð a little schup, I am callid a thefe, and þou þat vsis to rob & rese with a grete navie of schuppis erte callid ane Emperour? And forsuthe, þou sañ verelie know, þat, & rightwusnes be removid away, what er kyngisdoms? 32

Not els bod grete thyfte ; & what er little kyngdoms ? Not els bod little thifte. And þus, þou erte a grete thefe, & I am bod a little thefe."

4 *Fures in presenti sepe puniuntur.* Supra de agro.

CCCXXXV.

*Furtum non potest celari.*

We rede in 'Legenda Sancti Patricij' how som tyme þer was a mañ at stale his neghbur shepe, & ete it ; and þis mañ at aght  
8 þis shepe come vnto Saynt Patryk, & told hyñ how a shepe was stollen from hyñ : & he chargid oft sithis þat who som-evur had it sulde bryng it agayñ, and no mañ wolde grawnte it. So oñ  
12 a haly day, when all þe peple was in þe kurk, Saynt Patrik spirrid & commandid, in þe vertue of Iesu, at þis shepe sulde blete in his belie þat had etyñ itt, at all meñ might here. And so it did ; & þus þe thefe was knowen, & made amendis for his trispas. And all oþer þat hard euer after was ferd to stele.

CCCXXXVI.

16 *Furtum committendo eciam bruta se peccasse cognoscunt.*

Seuerius <sup>1</sup> tellis how som tyme þer was ane hermett þat dwelt in wyldernes, and euer-ilk day, at meate tyme, þer come vnto his yate  
20 a sho-wulfe ; and sho wulde neuer away or he gaff hur somwhatt at eate. So oñ a day þis hermett was with a noder bruther of his in occupacion, & come not <sup>2</sup> home att meate-tyme of þe day. And þis wulfe come & fand hyñ not þer, & was war of a litle bread  
24 in a wyndow, & sho brak in & tuke it, & eete it & went away. And when þe hermett come home, he fand þe crombis of þe bread at þe wyndow, & he demyd who had takyñ it. And þis wulfe knew hur defaute, & wolde not com at þis hermett a sennett  
28 afterwerd. And when þis hermet myssid þis wulfe, at vsid to com

<sup>1</sup> For Severus.

<sup>2</sup> Not, omitted and added above the line.

daylie vnto hynd, he made his prayer vnto God; & þis wulfe come agaynd vppon þe sennet day, bod sho stude of ferrom, & durste not com nere hynd. And sho layd hur down & held down hur head, as sho suld aske hynd forgyfnes; and he tuke it for a confession, & 4 bad hur com ner hynd boldly, & he suld forgiff hur. & sho come to hynd & fell down on kneis; & he forgaff hur, and gaff hur als mekyl to brede as he was wunte to giff hur. And fro thens furth evur after, scho come at tyme of þe day, and did hur offes as 8 sho was wunt.

*Furtum restituere*<sup>1</sup> *eciam* *bruta animalia compelluntur per oracionem.* *Infra de oracione.*

## CCCXXXVII.

*Furtum eciam nimium*<sup>2</sup> *in purgatorio punitur.* 12

Cesarius tellis how som tyme þer was a preste of þe Templer ordur, and when he was a childe hynd happend for to fall seke, and he askid for to be enoyntyd, and he was not. So hynd<sup>3</sup> happend to dy, & when his saule passid furth of his bodye, he askid helpe, and 16 ane angefl come, & said it was euyl done att he dyed with-oute enoyntment. So þis sawle was present before þe iuge, so pat þe child saw hynd & was passand angry agaynd hynd. And þand come þe devul, & accusid þis childe, & said; "Lord! þis childe stole 20 ane halpeny from his bruther-german, & nowder yit hedurtoward did penans þerfor, nor rewardid itt agaynd." And þand owr Lord ansswerd hynd agaynd, & said; "Wold þou at I dampnyd þis childe for suche a lityll thyng? Bod þou sall vnderstand att my right- 24 wusnes is mengid with mercie." And þand prayed<sup>4</sup> for þis childe þe xxiiij seniores; and so þis childe was forgyffed his trypas. Neuer-þe-les, be þe commandment of our Lord, he was caste in-to a byrnand pitt, whar-in he sufferd so mekle paynd, pat he cuthe not 28 afterward tell with his mouthe. And after þis he was drawen oute of þe pitt, & þand hynd thought pat þe iuge shewid hynd frendlie

<sup>1</sup> MS. *sustenerere*. Lat. MSS. *as above*.

<sup>2</sup> Lat. MSS. *minimum*.

<sup>3</sup> After hynd, *hyn*, *erased*.

<sup>4</sup> MS. *prayer*.



chere; and þaȝ he gaff a sentance þat his saule sulde be restorid agayn vnto þe bodie, and so it was. & wheȝ he come vnto hyȝ selfe, he told aȝ att was abowte hyȝ how it had happend hyȝ;  
 4 and aȝ þat hard hyȝ had grete mervell here-off. And be signes þat þai fand of burnyng opoȝ his bodie, þai knew at aȝ þat he said was trew. *et c<sup>o</sup>.*

Gallus mortuus revixit <sup>1</sup>. Supra de blasfemia.

<sup>8</sup> Galline intestina in bufonem <sup>2</sup> sunt versa. Infra de gula.

### CCCXXXVIII.

#### Gaudium quandoque nocet corpori.

We rede in þe 'Storie of Apocryfattis' <sup>3</sup> of Titus and Ves-  
 12 pacyaȝ, how þat when Titus hard tell þat his fadur Vespaciaȝ  
 was made Emperour, he was strykyȝ with such a ioy and a  
 comfurth, þat he was shronkeȝ aȝ his synowes to-gedur in a lumpe,  
 as it had bene with a crampe. And Iosephus hard tell how  
 16 he was þus falled seke, & serchid þe cauce of his sekenes, & þe  
 tyme at it tuke hyȝ in. And he conseyyd at he tuke it with  
 a hertelie ioy and a comfurth þat he tuke wheȝ he hard tell of þe  
 sublimacion of his fadur. And þaȝ he vmthoght how þat a  
 20 sekenes may be curid with þe contrarie, & he garte spur if þer war  
 any maȝ þat Titus was wrothe with, or grevid agayȝ, or þat he  
 wold not suffer comȝ in his sight. And belyfe þai told hyȝ of  
 one <sup>4</sup>. And þaȝ he come to Titus & sayd; "And þou desyre to be  
 24 hale, þou bus pardon & suffer aȝ pain þat commys in-to þi presens  
 with me." And Titus grawntid at he suld so do. And Iosephus  
 garte sett a burd in þe chawmer anence his bed, and he garte  
 Titus be sett att meatt at þe burd-end, in a chayr, & he sett þis  
 28 servand, at he was so wrothe with, oȝ his right hand, & himsele  
 oȝ his lefte hand. And Titus saw at it was þis maȝ at he was  
 wrothe with, & remembred hyȝ how þat he mott say nothyȝ

<sup>1</sup> MS. reviuixit.

<sup>2</sup> MS. combustionem. Lat. MSS.  
 in bufonem.

<sup>3</sup> Lat. MSS. Historia Apocriphi.

<sup>4</sup> Lat. MSS. et erat ibi servus adeo  
 Tito molestus, ut sine uehementi  
 turbacione nulla tenus in ipsum re-  
 spicere posset.

vnto hym̄; & he was so angred̄ & so trubbled̄ in his mynde, vnto so mekuiff, þat he þat with a cald̄ for ioy was shronken̄ to-gedur, þaṁ with a hete of angrynes hys synos rached̄ & lowsid̄. & þus he gatt vp oṁ his fete, and was curid̄. & tuke hys<sup>1</sup> servand̄ vnto 4 grace, & forgaff hym̄ his truspas; & evur after, fro thens furth̄, he luffid̄ þis Iosephus specialli befor̄ all̄ oper.

*Gaudium est aliquando causa mortis corporalis.*

*Infra de morte et gueracione.* 8

*Gaudia celi superant omnem melodiam. Infra de nouicio.*

*Gaudent mali de malis. Infra de predicacione.*

### CCCXXXIX.

*Germani Antissiodorensis.*

12

We rede in his Legend̄ how þis Germanus was Duke of Normundye<sup>2</sup>; & after-ward̄ his wyfe, be þer bother consent, was made a non̄, and he was made bisshopp̄ of Antissiodorensis; & þai delte all̄ þer gudis vnto pure folk. And he punysshid̄ so his bodi xxxti 16 yere to-gedur̄, þat he neuer eate bread̄ of whete, nor potage, nor salte; nor dranke neuer wyne bot twyce in þe yere, att Yole & att Pachi. And all̄ oper tymys he drank̄ watir & wyne to-gedur, and furste he wold̄ eatt assis & fyne barlie bread̄. And nowder wynter 20 nor sommer he ware no clothe bod hare, & aboue it a cote & a cowle; & pase wolde he neuer doff vnto þai war clene worid̄ away. And his bed was bod of sek-clothe & of hare, & he had no cod at his hede bod a stone, & he ware bod seldom̄ shone nor 24 gyrdess̄ aboute hym̄. And so & he do nott meracles it is a grete mervayle.

### CCCXL.

*Gloriari siue gloria. Glorandum non est de delicijs naturalibus.*

28

Saynt Austyn̄ tellis how þat Alcibiades<sup>3</sup>, þat was Socrates discipyll̄, was a passand̄ fayr̄ maṁ & a riche, & ane eloquent

<sup>1</sup> MS. hym̄.

<sup>2</sup> For Burgundye.

<sup>3</sup> MS. Abibiades.

speker; and here-in he had grete pride. And when Socrates  
 purseyvid<sup>t</sup> þis, with his disputacions he provid<sup>t</sup> hym<sup>u</sup> bod a wriche  
 & a natura<sup>l</sup> fule, so þat he garte hym<sup>u</sup> wepe for tene. And þa<sup>n</sup>  
 4 Tullius said<sup>t</sup> þat *per* sulde a myserie and a wrichidnes folow þe ioy  
 att he had<sup>t</sup>, & þat sulde be *partid*<sup>t</sup> in-to ij fortuns. And ane sulde  
 be<sup>1</sup> þat he had riches, favour, and witt at his aw<sup>n</sup> wy<sup>l</sup>. And  
 a noder fortun sulde folow hym<sup>u</sup> after-ward<sup>t</sup>, and þat sulde be  
 8 outelawrie, myserie & hatred<sup>t</sup> of þe contre; & at þe laste he sulde  
 hafe a vylans dead<sup>t</sup>.

*Gloriandum non est de virtutibus. Infra de iactantia.*

CCCXLI.

*Gloriandum non est de dictis vel factis.*

12 Valerius tellis þat when Sophocles wex ane alde ma<sup>n</sup>, he sent  
 a ma<sup>n</sup> of his, at he luffid<sup>t</sup> passand<sup>t</sup> wele, vnto a iustynge; and *per* he  
 wa<sup>n</sup> þe victorie aboue a<sup>l</sup>l oper. And when he hard<sup>t</sup> tell<sup>t</sup> *per*off,  
 he tuke so mekyl<sup>l</sup> comfurth & ioy vnto hym<sup>u</sup>, þat evy<sup>n</sup> sodanlie he  
 16 fell down<sup>u</sup> & dyed<sup>t</sup>.

*Gloria vana semper est fugienda. Infra de vanitate.*

*Gloria vana oritur aliquando ex bonis operibus.*

*Supra Barnardi.*

CCCXLII.

20 *Gloria mundi parum durat.*

Esopus in 'Fabulis' tellis how *per* was a hors þat was arayed<sup>t</sup>  
 with a brydy<sup>l</sup> of gold<sup>t</sup>, & a gay saddyl<sup>l</sup>, & he mett ane ass þat was  
 lady<sup>n</sup>; & þis ass made hym<sup>u</sup> no reuerens, bod held<sup>t</sup> evy<sup>n</sup> furth his  
 24 way. So þis prowde hors was wrothe *per*-with, & said<sup>t</sup>; "Bod  
 at I will not vex my selfe, els I sulde sla þe with my hynder fete,  
 becauce þou wolde not voyde þe way, & giff<sup>t</sup> me row<sup>n</sup> to pass  
 by þe." And when þis ass hard<sup>t</sup> hym<sup>u</sup>, sho made mekyl<sup>l</sup> sorow.

<sup>1</sup> MS. *repeats*, & ane sulde be.

So *with-in* a little while after, þis hors, þat was so gaylie cled, was wayke & lene, & had a sare gallid bak; & þe ass mett hynd vnderneath a carte, ledand muke vnto þe felde : & þe ass was fayr & fatt. & þan þe ass said vnto hynd ; “ Whar is now þi gay aray 4 at þou was so prowde of? Now blissid be God, þou erte put to þe same occupacion at I vse, & yit my bak is haler þan þyne. & þerfor now þi gay gere helpis þe nott.” *et c.*

## CCCXLIII.

Gracie agende sunt deo de omnibus que videntur. 8

Helinandus<sup>1</sup> tellis how som tyme þer was a freer, & he said he saw neuer þat þing bod he tuke a comfurth with þe sight þeroff. And a noder askid hynd what comfurth he had when he saw a fowle tade? And he said; “ yis, als oft sithes as I se a tade, 12 I vmbethynk me, & thankis God þat gaf me so fayr a form, & so fayr a liknes as I hafe, lyke His awnd selfe, whar þat He myght, and He had wald, hafe made me als fowle & als vglie as a tode is.”

## CCCXLIV.

Gregorij Sancti.

16

We rede how on a tyme, when Saynt Gregur was a chyld, our Lord apperid vnto hynd, at his moder yate, in liknes of a pure shipman, and askid hynd his almos. & he had bod xð in his purs, & he gaff hynd vjd þeroff. And belife after, þe same day, he come 20 agayn, & askid hynd mor; & þan he gaff hynd þe toder iiijð. And agayn evyn he come agayn, & askid mor; & he had no thyng at giff hynd, bod a syluer dissch þatt his moder had giffen hynd potage in, & þat he gaff hynd. And he was faynd þer-of, & went 24 his wayes þerwith. And efterward, our Lord lete hynd se þe reuelacion, þat Hynd selfe was þat shipman þat he gaff þat syluer dissch vnto.

Gregorius antiphonam Regina celi primo cantari 28  
audiuit ab angelis. *Infra de Maria.*

<sup>1</sup> MS. Heliandus.

Gregorius Deum hospicio recepit. Infra de hospitalitate.

Gregorius Traianum ab inferis reuocauit. Infra de  
4 oratione.

CCCXLV.

Gregorio celebranti angeli respondent.

On a tyme when Saynt Gregur opon Pach day sang mes in Rome, in *Sancta Maria Maiori*, and sayd, "*Pax Domini*," et c<sup>o</sup>,  
8 Aungels of our Lorde ansswerd hym and sayd; "*Et cum spiritu tuo*." And herefor þe pope at þat kurk ordand þe stacion vppon Pach day. And in witnes here-of, when þe pope synges þer on þat day and says, "*Pax Domini*," þer ansswerd no body hym.

CCCXLVI.

12 Gula aliquando in peccatum carnis innocentes inducit.

Petrus Damianus tellis how on a tyme as a monke bare fryed fruturs in-to þe fratur, he was prikkid with glotonny. and onone he  
16 withdrew one of þaim, & keste it in his mouthe, & ete it privalie at none of his neghburs saw. And onone after he was strekynd with a luste of his flessch, at he laburd hym selfe in such form as he did neuer before, vnto so muche, at with his awn hand fretyng  
20 he had a pollucion of his sede. And so after þe morseil at he stale, onone þe fende entird in-to hym.

Gulam refrenare expedit. Supra de Episcopo et Abbate.

24 Gulosi cibum sumunt sine benediccione et puniuntur.  
Supra de benediccione.



## CCCXLVII.

Gulosi in cibarijs vetitis <sup>1</sup> contra deum vtuntur.

Cesarius tellis how þer was som tyme a wurthie mañ þat hight Otto de Normu[n]borgis <sup>2</sup>, þat made grevus accions ayeyns his neghburs; and sodaulie he was streken with a grete sekeneſ, <sup>4</sup> and he had a passiand payñ þer-with, ffor all lentreñ tyme he had such ane appetite to ete flessþ, at he wolde not aloneli hold þe contente in etyng þerof hyñ selfe, bod also he compellid all at was aboute hyñ to do þe same. And when he had done so all þe <sup>8</sup> lentreñ, and Gude Fryday come, his meneya spakk vnto hyñ & sayd; “Sur, þis day is Gude Friday, & þe day of þe passiō of our Lord, and þis day christen men liffis in abstinence; & þerfor it is not lefuñ to eat flessþ as þis day.” And he ansswerd agayn <sup>12</sup> & sayd; “This day I sall ete flessþ as I hafe done hedirtoward.” And so he did. And on þe Pach day it happend mervalusli with hyñ, for when other trew crysten peple ete flessþ, evyn be þe dome of almighti God he tuke such ane vgsomnes with flessþ, þat <sup>16</sup> he mot not eate it, bod ete fyssh. & so he did euer whils he lifid after.

## CCCXLVIII.

Gule peccatum quam detestabile sit visibiliter deus ostendit.

20

Cesarius tellis how þer was som tyme monkes þat war prestis, and opoñ þe fastynggang evyn þai satt etand & drynkand in a prest howse vnto mydnyght; and at mydnight þai satt still & ete on as þai had nevir etyñ a morseñ. And so when cokkis <sup>24</sup> krew & þai war bowid at ryse, þe gudemañ of þe howse sayd; “Yit we will not parte or we ete somwhatt.” & he bad his servand feche þaim a <sup>3</sup> heñ, “þe beste at þou fyndis sittand next þe kokk, & sla hur & roste hur.” And he went & fechid hur, & slew <sup>28</sup> hur & skaldid hur & oppend hur. And when he putt in his hand

<sup>1</sup> MS. vetidis.<sup>2</sup> Harl. MS. Normanburgis.<sup>3</sup> After a, rosted; erased.

att draw hur, he went he had draweñ furth all hur guttis, & he drew oute a gre[te] whik tade. And with þat he gaff a grete cry; and þai come all & loked whatt hyñ ayled. And he lete þaim se;  
 4 and when þai saw att þe heñ-bowels was turnyð in-to a whik tade, þai vnder-stude at þai had *servið* þe Devull & displesid God, & þai were all confusid & went þer ways. *et c<sup>o</sup>.*

## CCCXLIX.

Gula impedit hominem ne penitentiam sibi  
 8 iniunctam proficiat.

Cesarius tellis how þer was oñ a tyme, in þe bisshoppryk of Colayñ, a certaiñ meneya of knyghtis þat was att grete were with a grete lord. & þai gaderd þaim samen in-to a strang place &  
 12 harnessid þaim, & take þe keyis & gaff þaim vnto ane of þer servandis, att þai went had bene a trew mañ. And þis servand went & agreid with his maisters ennys, & made þai[m] comd at mydday, when þe knyghtis was oñ slepe; and he oppynd þe yatis  
 16 & lete þaim comd in, and gaff þaim his maisters swerdis<sup>1</sup>. And þai come oñ þaim & slew þaim. So afterward þis wrichid traytur was compuncte, & forthoght his dede; & he wente vnto þe pope & shrafe hyñ, and take his penance. And ofte sithes he brak his  
 20 penance, and euer he went vnto þe popis penytawuser agayñ, & tolde hyñ. So oñ a tyme þe penitawncer wax wery oñ hyñ, and he askid hyñ if þer war any thyng þat hyñ selfe wold grawnt to doo for penance. And he said, yis, he mott neuer  
 24 ete garlykk. And his confessur bad hyñ go home, & enionyd hyñ for his penans þat he sulde neuer whils he lifid eatt garlykk; & he grawntid þerto and went home. So oñ a tyme afterward, hyñ happend comd in-to a garth þer garlykk grew, & he began to  
 28 hafe a liste to eatt þeroff, and he durste not negh itt. So oñ a noder tyme he come vnto þe same garth, & he had such a luste vnto þis garlykk, þat he brak his penance & take þeroff, & ete it raw, þat befor he myght nowder ete raw nor sodeñ. And belife

<sup>1</sup> MS. swerders.

after hym̄ for<sup>1</sup>-thoght itt, & went vnto þe penytownser & told hym̄; & he with grete indignacion putt hym̄ from hym̄, & wold enioȳn hym̄ no mō penaus, bod reprovīd hym̄.

## CCCL.

## Gula religiosos aliquando decipit.

4

Cesarius tellis how som̄ tyme þer was a monk of Ceustus ordur, and hym̄ happend̄ be made a bisshopp̄, and afterward̄ a cardinaff. So on̄ a tyme hym̄ happend̄ to ride, & emang all þe felaship̄ þat was with hym̄ he spak vnto a monk þat was bod lightlie letterd̄, & s said; “Tell vs now som̄ gude wurd̄ or som̄ gude tale as we ride.” And he excusid̄ hym̄ faste, & said̄ he cuthe nott; & be no mene cuthe he gytt excusid̄. So at þe laste he begān att tell, & said̄ vnto þis cardynafl; “When we shafl be dead̄ & broght into para- 12 dice, þān safl Saynt Benett com̄ & take vs in, þat er cullid̄ with grete ioy & myrth. And þān he safl speke vnto þe, þat is a bisshop̄ & a cardynafl, & say, ‘Whatt erte þou?’ And þou safl ansswer agayn̄ & say, ‘flathur, I am̄ a monke of Ceustus ordur.’ 16 And he [safl say]<sup>2</sup>, ‘Nay, þat erte þou nott; ffor a monke is nott so gaylie arayed̄ as þou erte.’ And þān þou safl alege many thyngis for þe. And þān safl Saynt Benett giff a sentance, & bið þe porters oppȳn þi bodye & luke what at þai fynd̄ þer-in; ‘and 20 if ye fynd̄ þar cale & peas & benys, & no noder meatt, latt hym̄ com̄ in with þe monkis: & if ye fynde þerin grete flissh, or delicatt meatis, lat hym̄ stand þeroute.’ What may þou þān say, þat now faris so wele, and we far̄ so ill?” So þis Cardinafl smyld̄, & 24 commendid̄ hym̄ for his gude tale.

## CCCLI.

## Gulosi in morte a demone degluciantur.

Saynt Gregor̄ tellis of a monk þat hight Theodorus, þat euer fenyd̄ hym̄ as he had lifid̄ in grete abstinens, & in priuatie be hym̄ 28 selfe, he wold̄ evur eate when̄ hym̄ liste. So hym̄ happend̄ to fall

<sup>1</sup> for, omitted and added above the line.<sup>2</sup> MS. said.

seke, & was bownd at dye. And sodanlie he began to cry, & sayd  
 þat þe deuill in liknes of a dragon swalod hynd hand & fute, & put  
 his hede in his mouth, and swelud his sawle. And evyð in þis  
 4 saying he deyid.

Habitus religionis aliquando a deo inuenitur.  
*Supra Dominici.*

Habitus monachalis apostate contrito morienti *eciam*  
 8 post mortem a deo redditur. *Supra de apo-*  
*statis et infra de voluntate.*

## CCCLII.

Hereticus recipiscens a combustione liberatur.

Cesarius tellis þat in þe cetie of Attrabicens on a tyme þer was  
 12 takynd many heretikis; and for drede of dead þai forsuke þer fals  
 title. And þai wilf prufe þaim with a hate burnyng ynd, & þai  
 þat war foun giltie war burnyd. And emangis þaim þer was  
 a wurthi clerk, and þe bisshopp entretid hynd to lese his heresie,  
 16 and do penans þerfor. And he ansswerd agaynd & sayd, he knew  
 wele he had errid, bod it was to late to do penaunce. And þe  
 bisshopp ansswerd hynd agaynd & said, þat verray penans was neuer  
 done ouer late. So þai callid a preste, & he confessid hynd of  
 20 all hys synys; & þe hate ynd was in his hand, and be þe vertue  
 of confession, all þe hete of þe ynd vanysshid away, & þer it had  
 burnyd hynd, sodanlie it helid agaynd. And þaid þai broght hynd  
 befor þe iuge, & tolde hynd þe matir, & lete hynd se how his hand  
 24 was byrnyd & sodanlie in his confession helid agaynd. And þus he  
 was savid, and all þe toder war dampned.

## CCCLIII.

Hereticus per contricionem a pena liberatur, et  
 recidiuus *eciam* in penam relabitur.

28 Cesarius tellis þat in þe cetie of Argentyne þer was ane heretike,  
 at was purseyyud be burnyng with a hate ynd; bod he renayid

& shrafe hynd, & tuke his penance. And whend he had done, his wyfe chiddid hynd & said; "O þou vnhappye mañ! Whatt hase þou done? For þou sulde titter hase putt þi bodie in a hondreth fyris, þañ for to recede away fro so provid a faithe." And so 4 be fals cownceñ of his wife, he turnyd agaynd vnto his fals error þat he was in befor. And onone he was taken, & þe hate yrn layd in his hand, and it burnyd hynd, & his wife was burnyd also hir handis, evyñ vnto þe hard bonys. And þañ þai war lattyn go, 8 & þar handis war so sore at þai might not forbere crying; & þai durst not cry in þe cetie for pursevyng, & þai went vnto þe wuddis. & þer þai war so turment with þer burnyng, at þai cryed and yowlid as þai had bene wulvis, vnto so mekull, at þai of 12 þe cetie fand þaim & broght þaim home, & keste þaim bothe in a grete fyre. And onone þai war burnyd vpp vnto verray assh.

Hereticus *pretermittens formam non baptizat.* Supra  
de baptismo. 16

Herodis Agrippe. Supra de Augurio.

Herodis nequicia. Infra de nequicia.

#### CCCLIV.

#### Hilarij. De vita eius.

We rede in his Legend, how þat a pope þat hight Leo was 20 dampnid of heresye, and he gadurd samen to a cownceñ all þe bisshop[is]. And þis Hillarius come to þis cownceñ vncallid; and þe pope hard tell att he come, & warnyd at no mañ sulde rise nor giff hynd rowme. And whend he come in, þe pope said vnto hynd; 24 "þou erte Hillarie & a Frawneche mañ!" And he ansswerd agaynd & said; "I and no Franche mañ, bod I and bisshop of France." And þe pope ansswerd agaynd & said; "And I and Leo, þe pope, and a iustis." And Hillarius ansswerd hynd agaynd & sayd; 28 "Thuff all þou be Leo, yitt þou erte noght of þe trybe of Iuda; & þuff all þou be a iustis, yitt þou sittis nozt in þe seate of magestie." Thañ þe pope wex wrothe, & said; "Bide a while



vnto I comd agayn, and I saff giff þe att þou adlis." And with þat he rase & went his ways. And Hillarius sayde; "And þou comd not agayn, who shaft answer for the?" And he answerd agayn & 4 sayd; "Dowte not I saff comd agayn onone, and meke aff þi pride." And he went vnto a seage, & sett hynd down þer-on to ease hynd. And þer he fell in-to suche a flux, þat aff his bowels ran oute att his hynderhend. And þer he deyed in grete myserie. And in þe 8 mead while þis Hillarius saw att no man rase vnto hynd, and mekelie he sett hynd down opon þe erthe & sayde; "Domini est terra," et c<sup>o</sup>. And onone, þurgh þe ordinance of allmighiti Godd, þe erthe att he satt oppon rase vpp als hy as þe toder 12 bisshoppis satt att was aboute hynd. And þan come tythandis at þe pope was myserable dead. And þan þis Hillarie rase, & confermyd aff þies bisshoppis in þe trew fayth. & þan he wente home agayn in-to his awn bisshoprykk.

## CCCLV.

16 *Hirundo singulis annis eadem loca repetit.*

Cesarius tellis how<sup>1</sup> sond tyme þer was a husband-maṁ, þat had bygand in his howse euer-ilk yere many swallows. So at tyme of þe yere when þai wer bownd att goo, he take aue of þe old 20 swallows, & he wrote a byfl with þis wurdis þer-in; "O Irundo<sup>2</sup>! vbi habitas in yeme?" & he band it vnto þe fute þer-of, & lete hur goo; for he knew he experiens þat sho wold comd agayn þe nexte yere. And so sho flow hur wais with other in-to þe lande of Asie; 24 & þer sho biggid in a howse aff wynter. And so þis gude maṁ of þe howse on a tyme beheld hur. And he take þis burd, & lowsid þe biff, & lukid whatt was þer-in; & he take it away, & wrote a noder of þies wurdis; "In Asia, in domo Petri." & he knytt it 28 vnto hur fute, and lete hur go. And sho come agayn att sommer vnto þis husband howse, whar sho had bred befor; & he take hur & lowsid þis biff, & redd it. & he told þe storic þer-of vnto many meṁ, evyn as it had bene a meracle.

<sup>1</sup> MS. homd.<sup>2</sup> MS. Irunde.

## CCCLVI.

## Histrionibus nichil est dandum.

We rede in 'Gestis Francorum' how Philip<sup>pe</sup>, at som tyme was kyng of France, on a tyme when he saw mynstrallis & iogullurs hafe gay clothyng & grete giftis giffen þaim oute of courte; and he 4 promysid with all his harte, þat als lang as he liffid, þer sulde no mynstrall were no clothe at langed vnto his bakke. For, he said, hynd had leuere clethe Criste þer-with, or pure meid, þan for to giff þaim to mynstrallis. "For," he said, "it was no noder to giff to s mynstrals bod for to offyr to fendis."

## CCCLVII.

## Histriones aliquando maliciose se vindicant.

Iacobus de Vetriaco tellis how som tyme þer was ane abbott of Ceustus ordur; and when he was a monke, he was a passand 12 hard man, & a sparand. So hynd happynd be made hosteler, to kepe gestis in þer ostrie, afor he was made abbott. So on a tyme þer come vnto þis abbay on a day a mynstrall, & was sett in þe ostrie att dyner. And þis monke seruid hynd of passand 16 gray bread, & thyn<sup>1</sup> potage, & a little salte; & he had no drynk bod watir. & at evynd he was layd in a uyff bedd, & a hard. And opon þe morid þis mynstrall was ill plesid, & vmthoght hynd how þatt he mott venge hynd on þis monke at had seruid hynd so 20 evuff. So as he went furth of his chamber þer he lay, hynd happend to mete with þe abbot, and þis mynstrall come vnto hynd & haylsid hynd, and said; "My lord, I thanke you & your wurthie covent of grete cher at I hafe had here. & of grete coste 24 þat I hafe taken of you; for yone gude liberaff monke, your hostley, seruid me yistreynd at my supper wurthelie, with many dyvers costious meece of ffish, & I drank passand gude wyne. And now, when at I went, he gaf me a payr of new butis, & 28 a gude payr of new knyvis, and a poynt to hynd þaim with."

<sup>1</sup> MS. thyng.

And whēn þe abbott had hard þis, onone he went vnto þe closter,  
 & callid þis monke befor all <sup>1</sup> his covent, & betid hym grevuslie  
 here-for, & putt hym furth of his offes for þis mynstrall saying, þuf  
 4 all he war not wurthi.

## CCCLVIII.

*Histriones non sunt accusandi.*

Valerius tellis how on a tyme þe cetie of Massaliēce <sup>2</sup> wold  
 suffer no mynstrall comd with-in it, & if any happend at comd,  
 8 þai wold reprufe hym. So þer was a philosophur, & he reprovīd  
 þaim of þe cetie þer-of, & tolde þaim þat þai sulde with-in a while  
 hafe war mynstralls þan þai war. And so it happend with-in  
 a while after, þe cetie was evyn full of commond wommen; and  
 12 þan þai pursevyd at it was trew at he told þaim.

*Homagium factum est Diabolo. Supra de ambicione,*  
*iiij. et de amore. iiij.*

*Honestas est moribus servanda. Supra de amicia.*  
 16 *iiij<sup>a</sup>. et c<sup>o</sup>.*

## CCCLIX.

*Honorem parentibus non exhibentes puniuntur.*

Cesarius tellis how som tyme þer was a yong mañ þat hight  
 Henrye, & his moder was a wedow & a riche wommon. So þis  
 20 yong mañ on a tyme keste hym to begile his moder, & sayd vnto  
 hur; "Gyff me all þi gudis, at þurgh name of þaim I may richelie  
 be marid & gett a gude wyfe; and þou shalt hafe þaim agayn whēn  
 I am marid. And in þe mene while I shall honestelie provide for  
 24 þe." And sho grantid to hym, & gaff hym it. So belyfe after he  
 was wedd, and with-in a while after he was wedd, hys wyfe garte  
 hym putt hur oute; & so sho had nothyng bod att sho beggid hur  
 meatt, & evur whēn sho come & complexnyd hur vnto hym, he

<sup>1</sup> MS. *repeats*, aff.<sup>2</sup> Lat. MSS. *Civitas Massiliensis.*

sparrid his eris & wold not here hur. So on a day he & his wife  
 satt at meat to-gedur and his moder come vnto his dure & knokkid,  
 & askid meatt for Goddis sake. And he said; "Lo! yonder is þe  
 deuill at cryes at þe dure!" And his moder come in & besoght 4  
 hym to haue mercie of hur & giff hur som meatt; & he flate with  
 hur as he had bene wude. So at þe laste he bad a childe go feche  
 þe reuersion of a pulett þat was sett in a kiste, & giff hir it.  
 & þe childe went & lifte vp þe kiste lid, & whar þe pullett was on 8  
 þe platir he fand noþyng bod a wrethyn serpent; & he was ferd.  
 & told his maister what he saw. And þan he sente a mayden  
 & bad hur go feche it, & sho come agayn & was ift flayed, & told  
 hym at sho had sene þe same. And he rase vp in a wreth hym 12  
 selfe, & sayd: "& þe deuill lig on þe dubbler, I saff go feche  
 hym." & he liftid vp þe kiste lid & stowpyd vp to take þe platir.  
 & þe serpent clappid aboute his throte, & dubbled evyn aboute his  
 nekk; & evur as he eatt, sho ete; and ay þe more at þai laburd to 16  
 gett hur lowse, þe faster clawe sho, vnto so mekuill at his vesage  
 was so bolnyd at his ene fell oute on his chekis. & so he liftid  
 xiiij yere & more, blynd, & alway þis serpent aboute his nekk.  
 And he was carið vnto dyvers placis of pylgramege, & cuthe gett 20  
 no bute. And his moder at þe laste hadd compaciens of his payn  
 & forgaff hym, & þan he dyed.

Honoratur qui facit quod debet *sine* acceptione  
 persone. Supra Ambrosij. ij<sup>o</sup>.

24

CCCLX.

Honorandi sunt parentes in secreto, sed non in  
 publico.

Helinandus<sup>1</sup> tellis of ane þat hight Taurus, þat was rewler of þe  
 cetie of Athenys. So on a tyme þe prince of Crete come vnto 28  
 Athenys, & broght with hym his son & his ayre. And þis Taurus  
 desyrid þaim to com dyne with hym, & so þai did. & he bad þe

<sup>1</sup> MS. Helianthus.

fadur sytt hynd down, and þe fadur bad his son sit down furste, for cauce at he had a gouernans & a maistershup of þe pepul at Rome. And þauid Taurus sayed vnto þe prince; "Sit þou furste 4 down befor þi son vnto we examyn þe cauce, whethir is wurthi to sit aboue att the table, þe fathur or þe son." And when he was sett, þai sett a chayr þauid for his son. And þauid Taurus sayd to þaim at satt abowte; "In oppen placis, & þer þe son hathe 8 a reule, or a maistershupp, or a gouernans abownd þe fadur, þer it is semand þat þe fathur suffer þe son to hafe a prioritie. Bod att home, or in oper priva placis, or in gude felowshupp whar þai walk samen, or etis samen or sittis samen, þer suld att publicat honor and wurshupp sese betwix þe fadur & þe son, & þer suld 12 naturall curtesy & honor be kepidd: þat is to say, þar þe son suld wurshupp þe fadur or þe mother, & lett for no thyng."

Honorande sunt reliquie sanctorum. Infra de 16 reliquijs.

Honore exhibito cor hominis eleuatur et superbit.

Supra de augurio.

Honorandi sunt sancti in cantu secundum merita 20 sua. Infra Thome martiris.

# CCCLXI.

## <sup>1</sup> Honorant se mutuo <sup>2</sup> sancti.

We rede in þe 'Life of þe Hermett Saynt Paule' how on a tyme Saynt Antoind come to luke how he did, & he resayvid hynd 24 wurshupfullie. So at tyme of day when þai suld go to meatt, a raven come & breght hynd ij smale lavis. And Saynt Antoind had mervell here-of; and þauid Saynt Paule sayd vnto hynd; "Almighti God ever-ilk day hase servid me þus, and þis day 28 He dubbles itt for þi sake." And þauid betwix þaim þer was a meke

<sup>1</sup> This heading has been transposed from Tale CCCLXII, and the heading of Tale CCCLXI to CCCLXII; Saint Martin is the 'hospes' of Antisio-

dorens in the Lat. MSS., which, however, follow the same order of headings as that of the Eng. MS.

<sup>2</sup> MS. mutuo.



stryfe whethur of þaim suld blis þe brede; and Paule bad his oste do it, & he bad hym do itt. So at þe laste pai put bothe þer handis þerto & did it to-gedur; and þan pai partid þe brede evyn betwix þaim.

4

## CCCLXII.

Honorandi sunt hospites. *et c.*

We rede how on a tyme when þe Normondis destroyid France, the bodie of Saynt Martyñ was translatt vnto þe cetie of Antysiodorence; and þer, for grete mervals & meracles at it did, þer was s grete offrand made therto. So þer fell a grete debate be-twix þe men off Turans<sup>1</sup> & of Antisiodorens, for skiftyng of þis money betwix þaim. So pai made a counand; at pai suld take a lepre man & lay hym all nyght betwix þe bonys of Saynt<sup>2</sup> Martyñ<sup>12</sup> & Saynt Germañ, at luke be vertue of wheþer of þaim he was curyd; & pai to hafe þe money; and so pai did. & on þe morñ, when pai come & lukid hym, þat side at was next Saynt Martyñ was curid & hale, & þe tother syde was lepre; & þan pai turnyd<sup>16</sup> & layd þe sare syde to Saynt Martynward, & þe hale syde vnto Saynt<sup>2</sup> Germañward. And on þe toþer morñ he was hale ouer all his bodie. And þus þe men of Turence had þe offrand.

Honorare se mutuo debent omnes eiusdem status. 20

*Infra de Reuerencia.*

## CCCLXIII.

Honorare. Horas canonicas negligenter dicentes puniuntur.

Cesarius tellis how þat in are abbay of Saynt Saluators, of 24 Ceustus ordur, þer dyed a damysell of þe age of x yere or mor. So opoñ a day when all þe covent of þe nonnys stude in þe where at

<sup>1</sup> St. Martin's body had been translated from Tours; St. German's remains were at Antisiodorens-Auxerre.

*per* serves, sho come vþ in-to þe where & lowtid̃ up vnto þe altar;  
 & það sho went vnto þe place þer sho was wunte to sytt in, & bade  
 þer still to sho had said̃ evynsang & commendaciō of our̃ Ladie.  
 4 And att þe colett sho bowed dowið vnto þe erthe, & wheñ it was  
 done sho went hur wayis. So þer was a noder damysell of þe  
 same age, þat hight Margrett, þat satt next hur; & sho saw hur &  
 told̃ þer abbatis all at sho had sene, & [t]he Abbatis bad hur þat,  
 8 & scho come agayñ oñ þe nexte day, sho suld̃ aske hur how it  
 stude with hur. And oñ þe morið, at þe same howr̃, sho come  
 agayñ, and það þis Margrett sayd̃ vnto hur; "Gude suster  
 Geretrude, fro whens come þou, & what duse þou now here at  
 12 vs wheñ þou erte deade?" And sho ansswerd̃ agayñ & sayd̃;  
 "Suster, I come hedur to make satisfacciō, for I rownyd̃ oft  
 sithis with þe in þe where in serves-tyme, & said̃ not oute þe  
 wurd̃is full. And þerfor̃, in the same place þer I truspasid̃; and̃  
 16 I commandid̃ to come & make a sethe. And þer-for̃ be þou war  
 of rownyng in þe where, at þou suffer not þe same payñ wheñ þou  
 erte deade." And opoñ þe iiij day sho said̃; "Suster, now I trow  
 þat I hafe fulfillid̃ my penance, & fro hyne furthe þou satt se me  
 20 no mor̃." And þus sho was had vnto hevyñ with aungeſi-sang.  
 et c̃.

Hore non sunt pretermittende. Supra Augustini. ij.

## CCCLXIV.

Horas beate Marie Virginis deuote dicentibus  
 24 apparebit in hora mortis. et c̃.

Cesarius tellis how þat in Spayñ, in ane abbay of þe ordur  
 of Ceustus, was þer a yong monk þat was passand̃ devowte in  
 saying of our̃ Ladie serves & hur howres, vnto so mekuff̃ þat  
 28 not aloneliē att euer-ilk vers. bod at euer-ilk wurd̃ at he said̃;  
 he had mynde of hur; and þis he vsid̃ many day with grete labor.  
 And wheñ he had vsid̃ þis xvj yere. hynd̃ happend̃ full seke and  
 drew to deadward̃. And a bruther of his askid̃ hynd̃ how he did̃,

and he said, wele, and told hynd þat our Lady Saynt Marie had visett hynd & tolde hynd þat he sulde dye opoñ þe vij day after þatt, and go vnto hevynd. And he told hynd þat our Lady sayd vnto hynd, þat for gude serves & trew at he had done hur, sho 4 sulde do vnto hynd þat sho did neuer vnto no noder. And with þat sho toke hynd abowte þe nekk and kissid hynd. And oñ þe vij day, as he told þaim, he deyd, & passid vnto God with a grete sang of angels. *et cº.* 8

## CCCLXV.

*Hospitalitas libenter exhiberi debet, quia quandoque  
Christus in ea recipitur.*

Saynt Gregur tellis how soñd tyme þer was a husband-maīd whilk þat vsid, & aft his howse-meneya, gretelie to herbar pure 12 folk; and he vsid ilk day to hafe att his burde owder pylgrams or pure meñ. So oñ a day þer was a pylgraū emang þe pure meñ, and so as he was wunt to do he servid þaim of watir; & when he suld take þe lavur & powr watir oñ þis pylgraū handis, sodanlie 16 he was away. And he lukid abowte for hynd, & cuthe not fynd hynd; and he had grete mervett here-off. And þe same night when he was in his bed, almighti God apperid vnto hynd & said; “Other dayes þou hase reseyvid me in my membrys, and yisterday 20 þou receyvid [*me*] to þine hoste in myne awñ person.” *et cº.*

## CCCLXVI.

*Hospitalitatis gratia soluendum est interdum  
ieiunium.*

Cassianus tellis how oñ a tyme when he & other war samen in 24 þe land of Egipte, þai fastid not oñ þe Fryday. And so þer was certayn persons þat askid hynd, whi he and his felowship brak þer faste so as þai did. And he answerd agayn & said; “I faste always, for I hafe not halfe meate enogh; & þerfor, 28

be way of charite, & for to gar my felows eate at þai be strong to do þer pylgramege, I breke my faste to make þaim at eate when þai wold nott."

## CCCLXVII.

4      *Hospitalitas subtracta eciam bona temporalia aliquando subtrahit.*

Cesarius tellis how som tyme ther was ane Abbott of þe Blak Ordur, þat was passand mercefull in hospitalitie, & anence pure  
8 meñ. And he helde servandis evyñ therefor, & ay þe more att he gaff in hospitalitie or to pure meñ, ay þe moʒ God blissid his howse, and multiplied þe gudis þerof. So hyñ happend to dye. And after his dead, his successur was covatus, & he putt oute pies  
12 offisurs at his predecessur had ordand to do warkis of mercy. And þe charitie at was giffend vnto pure meñ in þe toder abbott dayes, he withdrew itt, and herefor almighty God with-drew His hand; & he put in offisurs at war hard & strayte, & wald vse none  
16 hospitalitie, for he sayd it was ane vndiscrete defawte. And with-in a while his cornys faylid, so þat he & his brethir had skantlie at þai myght eate. So vppon a day a mañ happend att com & askid hospitalitie, and þe porter take hyñ in privalie,  
20 & with grete ferdnes, of suche littill meat as he had with-in hyñ, he servid hyñ & said vnto hyñ; "Now it is so þat I may serve þe of na bettyr meatt, þuff aft I hafe som tyme sene in þis place þat, & a greate bisshop had commend hedur, he sulde hafe bene  
24 resevyd with greate habundans & plenteth." And þis pure<sup>1</sup> mañ answerd hyñ agayñ & sayd; "Two brether er putt oute of þis place, and þe tone was callid Dare, and þe toder Dabitur; and vnto pies two com agayñ salf neuer plentie nor welthe be in þis  
28 monasterie." And with þatt, sodanly he vanyssed oute of his sight. And þis porter went vnto þe abbott & þe covent, and told þaim. And þai take þaim to cownceff att þai wald resume hospitalite, & giff almos agayñ as þai war wunte. And so þai

<sup>1</sup> After pure, p, erased.

did; and onone almighti God blissid̃ paim, & pai had als gude  
plentie as evur pai had afor of corið & all oþer gudes.

Hospites sunt honorandi. Supra de honore. ij & iij.

## CCCLXVIII.

Hospitalitas eciam bona temporalia conservat. 4

Sigilbertus tellis how a towið þat hight Anthiochia was sub-  
uertid̃ be þe sande of God̃, and be þis maner of wyse. Thẽ was  
a cetysyne þerof þat was so giffeñ vnto hospitalite and almos-dede,  
to so mekull̃ þat he wolde neuer day eate with-oute a pure mañ or 8  
a geste. So oñ a day hyñ happend̃ go þurgh̃ þe cetie to it was  
nyght, to seke owder̃ a pure mañ or a geste to eate with hyñ, and  
he cuthe fynd̃ none. So att þe laste he fand̃ a fayr olde mañ  
standyng, & two felos with hyñ, in þe myddeste of þe cetie. And 12  
he prayed paim com̃ & be his hostis & eate with hyñ; and <sup>1</sup> he  
ansswerd̃ hyñ in þis maner of wyse & said̃; “O, þou mañ of  
God̃! þou may not with our Symond̃ safe þis cetie at it be not  
subuertid̃.” And with þat he keste þe sudurye at he held̃ in 16  
his hand̃ opoñ þe tone halfe of þe cetie, & onone þat halfe & all þe  
howsis þerof & pai þat dwelte in paim was destroyed. & he take  
agayñ his sudarie and wolde hafe casteñ it oñ þe toder halfe, and  
vnnethis his felows myght restreñ hyñ to spare it; and with þat 20  
he vanysshid̃ away. And þis was done, & þañ þe mañ was  
passand̃ ferð & went home vnto his howse, & fand̃ safe & thankid̃  
God þer-of. et c̃.

Hospitalitate aliquando Deus recipitur. Infra Iuliani. 24

## CCCLXIX.

Hospitalitatis gratia eciam pluries in die  
concedendum [*est*].

Cassianus tellis in þis maner of wise & says; “Som tyme þer  
was a halie mañ þat take me to hoste & refresshid̃ me, & spirrid̃ 28

<sup>1</sup> Harl. MS. Hoc responsum accepit cum vostro Simeone hanc urbem  
ab eo; “Non poteris, o homo Dei, saluare ne subuerteretur?”



me & exhortid me what I wold eate. And I answerd agayn & sayd I myght not eate. And þa he ansswerd & sayd; 'þis day I hafe sett þe burd to dyvers brether vij sythes, & desyrid  
 4 þaim att ete<sup>1</sup>, and yit I am hongrie. And þou, at yit ete no þing, says now at þou may nott eate.' And on þis<sup>2</sup> maner þai war wunt in commyng of þer brether for to solve þer faste, and in refeccioð of þaim þai helde it a charitable contynans." *et c<sup>o</sup>.*

## CCCLXX.

## 8 Hospitalitas regnum temporale confert.

We rede in þe 'Legend' of Saynt German of Antissiodorens,' how on a tyme when Saynt German prechid in Britannye, and þe kyng denyed hym a benyfyce, þat was to say, meat & drynk & herber.  
 12 So þe kyngis nowte-hard come home with his catell fro þer pastur, & tuke provand in þe kyngis pales to his catell, & had it home vnto his tofall at he dwelte in. And he was war of Saynt German & his felos sare laburyng, & war passand calde & hongrie; and he  
 16 reseyvid þaim buxsomly into his place. And he had no calfe bod one, & þat he slew vnto þer supper. And when þai had suppid, þis holie man gadderd samen þe bouys of þis calfe in þe skyð þer-of, and onone, at his commandment, þis calfe rase agayn whik.  
 20 And on þe day next after, he went vnto þe kyng, and askid hym whi he denyed meat & hospitalitie vnto Saynt German & his felows, and þis kyng was so astonyd þat he cuthe not ansswer hym. And with þat he bad hym go furthe, & lefe his kyngdom  
 24 vnto a better man þa he was. And þa Saynt German, be þe commandment of almyghti God, made þis nowterd & his wife to com aforð hym; and, at all men had wonder of, he made hym kyng. And evur sethen, þe kynges þat come of þe nowtherd  
 28 kynred hase reingned vpon þe pepul & þe land of Brytany. *et c<sup>o</sup>.*

*Hospitalitas non propter Deum facta parum valet.*

*Infra de intencione.*

<sup>1</sup> Harl. MS. hortansque singulos, cum omnibus cibum sumpsi.

<sup>2</sup> MS. repeats, þis.

Hospitis curialitate *et* libertate multi abutuntur.

Supra de detraccione.

Hospes male receptus aliquando vindicat se de  
recipiente. Supra de histrionibus. 4

Hospicio receptus debet circa se *et* sua esse cautus.

Infra Iacobi. ij.

Hospicio recipitur Deus sub specie leprosi. Supra  
de compassione. 8

Humilitas est semper in omnibus obseruanda. Supra  
de fatuitate.

# CCCLXXI.

Humilitas sola diabolum confundit. ā.

We rede in ‘Vitis’ Patrum’ how oñ a tyme wheñ Macharius 12  
went furth of his cell, þe devult come oñ hyñ *with* a ley & walde  
hafe smetyñ hyñ, & he myght noght. And þañ he cried & said;  
“Thow Macharie! Thow fastis oþer-while, & I am refresshid *with*  
no maner of meate; & þou wakis oft-sithis, and I slepe neuer. 16  
And yit þi mekenes aloneli ouercommys me.” ā.

Humilis verus humilia de se sentit. Infra de  
timore.

Humiliandi sunt iuvenes per disciplinas. Infra de 20  
iactancia.

Humiliari debet homo ex consideratione sui. Supra  
de ambicione. ij.

Humilitas *eciam* a corporali morte liberat. Infra de 24  
misericordia. i.

Humilitas *eciam* in potentatibus huius seculi inueni-  
tur. Supra Ambrosij.

*Humilitatem ostendere debent religiosi eciam in persecucione iuris<sup>1</sup> sui. Infra de Religiosis.*

## CCCLXXII.

*Humilis pacienter conuicia tolerat<sup>2</sup>. et c<sup>3</sup>.*

4 Saynt Gregor tellis of a holie mañ þat hight Constantinus, & he  
was passand litle of *person* & of a feble makyng. So oñ a tyme  
a buxtus mañ come fer fro vp o land to se hyñ, and wheñ he saw  
hyñ, at he was so febuñ & of so little a statur, he trowed not at it  
8 had bene he; notwithstanding ilk mañ tolde hyñ at it was he.  
And he dispysid hyñ & skornyð hyñ, & said; “I trowed at þis  
mañ had bene a grete mañ, and he hase nothyng of a mañ.” And  
onone as þis holie mañ hard, onone he hawsid þis buxtos mañ  
12 & said; “þou alonelie is he þat hase had in me þine eend oppyñ &  
sene me.” Be þe whilk þing it is for to trow what meknes he had,  
þat so luffid þis buxtus mañ þat despysid hyñ & set hyñ at noght  
befor; ffor be þe language at was sayd of hyñ myght meñ se what  
16 mekenes he had.

## CCCLXXIII.

*Iacobi Maioris.*

We rede in his ‘*Meracles*’ how xxx meñ of Lothoringia come vnto  
Saynt Iamys, & pai añ bod one made hyñ a *privey* athe of *serves*. So  
20 one of þaim fel seke, & his felows bade [*with*] hyñ xv dayes; *neuer-*  
þe-les pai lefte hyñ behynd þaim, and þer wolde none at bade *with*  
hyñ bod he þat was not sword to kepe felowshup: & he bade  
*with* hyñ & kepid hyñ still at þe fute of þe Mownt Saynt  
24 Michel, & þer oñ a day he dyed. And onone Saynt Iamys [*com*]  
& *comfurthid* þe whik mañ. And he had a gude hors, & he bad  
þis whik man<sup>3</sup> lay þe dead mañ ouerthwarte befor hyñ, & lepe oñ  
hyñ selfe behynd hyñ; and so he did. And opoñ þat night pai  
28 went xv day iorney and come ad Montem Gaudii, whilk þat is bod  
halfe a lewke fro Saynt Iamys, and þer pai lightid; & he bad  
hyñ charge þe chanons of Saynt Iamys to bery þis pilgram. And

<sup>1</sup> MS. *viris*.<sup>2</sup> MS. *tollerat*.<sup>3</sup> MS. *may*.

he bad hym tell his felows þat, for þai had brokeñ þer faithe, þer pylgramege was no wurth nor of no valew. And he did as he was biddyn & tolde his felows as Saynt Iamys had chargid hym, & þai had grete wonder þeroff.

4

## CCCLXXIV.

*Iterum Iacobi.*

We rede in his '*Miracles*' how þat a Duche-mañ & his soñ, abowte þe yere of oure Lord M l xx, went vnto Saynt Iamys. And in þe cetie of Thososti<sup>1</sup> a syluer pece was put in his skripp<sup>2</sup> 8 privalie, at he wiste not off; and on þe moriñ þai went þer wayis. And þer oste folowed þaim & tuke þaim as thevis; & he oppyñd þer skrip, & onone he fand þis syluer pece, and þa ðai war broght befor þe iuge. & onone þe sentans was giffen þat all þat 12 þai had sulde be giffen vnto þer oste. & þe tane of þaim was demyd to be hangid; & þe fadir wold hafe dyed for þe soñ, & þe soñ for the fadur; bod neuer-þe-les þe soñ was hanged. And þe fadur made grete sorow & went his ways on to Saynt Iamys. 16 And xxxvj dayes he come agayn þer away, & come vnto þe galos þer his soñ hang, & wepid & made mekle sorow. And his soñ, þat hang, spak & bega to comfurth hym, & said; "Swete fathir! Wepe noght! ffor it was neuer so wele to me; ffor Saynt Iamys 20 beris me yit vp, & felis me *with* hevyulie swetnes." And when þe fadur hard þis, he rañ vnto þe cetie & tolde þe pepul how it was; and þai come & tuke doun þis pylgreiñ soñ hale & soun. & þa ðai tuke his oste & hanged hym, when he had grauntid 24 how he had done.

## CCCLXXV.

*Iterum Iacobi.*

Hugo de Sancto Victore tellis how on a tyme þe devul apperid, in liknes of Saynt Iamys, vnto a pylgrand þat was bowi to Saynt 28

<sup>1</sup> Lat. MSS. in urbe Tolosa.<sup>2</sup> MS. skipp

Iamys, & said þat he sulde be passand happie & so wer he wolde,  
 for honor of hynd, sla hynd selfe. And he onone, as he bad hynd,  
 take his swerd & slew hym selfe *þer* he was hostid. And when his  
 4 oste fande hynd, he was passand ferd to be suspecte for hynd.  
 And *with* þat, he þat was dead turnyd vnto life agaynd, & said þat  
 when þe deuill wolde hafe drawen hynd vnto paynd, Saynt Iamys  
 come and delyverd hynd & broght hynd befor a iuge. And be  
 8 þe sentance of þat iuge he was restorid agaynd vnto life, & his  
 wownd helid, þat ilk man might se itt.

## CCCLXXVI.

*Iterum Iacobi.*

Hugo Clunacensis tellis how on a tyme *þer* was a yong man þat  
 12 went in pylgramege vnto Saynt Iamys. And hynd happend to do  
 fornicaciōn be þe way. And þe deuill apperid vnto hynd in  
 figur of Saynt Iame, & reprovid hynd for his fornicaciōn & said  
*þer-for* his pylgramege was na wurth. And he cownceld hynd for  
 16 Goddis sake and his, to cutt of his membris and so to kyfl hynd  
 selfe : and he did so, & was dead onone. And onone his sawle was  
 takynd *with* fendis ; & purgh þe merettis & prayers of Saynt Iamys,  
 onone it was delyverd, & þe bodie restorid agaynd vnto life and  
 20 hale, safeyng onelie hynd wantid his membrys euer after.

## CCCLXXVII.

*Iactancia maxime iuuenum compescenda est.*

Seuerus. He tellis how on a tyme *þer* was ij brethir, & þat  
 one was of xv yere age, & þe tother of xij yere : and as þai went  
 24 *samen* in wyldernes, þaim happend mete *with* a passyng grete  
 neddur. And þai war bathe meid of religiōn in ane abbay. And  
 þe les of þaim take vpp þis nedder in his hand, & wappid it in his  
 skyrte, and come home *þer-with*. And befor afl his brether he



putt it oute of his skyrte, & lete paim se how pat it had hurte  
 hym nothyng. And þa<sup>r</sup><sup>1</sup> brether tellid it ilkone vnto other,  
 & said it was be faith & vertue att Godd had giffen paim at  
 it hurte paim nott. So þer Abbott was a passand wyse mañ, 4  
 & þurgh grete cownceñ he tuke a wand and skowrid paim bathe, &  
 blamyd paim þat pai lete þe vertue at God had giffen vnto paim be  
 knawen; to þe entent þat þer yong elde sulde nott wax wanton  
 nor prowde, bod at pai sulde rather seryff God in mekenes þa<sup>n</sup> for 8  
 to hafe a ioy or a cumfurth of such vertue as God had giffen  
 paim.

*Iactantia in verbis vitanda est. Infra de presumptione. ij.* 12

*Iactant se aliqui de virtutibus. Infra de obediencia. ix et x.*

*Ieiunium eciam cum quadam violencia est implenda. Supra de abstinencia. vj.* 16

*Ieiunio possunt adaptari omnia que supra dicuntur de Abstinencia, et multa que dicuntur infra de oratione et supra de cibo.*

*Ieronimi. Infra de leone asini custode.* 20

*Ignacij<sup>2</sup> martiris Infra de nomine.*

## CCCLXXVIII.

### Ignorancia multa mala facit.

As Helinandus tellis, when<sup>3</sup> þe poett Omerus & many other  
 shypmeñ apoid a tyme war purposid for to com in-to ane yle, 24  
 þe shipmeñ putt vnto hym a light question. *et c<sup>o</sup>.*

<sup>1</sup> After þa<sup>r</sup>, p, *crased*.

<sup>2</sup> MS. Ignasij.

<sup>3</sup> Harl. MS. Cum Homerus poeta

*aliquando in quadam insula uenisset, proposuerunt ei naute quamdam questionem facilem.*

vt *supra* de confusione. i.

Ignorans clericus *aliquando* audacior est quam sciens.

*Supra* de ceco.

4 *Impedimentum.* Impedit Deus *aliquando* malos aliquos ne impleant quod facere poterant vel *precogitabant.* *Infra* de signis.

Impeditur raptor *oratione et* compellitur restituere.

8 *Infra* de Raptore nocturna.

Impedit *communione*<sup>1</sup> pollucio nocturna *aliquando.*

*Infra* de pollucione.

Imperator iudicium sine causa inferre non debet.

12 *Infra* de Iudice. iiij.

Imperator obedire debet prelati ecclesie. *Supra* de Ambrosio.

Imperator honorare debet personas ecclesiasticas.

16 *Supra* de celare. ij.

Imperator *eciam* proprio filio in iudicio non *pareit.*

*Infra* de Iusticia.

Imperatrix *per beatam* virginem de infamia liberatur.

20 *Infra* de Regina.

Impetratio. Impetrat beata Maria vitam *eciam* dampnatis. *Infra* de Maria.

Impetracioni possunt multa adaptari que dicuntur

24 *de oratione.* iij.

Impetratur peccatoribus gratia oracionibus. *Infra* de *oratione.*

<sup>1</sup> MS. *communione.*

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# An Alphabet of Tales.

AN ENGLISH 15TH CENTURY TRANSLATION OF THE

*ALPHABETUM NARRATIONUM*

ONCE ATTRIBUTED TO

ETIENNE DE BESANÇON.

*FROM ADDITIONAL MS. 25,719 OF THE BRITISH MUSEUM.*

EDITED BY

MRS. MARY MACLEOD BANKS.

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## NOTE.

Part II of the *Alphabetum Narrationum* brings the text to an end, and leaves introduction, glossary, index and general clearing-up for Part III.

The name of Étienne de Besançon still stands on the title-page; this is the last time it may be associated with this collection of Tales. The association is of so long and respectable a standing that it is worthy of an easy dissolution, though Étienne himself might possibly have felt no regret to see it brought about, as it assuredly has been by Mr. J. A. Herbert's article in the *Library* for January, 1905. Mr. Herbert sums up the case as stated by Mons. Hauréau, and adds evidence of his own weighty enough to dispose finally of the claims made for Étienne's authorship by Leandro Alberti, Quétif and Échard, and later writers.

There is a case for Arnold of Liège, but the verdict is a little in suspense. A definite attribution of authorship must wait for Part III, though it may be said forthwith that any testing of evidence hitherto undertaken serves only to strengthen Arnold's claims. For the present, however, readers must look for these in the article quoted above.

M. M. BANKS.



## ERRATA

Page 4, line 9. *A note wanting from the Latin MSS., which begin, Damianus. Abbas quidam.*

P. 4, line 14, *for mete read mece, and delete note 3. See p. 245, line 27.*

P. 15, line 6. *A note wanting from the Latin MSS., which begin, Humbertus. Quidam monachus.*

P. 22, line 6, *for Episcopus read Episcopus.*

P. 29, line 8, *for [per] read [per].*

P. 36, line 30, *delete the inverted commas after hym̃.*

P. 55, line 29, *add as note, Latin MSS. Damianus. In monasterio quod Beatus Gregorius, etc.*

P. 63, line 35, *for ydolsis read ydolfis.*

P. 71, line 5, *for Clunacensis read Cluniacensis, and passim.*

P. 72, line 15, *add as note, Latin MSS. Iosephus. Cum quesitum fuisset a Tiberio Cesare.*

P. 79, line 21. *A note wanting from the Latin MSS., which begin, Gregorius. Quidam monachus.*

P. 89, line 27, *for ydolsis read ydolfis.*

P. 104, lines 14, 26, *for Jacobus read Iacobus, and passim.*

P. 123, line 4, *r missing from shrafe.*

P. 147, line 22, *for [de read [de].*

P. 151, line 3. *A note wanting from the Latin MSS., which begin, Tullius. Presbiter ecclesiae Sancti Magni.*

P. 154, note 2, *for imperaor read imperator.*

P. 235, lines 12, 15, *for Antissiodorens, here and elsewhere, Autissiodorens is a better reading.*

P. 236, line 9, *for vylans read vylauss.*

P. 242, line 29, *for at read pat.*

P. 469, line 13, *add as note, Latin MSS. Toletum.*

## CCCLXXIX.

Indulgentie valent defunctis. *et c<sup>o</sup>.*

We rede in ‘*Legenda Lombardica*’ how oñ a tyme a legatt of þe courte of Rome gatt a grete pardon vnto his fadur, þat was dead; of þe pope. And he sent þer-with a wurthi knyght in-to the 4 contre of Albygensis to a kurk þer his fadur lay; & þis knyght taryd þer þer-with all a lentreñ. And þis done, vppoñ a nyght his fadur aperyð vnto þis legatt, clerar þañ any light, and thonkið hyñ hartelie for his pardon at he was delyverd by. 8

## CCCLXXX.

## Infamia. Infamatur aliquis sine culpa.

Heraclides tellis how som tyme þer was a preste þat had a doghter, and sho happend to be corrupte & be with childe; and sho put þe cryme þer-of apoñ a dekyñ, & made a lye oñ hyñ. And þe 12 bisshopp & þe preste hur fadur sent after hyñ, & inqyred hyñ þerof; and he denyed itt. And þe bisshopp wax wrote þerwith, and said þat he was bod a lyer; and þe clerik ansswerd agayñ & said; “For suthe, sur, I hafe sayde as it is in my consciens, 16 and ye wold here me now; for it was not I þat did þis dede.” And wheñ he had þus said, þai putt hyñ oute of his dekyñshup, and garte hyñ wedd hur. And he commendid hur vnto a monasteri & hyñ selfe was closid vp in a cell; & þer, with grete 20 prayers & wepyngis he besoght God at þe treuth mott be knaweñ. And wheñ þe day of hur byrth drew nere, sho traueled vij dayes to-gedur, & was hugelie vexid with grete paynys, so mekuf þat sho mot nowder eate, nor drink, nor slepe, bod trowed hur selfe 24 verelie at sho sulde dye. And sho was passand ferð at sho sulde be dampnyd, and þañ sho began to cry horrible & sayd; “Wo is me, wriche! for I anð fallen into a dubble periff. Furst, for I hafe loste my maydenhed; and þe secund, I hafe putt a fals 28 cryme vppoñ þe Deken.” And þe susters of þe place hard hur, & went to þer prayers for hur, at God wold vuchesafe at sho mot be

delyver; bod it profett nott, vnto so mekull þe bisshopp sent vnto þis Dekyñ & bad hyñ pray for hur. Bod he wolde nott here þe messangers, nor giff þaim none ansswer. So at þe laste þe 4 bisshopp come vnto hyñ and bad hyñ lowse þat he had buñ. And at þe bisshoppis commandment he prayed for hur, & onone sho was delyver. And on þis maner of wyse þis dekyñ was purgid of þis defame, & restorid agayñ vnto his offes.

8 Infamat aliquando meretrix quos ad peccatum trahere non potest. Infra de meretrice.

## CCCLXXXI.

## Infamata fama aliquando restituitur.

Prudencius tellis in þe 'Life of Iohannes Damascenus' how 12 at þis Iohannes was a passand holie mañ emang his brethir, & a maydeñ, and passand devowte vnto our Ladie; and bothe in Grew & in Latyñ he was passandlie wele lernyd, in wrytyng & endytyng and syngyng. So on a tyme hyñ happend be takeñ 16 with þe Sarrazens, and þat lord, þat happend to hafe hyñ in his parte, had a soñ. And þis Iohannes Damascenus lernyd hyñ so in writyng & in endytyng & in syngyng, and in other þingys þat perteynyd vnto þis sciens, so þat in writyng, in endytyng, & in 20 voyce, his werk semyd no noder bod at it had bene þis Iohannes Damascenus his maister. So the Emperour Theodosius send for hyñ & payed his rawnson, & borowd hyñ; & his disciple wold hafe gone with hyñ, & he wold not latt hyñ. And ffor envy 24 here-of this his<sup>1</sup> disciple, with-in a few yeris after, endityd a<sup>2</sup> lettyr & wrate þer-in treson of þe Emperour, & how he was in purpos to destroy hys roalm; and þis lettre he garte hafe privalie vnto Constantynople, & caste it in þe Emperours pales. And 28 onone, as it was foñ & redd, þe maner & þe form of þe lettir & of þe endytyng was knoweñ, at it was of þis Iohannes Damascenus. And þe Emperour when he saw it accusid hyñ, & þer

<sup>1</sup> his, omitted and added above the line.

<sup>2</sup> After a, luru, erased.

he was taken & fowle farid *with* & callid traytur. And when þe  
 l<sup>et</sup>tre was shewid hynd, he ansswerd & said; "Forsuthe, surs, þis  
 I know wele is þe form of my wrytyng & of myne endytyng,  
 bod God I take to witnes þat I did it noght." And all men 4  
 wondred & cryed on hynd becauce he wolde not say þe treuth  
 & graunt, & þai cryed & sayd he was wurthi to dy; & þer he was  
 broght befor þe iuges. And becauce he was þe Emperour cussynd  
 þai wold not deme hynd to dy, bod þai demyd at his hand at he did 8  
 þis trispas *with* sulde be cutt off. And when þis was done, in  
 represe of þis felony at þai trowed þat he had done, his hand  
 at was cut off, þai hang it in his awnd kurk. So on þe night after,  
 þis Iohannes Damascenus *with* a hand come befor a speciall 12  
 ymage of our Lady, & barid his wownd & shewid hur his arnd.  
 And mekelie he flate *with* hur & said in þis maner of wyse;  
 "Behalde, swete lady! What rewardis is of vs þi servandis?  
 Behold our reward! Lady, þow hase willid me, a synner, þi 16  
 servand, for my reward to suffre suche a turmentrie, at þou sufferd  
 þe instrument of pine offes for to be þus cut off. For þis hand  
 at is cutt off wrate oft sythis sangis of þi lovyng, & oft sithes  
 sacred, & offerd þe flesh & þe blude of þi son." And when 20  
 he had þus made his complaynt & his prayers, he went vnto  
 his bed; and as he was halfe slepand, halfe wakand, þe blissid  
 mayden, our Lady Saynt Marie, apperid vnto hynd *with* grete  
 light & a gude chere, & said vnto hynd; "My trew childe, what 24  
 duse þou?" And he ansswerd agaynd & sayd; "Allas! Lady,  
 wharto askis þou me? For rather I sulde aske þe whar þou  
 was when I sufferd þis. Behald, Ladie, how, bathe to þi shame  
 & myne, þi hand of þi servand at was cutt of is honged vp in þe 28  
 kurk." And þan sho ansswerd agaynd & sayd; "Son, be of gude  
 comfurth in God!" And þis said, evynd att he myght see, sho  
 went into þe kurk & broght his hand fro thens, & restorid it  
 agaynd vnto þe arnd & made it hale. And he held vp his handis & 32  
 thankid hur, & *with* þat sho vanysshid away. And on þe mornd  
 he rase & callid *sa-men* his brethyr, & shewid þaim his hand; and  
 onone, *with* a mery voyce & a lowde, he began our Ladie mes.  
 And on þe mornd, when þe Emperour hard tell of þis meracle, 36

he come on his fete vnto hynd & sett hynd down on his kneis, and kyssid his hand, and askid hynd if he knew any þat had his maner & form of writyng & endityng. And he told hynd how þat he had  
4 lernyd one it; and það þe treuth was serchid & it was foun who it was.

## CCCLXXXII.

## Infans in baptismo loquitur.

We rede ex 'Gestis Beati Amandi' how þat when þe kyng  
8 of Fraunce had no chylde, he made a grete prayer vnto Allmyty God, & God sent hynd one. And when it was born, he vmthoght hynd whome he mot make to baptys itt. And so þis Amandus come in his mynde & he made hynd to baptis it. And when  
12 it was namyd & crystend, þe childe ansswerd þat all myght here, and said, "Amen!"

## CCCLXXXIII.

## Infans vnius diei loquitur.

We rede in þe 'Legend of Symond & Iude' how on a tyme  
16 a dukis doghter happend to do fornycacioun, & was with childe. And sho putt it vppon a dekynd, and hur fadur take þis dekynd & wolde hafe putt hynd to dead. And þe Apostels Symond & Iude askyd when þe childe was born, and it was ansswerd þaim & said,  
20 þat same day in þe mornyng. And at commandment of þe apostels, þis dekynd & þis childe was fechid afor þaim. And þe apostels sayd vnto þis yong child, "In þe Name, speke, þou yong childe, & tell if þis dekynd did þis trispas!" And þe yong childe ansswerd  
24 & said, at all men mot here; "þis dekynd fylid neuer his flessch with lichorye." And það þis duke besoght þaim to spur who did þis trispas. And þe Apostels ansswerd agaynd & sayd; "It is owr parte to excuse þaim þat er innocentis, and not for to discure þaim  
28 þat er mysdoers."



## CCCLXXXIV.

Infernus. *Infernalis pene consideracio inducit hominem a[d] penitenciam.*

Saynt Bede tellis in ‘*Gestis Anglorum*’ how *per* was a man pat was dead & restorid agayn vnto life, abowte þe yeris of our Lord 4 cccc vj. And he was so ferd for paynys pat he had sene, pat he fled in-to wyldernes, & *per* biggid hynd a cell beside a grete watir. And he wolde gang in-to þe watir with his clathis on vp to þe nek, and þan he wold com vp & latt *paim* frese on hynd 8 vnto his flessch. And þan onone he wolde go into a hate bath, & þus evur whils he lifid, he sufferd ay þe tone after þe toder vnto he dyed. And when þai<sup>1</sup> att saw hynd reprovid hynd whi he did so, he ansswerd *paim* agayn & sayd; “And ye had sene pat I saw, 12 ye wold hafe done þe same with me pat I did.” *et c<sup>o</sup>.*

*Infernalis meditacio. Supra de Apostasia.*

## CCCLXXXV.

*Infernalis pena est multum acerba.*

We rede in ‘*Libro de Dono Timoris*’ a grete meracle & a 16 solempne, how son [tym] at Parissch, a scolar pat was dead, in a garthynd apperid vnto his maister, and shewid hynd þe payn of hefl att he was dampnyd vnto in þis maner of wyse; he lete a drope of hys payn fall of his<sup>2</sup> fynger apou his maister hand, 20 whilk pat evyn furth-with a grete warke went purgh his hand. So pat evur after vnto he dyed *per* was ay a hole purgh his hand.

## CCCLXXXVI.

*Infernalis pena est magnitudinis inestimabilis*<sup>3</sup>.

We rede in ‘*Vitis Patrum*’ how on a tyme as Macharius went 24 in wyldernes he fand a dead mans head, and he had grete mervayfl whose it was. And he commandid it to spek & tell hynd, & so it

<sup>1</sup> MS. *pat*.

<sup>2</sup> After his, maister, *erased*.

<sup>3</sup> MS. *inextinguibilis*, Lat. MSS. *as above*.

did, and sayd it was a prestes head þat was a gentyle, þat was  
 vneristend. And he askid it whaþ þe saule þer-of was in payn.  
 And it ansswerd agayn & sayd þat it was in hell, als depe as  
 4 is fro hevyñ vnto erthe, & he said þat it was als depe vnder-nethe  
 hyñ. And þer he sayd wer fals cristend meñ. And a noder tale  
 like þis tellis Saynt Gregur in his 'Dialoggis' of a grete man þat  
 hyght Reperatus; and oñ a tyme he was kepyd as dead & sodanly  
 8 turnyd vnto life agayn. & he tellid how þat he had sene a grete  
 kyngdom and it was all coverd ouer; and hyñ thocht þe heght  
 þer-of was als hy as is fro hevyñ vnto erth.

## CCCLXXXVII.

*Infernalis pena est eterna. Supra de Conuersione.*

12 A tale like vnto þe same tellis Saynt Gregur, how oñ a tyme þer  
 was a fond womman þat somwhatt vnderstude Latyn. And oñ  
 a tyme as sho was in þe kurk at a Dirigie, sho harde þaim syng;  
 "In inferno nulla est redempcio." And whend sho had hard it,  
 16 sho cryed with ane horrible voyce & sayde; "I wil neuer com þer,  
 ffor þat is ane ill place for me to putt my truste in." *et cº.*

*Infernalis pena intolerabilis<sup>1</sup> est. Supra de con-  
 uersione.*

20 *Infernales pene horribiles sunt ad videndum. Infra  
 de sciencia nigromancie. et cº.*

*Infernales pene viuus<sup>2</sup> aliquando ostenduntur. Supra  
 de cruce signatis, v., et infra de sciencia nigro-  
 24 mancie.*

*Infernales pene sunt multiplices. Supra de elemo-  
 sina, xj.*

*Infideles minus puniuntur in inferno quam mali  
 28 Christiani. Infra de Christianis.*

<sup>1</sup> MS. intolerabilis.<sup>2</sup> MS. vicijs. Harl. MS. viuus.

Infideli defuncto valuit oracio Sancti. Infra de oratione, iiij.

Infidelis a deo occiditur. Infra de vindicta, v.

Infidelis aliquando bonas leges condit. Infra de lege, j.

## CCCLXXXVIII.

*Infirmus propria pacienter debet sustineri.*

Saynt Gregor tellis in his ‘Dialoggis’ how som tyme *per* was a man pat hight Seruulus, and he was passand pure of gudis, bod 8 he was riche of merettis. And all his lyfe-tyme he lay alway in *pe* peralysye, pat he neuer rase oute of his bed, nor neuer put his hand vnto his mowthe, nor neuer myght turid hynd. And his moder and his bruther come vnto hynd to kepe hynd & seryff hynd; 12 and what at evur he gatt of almos ouer pat at pai expundið, he made *paim* to deale it vnto pure folke. And *with* any money pat he gatt, euer he boght hynd bukys of holie scriptur; and he garte religios men pat *herbard* with hynd rede *paim* vnto hynd, 16 to so mekle pat *with-in* a proces he, pat cuthe no wurd on *pe* buke, lernyd holie scriptur. And wheñ he knew hynd selfe pat he drew nere his dead, he garte call vnto hynd all pais pylgramys pat he was wunte to herber, and commawndid *paim* pat pai sulde sitt 20 abowte hynd, & say *per* prayers & syng *pe* latynie vnto pat he dyed; and he sang with *paim*. And evyñ as he was bowid to dye, he spakk vnto *paim* & sayd; “Be still! be still & holde your tongis! For ye hard neuer suche voyces as I here now 24 songen in hevyn.” And as he was giffand hede vnto *paim* his holie sawle passid furth of his bodye vnto blis.

## CCCLXXXIX.

*Infirmus est diligenter seruiendum.*

Heraclides tellis how a man pat hight Eulogius forsuke his 28 world so pat he myght nothyng do be his one nor wikk<sup>1</sup>; and few of his gudis he kepidd vnto hynd pat he myght liff vppon. And he

<sup>1</sup> Lat. MSS. *quia per se nichil poterat operari.*

mott nowder be in þe monasterie with many, nor he myght nott liff  
 be his one. On a tyme he faunde a mañ þat had a sekenes þat was  
 callid Morbus Elefanticus, and he had it so fellie þat it had  
 4 destroyed his fete & his handis, & all his membris bod his touge.  
 And þañ þis Elogius, evyñ as he had made a counande with  
 almyghti God, said on þis wise; "Lorde God! In þi name I sail  
 take þis mañ, & take hyñ as þi servañd, and kepe hyñ vnto þat  
 8 he dye." And he sett hyñ on his ass, & led hyñ vnto þer he was  
 lugid, & kepid hyñ & servið hyñ his awñ hand þe space of xv yere.  
 And þañ þis seke mañ be þe instinccon of þe devulß desyrid to be  
 away fro hyñ, & flate with hyñ & reprevid hyñ, & said;  
 12 "Thow come & stale me furthe of my howse becauce he me þou  
 trowid to hafe welthe of gudis, and to requeuer helthe of þi bodie."  
 And þañ þis Eulogius spakk fayr with hyñ, & prayed hyñ to be  
 in peace & said; "Gude sur! Say nott so, bod tell me & I hafe  
 16 oght trispasid vnto the, & I sail amend itt." And he said;  
 "Nay, go þi wayes, I will none of þi fagyngis! Lay me þeroute  
 opynlie; me misters none of þi refresshyng, ffor I desyre to cate  
 flessñ." And he garte ordan flessñ sodeñ & broght hyñ itt: and  
 20 þañ he wolde none þer-off, & said; "I may nott dwell with þe, for  
 I will go se þe peple." And þañ Elogius tolde hyñ he sulde  
 bryng in a grete meneya of brethir & latt hyñ se. And he  
 ansswerd agayñ & said; "I will se none suche destroyers as þou  
 24 erte; hafe me agayñ þer þou tuke me fro!" þañ þis Elogius  
 layde hyñ in a bote & had hyñ vnto Saynt Antoñ þe Abbott,  
 & tolde hyñ all his reule & how he wolde putt hyñ oute. And  
 Saynt Antoñ said; "Peraventur, & þou forsake hyñ, a bettir  
 28 mañ þañ þou shall take hyñ in & fynde hyñ." And þañ he  
 said vnto þis seke mañ; "þou behaldis nowder wurthelie hevyñ  
 nor erthe; knowis þou not at þis is Criste att servis the? For all  
 þe serves at hyñ þis duse the, he duse it for Cristis sake." And  
 32 after þatt he comfurthid þaim bothe & said; "Childre, parte you  
 nott in sonder, ffor ye moñ be bothe savid. And þerfor þis  
 temptacion happend you now, when ye er bothe nere at end  
 of your life." And þis done, þai turnyd agayñ vnto þer cell, and  
 36 within xl<sup>th</sup> dayes after þai bothe dyed.

## CCCXC.

*Infirmitas corporalis aliquando prodest spiritui.*

We rede in þe 'Legend of Saynt Petroneſt,' þat was Saynt Petir doghter, how þat sho was a passand fayr wommañ. And be þe wilf of hur fadur sho had þe axes. And on a tyme wheñ 4 þe disciples come & dynyð with hyñ, þai said vnto hyñ; "Señ all seke folk er helið be þe, whi suffres þou þis Petroneſt<sup>1</sup> þi doghter to lye so sore seke?" And he ansswerð þaim agayñ & said þat it was necessarie for hur. And becauce þai sulde nott 8 trow þat it wer impossible þat sho sulde be hale be his wurdis, þerfor he said vnto hur; "Thow Petroneſt! Rise swithe & seryff vs!" And onone at his wurde sho rase & servið þaim. And wheñ þai had etyñ, he bad hur go vnto hur bed agayñ, & so sho 12 did & was als seke agayñ in þe axis as evur was sho; and so sho lay many day vnto hyñ þoght att sho was parfite in þe luff of Godð. And þañ he made hur fisch-hale. And þañ þer come vnto hur ane erle þat hight Flaccus, & desirð for hur fayrnes 16 to hafe hur vnto his wife. And sho ansswerð agayñ & said; "If þou desire to hafe me vnto þi wyfe, command a certayñ of maydens to com vnto me & bere me felachup vnto þi place." And so he did. And þañ þis Petroneſt fastið hugelie, & made devowte 20 prayers vnto almyghti Godð, & take þe holic sacrament, and with[-in] iij dayes after sho passid oute of þis warlð.

## CCCXCI.

*Infirmitas corporalis aliquando est appetenda<sup>2</sup>.*

We rede ex 'Dictis Patrum' how som tyme þer was ane olde 24 mañ þat evur-ilk yere had a grete sekenes. So it happend a yere þat he was not seke, and þerfor he take a grete sorow & wepyð, and sayd vnto hyñ selfe; "Dereliquit me Deus, et c<sup>o</sup>. Almighty God hase forsakeñ me, becauce He vissettis not me as He was 28 wunt."

<sup>1</sup> MS. Peroneſt.

<sup>2</sup> MS. appetenda.



## CCCXCII.

## Infirmitas corporalis aliquando de superbo facit humilem.

Jacobus de Vetriaco tellis how som tyme in þe bysshopptryke of  
 4 Parissþ *per* was a paress clerk, & he vsid̃ to com̃ vnto a knyghtis  
 place *with* halie water evur-ilk wuke; & he cuthe neuer gett nott  
 oñ hynd bod flytyng & bannyng. And it happend oñ a tyme þis  
 knyght fell seke, and whēn þe clerke come *with* holi watyr & keste  
 8 oñ hynd, he prayed̃ þis clerk to pray for hynd. And he garte giff  
 hynd a kirk. And þaū þis clerk spakk vnto hynd & said; “How  
 is þis happend, sur, þat ye þat so ofte hase flittynd *with* me,  
 & bannyd me so oft, is now þus turnyd̃ at ye pray me now for to  
 12 pray for you?” And þe knyght ansswerd̃ & said; “Seis þou not  
 how I am̃ seke, & how þe gowte is in my fute oñ þe to syde?”  
 And þaū þe clerk said; “Sur, I saff pray God þat it may be also  
 in þe toder fute.” And þe knyght askyd̃ hynd what he said̃.  
 16 And þe clerk ansswerd̃ hynd agaynd̃ & said; “þou was als prowde  
 as a lion whēn þou was hale, and now in þi sekenes þou erte made  
 als meke as a lambe. And yit for þi gude I saff pray for the.”

Infirmus aliquando convalescit *per* votum religionis.

20 *Infra de voto.*

Ingratus Deo de beneficio percepto ab eo merito  
 perdit illud. *Supra de heretico.*

Ingratitudinis viciū incurrit vane glorians de bene-  
 24 ficio percepto, *et* ideo merito illud perdit. *Supra*  
*de confessione.*

Ingratus homini de beneficio ab eo recepto multum  
 est reprehensibilis. *Supra de Infirmo.*

## CCCXCIII.

28 *Iniuria propter Deum debet dimitti.*

We rede ex ‘*Dictis Patrum*’ how þat þe Abbot Hillarioñ,  
 whēn oñ a tyme he visit a certaynd̃ bisshopp̃, and whēn þai war at

meatt, þis bisshop sett befor hynd a capon & bad hynd eatt. And þe Abbott ansswerd hynd agaynd & said; "Sen I tuke þis abbett I ete neuer þing þat suffred dead." Than þe bisshop ansswerd hynd agaynd & said; "And I, sen I tuke þis abbett, suffred neuer 4 man to slepe þat had oght agaynd me. Nor I slepid nevur als lang as I had oght agayns<sup>s</sup> hynd vnto we war in charite." And þan þis Abbott said; "Fathir! fforgiff me; for þi conuersacioñ is more þan myne." 8

*Iniurie sunt aliquando dissimulande. Supra de amicicia, viij et ix.*

*Inobediencia. Infra de obediencia et religione.*

*Insidie. Insidiantur superbi bonis operibus. Infra 12 de superbia.*

*Insidiantur demones hominibus multipliciter. Supra de demonibus pluribus locis.*

*Insidiantur mali quandoque bonis. Supra de carne, 16 iiij.*

#### CCCXCIV.

*Intencio mala eciam bonum opus viciat.*

Saynt Gregorie tellis how som tyme þer was a holie mañ þat hight Fortunatus, & he was a bisshop. And on a day he drafte 20 oute ane evull spiritt oute of a mañ þat was vexid þer-with, whilk spiritt agaynd evyñ fenyd hynd selfe like a pylgrem, & went aboute in þe cetie purgh þe stretis, & said & cried; "O! þou holie mañ, Fortunatt þe bisshop, þat putt oute a pylgram oute of his 24 hoste! And I seeke now in his cetie þer I mot be luid, & I can gett no herberie." And þer was a mañ þat satt in his howse be þe fyre with his wife & his childre, and he come furth & askid hynd what þe bisshop had done vnto hynd; & he tolde hynd. & he tuke hynd 28 in & herberd hynd, and as þai satt talkand be þe fyre, þis same spiritt keste a barid of hys in þe fyre and burnyd it o dead. And with þat he flew away with a grete noyse. And þis sorie mañ

purseyvid þat he þat he had resayvid was not putt oute be þe bisshopp, bod at it was ane ill spiritt þat come for to disclander hym<sup>1</sup>.

4 *Inuencio.* Inuenta res debet restitui. *Infra de promisso.*

*Inuidia inter religiosos inuenitur.* *Infra de obediencia.*

CCCXCV.

8 *Invidie stimulis agitati religiosi aliquando se excusant.*

Cesarius tellis how som tyme þer was a monke þat was stirrid with envie, and he accusid a yong mañ vnto þe Abbott, & putt vppon hym grevus trispas. And þe Abbott belevid hym noȝt,  
 12 & so oppynlie in þe chapitr he putt furth all þies trispas of þis yong mañ, when þer visitur was þer. And þe visitur belevid hym & putt þies trispas vnto þis yong mañ; and he said he was nott giltie, & þat he tuke God to witnes. Notwithstondyng he was  
 16 comytt vnto prison; and onone after þis envious mañ fell seke and was ferde to dye. And þa he grauntid opynlie how he for envye had accusid þis yong mañ. And so þis yong mañ with grete ioy be his visitur was taken oute of prison agayn, & restorid  
 20 vnto his olde estate as he was befor.

*Inuident mali bonis.* *Supra de carne, iiij.*

CCCXCVI.

*Inuidia aliqualis eciam in puellis paruis reperitur.*

Cesarius tellis how þat in Freseland in a nonrie þer was ij little  
 24 maydens þat lernyd on þe buke, & euer þai strafe whethur of þaim shulde lern mo þa þe toder. So þe tane of þaim happend to fall seke, and sho garte call þe Piores vnto hur & sayd; "Gude ladie! suffre nott my felow to lern vnto I cover of my sekenes, and I sall

<sup>1</sup> Harl. MS. Qui miser orbatus . . . luctabatur sed episcopi derogacione, quia non hospitalitatis pietate de-

pray my moder to gif me vj<sup>d</sup> & þat I salþ giff you & ye do so ; for I drede þat whils I am seke, þat sho salþ þas me in lernyng, & þat I wolde not at sho did, et c<sup>o</sup>." And at þis wurde þe priores smyliþ & hadd grete mervayle of þe damyseñ conseyte. et c<sup>o</sup>. 4

## CCCXCVII.

## Invidus in morte eciam non cessat.

Cesarius tellis þat when þe Duke of Siringie was deade, þer was harde a voyce besyde þe Mownt of Tybir<sup>1</sup>, þat spat fyre, & it sayþ; "Ordand fyre!" And a noder voyce ansswerþ & sayd; 8  
"I wote neuer whatt, nor to whame I salþ ordan." And þe toder said agayn; "Our gude & wele-beluffiþ frend, þe Duke of Siringie, commys hedur." And onone it was knowiþ þat in þe Empyre of Frederyke, vnto whome þies war wreten. þe same day & how<sup>r</sup> 12  
was Bertolfus<sup>2</sup>, þat was Duke of Siringie, dead; þat was a grete tyrand and a robber bothe of riche meñ & pure meñ. And for als mekyf as he had no child, or he dyed he prayed þat all his tresurs, þat war of grete valow, mott be molten in-to a grete mace, & sayþ 16  
vnto hyñ selfe; "I gnaw well at my cussyns will be fayn of my dead; and if þai fynd me tresurs, sone þai will deuide þaim emang þaim. And if þai be all in a grete lompe þai er noght ethe to parte emang þaim." et c<sup>o</sup>. 20

## CCCXCVIII.

## Inuitis prestat Deus multa beneficia.

We rede in þe 'Legend of Saynt Martyn' how þat þer was two at war felowse to-geder, & þai war beggers; & þe tone was blynde & þe toder myght not goo. And he þat was blynde was a strong 24  
man & bare<sup>3</sup> the tother in his nekk, & he telliþ hyñ alway how he sulde goo; and þus þai beggid many day & gatt mekle syluer. And when þai hard tell how þat att Saynt Martyn tombe many seke folke wer helid, opoñ þe day of his translacion it was vse to 28

<sup>1</sup> Arund. MS. Montem Geber. Harl. MS. Montem Ciber.

<sup>2</sup> Lat. MSS. Bertoldus.  
<sup>3</sup> After bare, to, ceased.

bere his bonys furth of þe kurk, and þai come thedir. And yit þai war aferd þat *per*aventur, and þai abade in þe strete *per* his bonys war bordn through, þat þai sulde be made hale; & þa[i] wold not  
 4 be made hale for drede *per* begyng sulde defayle þaim. And þai went furth of þat strete. And sodanlie þaim happend mete *with* his shryne in a noder gate, & *per* þai war made hale agayn *per* wyll.

## CCCXCIX.

8 Iohannis <sup>1</sup> Euuangeliste.

Cassianus tellis how on a tyme a man come & broght Saynt Iohn Euuangeliste a *per*trykk whikk, & gaff hym it; and he tuke it & held it in his hand & strakid it & made mekyll *per*-off. And  
 12 *per* was a yong fellow at saw & skornyd hym, said vnto his felows att stude abowte hym; "Wilt ye se yone olde fellow how he laykis *with* yone byrd as it wer a yong barn?" And Saynt Iohn be þe Holie Gaste *purseyvid* þis, and callid þe yong man vnto  
 16 hym & askyd hym what þat was at he held in his hand. And he ansswerd agayn & said þat it was a bow. And he askid hym what he did *perwith*, and þe yong man sayd; "I shute burdis & bestis *perwith*." And þe apostell askid hym whi it was vubendid; and he  
 20 said, for & he helde it allway bendyd, it wolde be þe wayker to shute away his shaftis *with*. Thaid þe apostell ansswerd hym agayn & sayde; "Sow, on þe same wise mans freletie wolde be passand wayke & it wer allway bendyd in þoght of *contemplacion*;  
 24 for as þe egle emang all burdis fleis hyst & seis nexte þe son, & yit hur muste nedelyng conid down vnto þe law placis, right so mans witt, wher it *withdrawis* it a little from *contemplacion* & hase a litle *comfurth*, afterward it is moer ardent vnto hevyulie  
 28 matyrs." *et c<sup>o</sup>.*

## CCCC.

Iohannis Baptiste *et* Iohannis Euuangeliste.

We rede in '*Legenda Lombardica*' how som tyme *per* was ij docturs of dyvynyte, and þe tone of þaim luffed in esspeciall afer

<sup>1</sup> MS. *Iohannes*.



añ oþer Saynttis Saynt Iohn Baptiste<sup>1</sup>, & þe toder Saynt Iohn Euuangeliste, into so mekuñ þat betwix þaim þai made grete disputacions of þer ioy & þer excellence, vnto so mekuñ at ather of þaim war passand besy to fynd resons & auctorities to prefer þe 4 Saynt Iohn þat he luffid with. And so þai poyntid a day of disputacioun. And in þe menewhile ather of þies Sayntis aperid vnto his doctur at held with hyñ, & sayd; “We er wele acordid in hevyñ, and þerfor dispute nott of vs in erthe.” And whend þai 8 mett samen, ather of þaim aforñ añ þe peple tellid other þer vision, and thankid Almiȝti God & pase holie sayntis.

## CCCCI.

## Iohannis Baptiste.

We rede ex ‘*Legenda Lombardica*’ how one þat hight Pawle, 12 þat was historiographus Longobardorum, and a dekyñ of þe kurk of Rome, and afterward a monk of Cassynence, on a tyme whend he sulde hafe halowid þe pascall, hyñ happend to wex donð, þat he cuthe not als mekuñ as say A, þat is þe furst vowel. And 16 he made hys prayer vnto Saynt Iohn at he mott speke agayñ, & in wurshup of hyñ he made þis ympne, “Vt queant laxis, et c<sup>o</sup>,” & als tyte as he had made þat he mot speke.

## CCCCII.

## Iterum Iohannis Baptiste.

20

We rede in þe same ‘*Legend*’ how soñ tyme þer was a huswyff þat punysshid hur selfe with fastyng & prayers. And euer sho prayed Almyghti God to send hur soñ of þe relikkis of Saynt Iohn Baptiste. And sodanly apoid ane altar sho saw a thombe þat 24 was passand white, and sho was glad þerof & tuke itt. And þer come vnto hur iij bysshoppis, whend þai harde tell þat sho had such a relyk, & desyrid to hafe parte þerof; & sho lete iij droppis

<sup>1</sup> MS. Saynt Iohn of Baptiste.

of blude dropp̄ opoīd a clothe, & þai cut it in sonder & tuke ilkone of þaim a dropp̄, and went home þerwith & was passyng glad.

Iohannis Damasceni. Infra de infamia.

CCCCIII.

4

*Ira aliquando est dissimulanda.*

Valerius tellis how oīd a tyme ane archedekyīd<sup>1</sup> þat was callid Carentinus, oīd a tyme when a bondmaīd of his had grevid hyīd, he said oīd þis maner vnto hyīd; “Had I not bene angred vnto þe 8 I sulde hafe putt þe vnto grete punysshment.” And so he had levur lese þe blame vnpunysshid þaīd fulfyl þe movyng of his yre. We rede also of Plato, when oīd a tyme he was grevid agayns his servand for a tryspas, ffor drede þat he sulde be vengeable & pas 12 mesur, he commytt þe chastiment of his seruand vnto þe fre liste of a noder maīd.

Ire signa. Supra de Correcione, iij.

Irasci non debet iudex corrigendo. Supra de cor- 16 reccione, iij.

CCCCIV.

*Iracundus naturaliter etiam solus existens irascitur.*

We rede in ‘*Vitis Patrum*’ how som tyme þer was a brother þat was passand angrie in hyīd selfe. So oīd a tyme he said vnto hyīd 20 selfe; “þou bodie! & þou war be þine ane, þou sulde not be so ofte movid vnto angrynes.” So he went vnto wildernes & liffid be hyīd selfe. & oīd a tyme he tuke a little pott & fillid itt full of watyr, and he turnyd vp þe pott & powrid it oute. So þe 24 secūnd tyme he fylfid it & wex angrie & powrid it oute agayīd; and þaīd he wex so tene þat he tuke þe vessell & brakk itt aft to gobettis. And þaīd he come vnto hyīd selfe & knew þat he was stirid to wrath be a fend. And þaīd he said; “Lo! þuff aft

<sup>1</sup> Harl. MS. archidiaconus Canentius.

I be be myne ane, neuer-pe-less I aīd ouer-commeñ with angrynes.” And þañ he turnyð agayñ vnto his felashup; for whaṛ þer is labur & felashup commonlie þer is paciens & Goddis helpe.

## CCCCV.

*Iracundus eciam visibiliter punitur.*

4

Cesarius tellis how som tyme þer was a riche mans doghter, and sho was so angrie þat whare at evur sho waṛ sho made stryfe & debate; & yit sho lete hur selfe holye & sho mott nott restrene hur tong. So at þe laste hur happend to dye, & þai berid hur in 8 þe kurk porche. And oñ þe morn̄ wheñ folk come vnto þe kurk, þai saw reke com̄ oute of hur grafe, & þai had mervell þer-of, & was ferð & opynde it, & keste oute þe erthe. & þai fande þe vpper halfe of hur bodie to hur navið burnyð clene away with 12 fyre, & þe lawer partie lay hale, in betokynyng þat sho was a clene maydyñ bod yit sho was passand angrie.

*Irreuerencia facta sanctis punitur. Supra de blasfemia, iij.*

16

## CCCCVI.

*Iudei expectantes Messiam per clericum decipiuntur.*

Cesarius tellis how som̄ tyme in þe cetie of London<sup>1</sup> a clerk gatt a Iewis doghter with childe; & he was ferde for grevans of hur fadur & hur moder, & he gatt hym̄ a long rede & come oñ 20 þe night to þe wañ þer hur fadur & hur moder lay within. & he put þe vpper end of þe rede in at a hole, & he spak̄ in att þe toder end & said; “O! ye rightwus folk, in God wele-beluffid!” & callid þaim be þer names & bad þaim be merie, for þer doghter had con- 24 seyvid̄ Messias & yit sho was a maydeñ. And with þat þe man was estonyð & askid̄ his wife if sho hard̄ þis voyce, and sho said̄ nay; & þai made þer prayers at þai myght here it agayñ. And þe clerke stude still & harde þaim; and as he did befor̄, he spak̄ 28

<sup>1</sup> Harl. MS. Lomodonensis. Arund. MS. Lomonidensis.

agayn. And when þai hard hynd þai war passand fayn, & trowid  
 þat it had bene trew; & vnnethis þai abade a day vnto þai grapid  
 þer doghter bodie & fand at sho was with childe. & þai askid hur  
 4 how sho conseyyid, and sho ansswerd as þe clerk had bedyn  
 hur, & sayd; "I wote neuer wheper I be with childe or nay, bod  
 I know wele I am a mayden & had neuer at do with man." And  
 þer was hur fadur & hur moder so ioysfull þat onone þe noyse ran  
 8 þurgh þe cetie þat þer doghter was with childe with Messias. So  
 tyme come sho sulde be delyver, & þer come vnto hur many Iewis  
 with grete myrth & ioi, & abade to sho war delyver at þai mot se  
 what sho had born. And in hur travellyng sho had grete payn,  
 12 & at þe laste with grete sorow & crying sho bare a doghter, þat  
 cryed & grete & made mekyl mornyng. And when þai saw þis  
 þai all war confusid passynglie, to so mekyl þat ane of þaim in  
 a tene tuke þis childe be þe legg & threw it agayn þe wall & killid  
 16 it. *et c<sup>o</sup>.*

Iudei filius in fornacem missus per beatam Mariam  
 est liberatus. *Supra de eukaristia.*

Iudei canonicum accusantes vsum loquendi perdidere.  
 20 runt. *Supra de contricione.*

Iudei ymaginem crucifixi verberantes sanguine ex ea  
 prosiliente conuersi sunt ad Christum. *Supra*  
*de cruce.*

# CCCCVII.

24 Iudex iniuste iudicans puniendus est.

Helinandus tellis <sup>1</sup> of Cambises, þat was Cyrus <sup>2</sup> þe kyng of Perce  
 soyn, when he had optenyd his kyngdom & fand a iustis þat  
 had giffen a wronges eniugement, he commandid at he sulde  
 28 be flane, & his soyn to be made iustis after hynd; & at þe sete  
 at his soyn suld sitt in for iugement sulde be couerde with his fadir

<sup>1</sup> of Cambises added above the line.

<sup>2</sup> MS. Ciri.

skynd, at he sulde hafe mynde of hys <sup>1</sup> faders iugement & of þe paynd  
att he had þerfor, and so at he sulde be ferde to giff a fals eniugement.

*Iudex a ueritate non debet deuiare propter amicitiam* <sup>2</sup>. *Supra de amicitia.* 4

*Iudex debet esse sobrius maxime in potu.* *Supra de abstinentia, vij.*

*Iudex non debet eligi puer.* *Infra de puero.*

*Iudex non debet constitui pauper vel auarus, vt supra* 8  
*de balliuo.*

*Iudex cito credere non debet.* *Supra de credere, ij.*

*Iudex veritatem vendere et aliena rapere non debet.*

*Infra Laurencij, ij.* 12

*Iudex debet astutus esse in causis obscuris inquirendis.* *Infra de muliere.*

# CCCCVIII.

*Iudex sine causa reum absolvere non debet.*

Cesarius tellis of a bisshop þat was a holie mañ & a devowte, 16  
and oñ a tyme in þe Lentren he red owr his psalter, and whē he  
come at þis place in his psalter, “*Quis loquetur potentias Domini,*  
*auditas [faciet] omnes laudes eius?*” <sup>3</sup> sodanly ane of his iustis  
come in vnto hyñ and askid hyñ what he sulde do with a mañ 20  
þat had done a grete cryme & a trispas. And þis bisshopp was  
fult of mercie and bad hyñ spare hyñ for þe holie tyme. And  
with þat þe iustis turnyd agayñ purposyng to lat hyñ go. And  
þe bisshop red oñ oñ þe psalter þer he lefte, & onone he fande þis 24  
verce, “*Beati qui custodiunt iudicium et faciunt iusticiam in omni*  
*tempore, et c<sup>o</sup>.*” And with þis he was flayed as he had bene resonð  
be almighty God. And onone he garte call þis iustis agayñ &

<sup>1</sup> MS. hyñ.

<sup>2</sup> MS. amicitiam.

<sup>3</sup> *This comes after: Confitemini*

*Domino, quoniam in saeculum miseri-*  
*cordia eius.*



said vnto hynd; "Serche diligentlie þe cauce & deme hynd rightwuslie." And so be þe voyce of þe prophett he þat was giltye loste his lyfe.

## CCCCIX.

- 4 Iudex debet esse adeo iustus vt *eciam* propinquis delinquentibus non parcat.

Valerius tellis of one þat hight Zaleucius þat was a iustis. And on a tyme hys son for avowtrie was condempnyd afor hynd  
8 þat bothe his een sulde be putt oute. And all þe cetie withstode it for wurship of his fadir a grete while, vnto so mykyl he was evyn ouercommen. And at þe laste, becauce he wolde þe law war kepid trewlie & not broken, he garte furst put furth one of his  
12 awn een for his son, & syne one of his son een, at his son sulde not hafe bothe putt oute. And so be temperans of a mervalos evynhed<sup>1</sup>, ather of þaim loste ane ee. And þus he shewid hynd selfe bothe a rightwus man of law & a mercyfull fadur. *et c<sup>o</sup>.*

- 16 Iudex debet esse compositus in sensibus exterioribus.

*Supra de aspectu.*

Iudici malo frequenter succedit deterior. *Supra de balliuo*<sup>2</sup>.

- 20 Iudices<sup>3</sup> frequenter mutare non expedit. *Supra de balliuo, ij.*

## CCCCX.

Iudex bonus non debet differre iusticiam<sup>4</sup> sine causa rationabili.

- 24 Helynandus tellis of þe Emperour Traiane, how on a tyme when he sulde go vnto batefl and lepid opoñ his hors, a wedow come

<sup>1</sup> Arund. MS. sibi que mirabili equitatis temperamento, semiseri cordie patrem et iustum legislatorem ostendit.

<sup>2</sup> MS. balneo.

<sup>3</sup> MS. Iudeces.

<sup>4</sup> So Lat. MSS. Ing. MS. causam.

& tuke hynd be þe fute; & with grete sorow & lamentaciōn sho prayed hynd at sho mott hafe right of þaim at had slaynd hur soīd wronguslie. And sho said; “Sur! þou reingnes as emperour, & whi lattis þou me suffer þis fowle eniurie?” And he said he 4 sulde make it to be amendid when he come agaynd; and sho askid hynd how sho sulde do & he neuer come agaynd, and he said his successur sulde make hur to be asethid. And sho askid hynd how scho sulde know þat; “and if he do,” sho said, “whatt wilt þat 8 profett the? And if no mañ make me a sethe, yit þou erte dettur vnto me, & þou moñ be rewardid aftir þi warkis. And þi successur is boīd for the, bod a noder mans rightwusnes sañ not delyvir þe for þat at þou sulde hafe done þine awnd selfe.” And with þies 12 wurdis þis Emperour Traiane was somewhat movid & lightid of his hors, and in his awnd person he exsamynd þe wedous cauce, & he comfurthid hur & made hur to hafe a due satisfacciōn for hur hurte.

16

## CCCCXI.

## Iudicia Dei frequenter sunt occulta.

Iacobus de Vetriaco tellis how som tyme þer was ane hermett þat was tempid with þe spiritt of blasfemyng, vnto so mek[ill] 1 he thoght in his awnd mynd þat þe domys of Almiȝtti God wer nott 20 rightwus, þat sufferd synners & iñ meñ to hafe prospertie & welefear of þis warlde, & gude meñ & rightwus to hafe disease & tribulaciōn. And þer apperid vnto hynd ane angel on a tyme in a mans liknes, & said vnto hynd; “Folow me & þou sañ se þe 24 privay Iugementtis of almiȝtti God.” So þai come vnto a gude mans hows þat herberd þaim al nyght 2, & made þaim gude chere. & on þe morñ when þai went, þe aungeñ stale þe syluer copp at þai dranke of, & tuke it with hynd; whilk cop þe gudeman luffid 28 beste of any thyng þat he had. And þai wente þer wayse, & on þe nexte nyg[ht] þai herberd with ane iñ mañ & a wykkid, whare þai wer resevid with iñ wilt & fure iñ. And þe copp at he tuke fro þe toder mañ, þe angel gaff hynd itt. And þis hermett thoght 32

1 MS. mekyng.

2 MS. repeats, with gude chere.

ill *per-with*, bod he sayde noght. And on þe iij nyght þai wer  
 hostid at a gudemans howse þat reseyyd þaim with gude will  
 & made þaim wele at fare. And on þe morw he sent a *servand*  
 4 of hys furth with þaim to teche þaim þe way, & when þai war all  
 on a bryg þis aungeſt keste þis mans *servand* our þe bryg &  
 drownyd hym. And þis *hermet* saw & had grete mervayle *per-of*  
 & yit he said noght; and on þe iiij nyght þai war herberd in  
 8 a gude mans howse & had grete chere. And he had a yong childe  
 þat wepid all nyght & wolde nott lat þaim slepe, and þis aungeſt  
 rase vp & wrathe þe nekk in-sonder *peroff*. And when þe *hermet*  
 saw all þis, he thought þat he wolde sodanlie stele away & lefe hym,  
 12 & trowid þat he had bene rather ane aungeſt of þe devull þan off  
 God. And þan þe aungeſt bad hym abyde, & sayde vnto hym;  
 “Almygtti God sent me vnto þe at I mot shew þe His privay  
 domys. The furste man at reseyyd vs so wele, luffid þat copp  
 16 abownd all *oper* thyngis; *perfor* I take it fro hym for his gude, &  
 gaff it vnto hym at reseyyd vs with ill will. at he may resayfe his  
 mede in þis werlde. And our thrid oste *servand* þat I drownyd,  
 he was purposid als tite as he had comen home, to hafe slaynd his  
 20 maister. And so I delyverd our gude oste fro dead, & þe toder fro  
 mansslaghter, at his punyssment myght be les in hell. And our  
 iiij hoste, befor he had a childe, did grete almos dede, bod als sone  
 as his childe was born, he withdrew his hand, & poght to be  
 24 covatus & gadir gudes vnto his childe. And *perfor* I hafe taken  
 fro hym þe cauce of his covatice, at he may be as he was befor.  
 And þe saule of þe innocent childe I hafe putt in Paradise.” And  
 when þe *hermet* hard þis, he thankid God & take his lefe at  
 28 þe aungeſt; & fro thens furth he was delyverd fro al maner of suche  
 temptacion.

## CCCCXII.

Iudicium humanum. Iudicantes secundum apparen-  
 tiam exteriorem frequenter decipiuntur; vt  
 32 patet.

Som tyme *per* was a kyng, & he garte make iiij kistis of tre.  
 And ij of þaim he fillid full of stykand banys of dead folk, & he

garte cover þaim clene abownd with platis of golde; & þe toder ij he fillid full of fyne precious stonys; & enoyntid þaim withoute with pykk & tarr. And þaþ he callid afornd hynd all þe wyse men of his cownceit, and askid þaim whilk of þies war moste 4 wurthie. And þai said þase at war coverd with golde, & þe toder þai reprovit & sett at noght. And þaþ þe kyng sayd; "I wiste wele ye walde say so." & þaþ he commawndid at oppynd þies kystis at war giltid; & so þai war, & þar come oute of þaim 8 a fowle stynke & ane ifl. And þaþ þe kyng said; "This is a figur of þaim þat er cled withoute with gay aray, and within er full of syn & ifl dedys." And he garte oppynd þe toder, and þe come oute a swete smelt at all men myght fele. And þaþ þe 12 kyng sayde, "This is a figur of þaim þat er cled with feble clothis withoute, & within hase a grete fayrnes in þe sawle, & er full of gude warkis."

*Iudicare non debent religiosi seculares. Infra de 16  
religiosis et supra de Basilio.*

## CCCCXIII.

*Iudicandum non est de proximis eciam peccatoribus.*

We rede in 'Legenda Iohannis Elemosinarij' of a yong man þat ravissid a non. And when clerkis broght þis man befor Johannes 20 Elemosinarius, þai reprovit hynd & said he was wurthi to be cursid as he þat had slaynd ij sawlis, þat was to say, bothe his & hurs. And þis holie man, Iohn, snybbid þaim, & said; "Not so brether, not so! for I sal shew you ye do ij synys; ffurst ye do agayns þe 24 commandment of God þat sais; 'Nolite iudicare.' And þe secund, [ye wote noght<sup>1</sup>] whethir þai forthynk þe syn & hafe done penans þe for or noght, nor whethir þai contynue in syn to þis day or noght."

*Iudicium plurimorum aliquando comprobatur. Infra 28  
de suspicione.*

*Iudicando aggrauantes facta aliorum aliquando eciam  
visibiliter puniuntur. Supra de contricione, iij.*

<sup>1</sup> Harl. MS. "secundo, quia nescitis pro certo si usque hodie peccent aut peniteant."

Iudicium medicorum de infirmis frequenter non  
evenit. Supra de Basilio, ij.

## CCCCXIV.

4 Iudiciij vltimi aduentum incertum est hominibus  
quantum ad tempus.

We rede of a husbandmañ þat oñ a tyme went fro home, & he  
leste behynd̃ hyñ to kepe his place iij servandis, and he tolde none  
of þaim wheñ he wolde com home. So emang þies iij servandis  
8 þer movið a questiō of þe commyng home of þer maister, wheñ it  
sulde be. And one said̃ he wolde com̃ home sone, & þe secunð  
said̃ nay, it wolde be lang or he come home. And þe iij said̃;  
“Forsuthe I wote neuer wheñ he wil̃ com̃ home.” And so it is  
12 certayñ at þe thrid̃ said̃ þe moste trew. And so it is of þe laste  
day, þe day of dome; we wote wele it moñ com̃, bod we wote  
neuer wheñ, nor what tyme.

## CCCCXV.

Iudicium vltimum debet timeri.

16 We rede of a kyng þat travelð be þe way with his baronage in a  
gay kyngis charyott. So hyñ happend to mete ij meñ cled in  
hevie clothyng, whilk þat war iñ hewið, & had pale facis, and þe  
kyng come dowñ oute of his chariott & wurshuppið þaim. And  
20 his baronage tuke it to iñ, & be þer cownceñ his bruther resonð  
hyñ þerfor̃. And in þat realñ þis was þe custom̃, þat vnto  
þe yate of hyñ þat sulde be iugied vnto dead̃, sulde þe kyngis  
messanger be sent befor̃, to make ane oyas. And wheñ þai come  
24 home þe kyng garte þat be done befor̃ his bruther yate. And þat  
done, his bruther & his wife & his childer come in a mornyng  
clothyng vnto þe kyng, wepand̃ & makand̃ sorow. And þañ þe  
kyng spak vnto his bruther & sayð; “O, þou fule! If þou hafe  
28 dred þe bedel̃ of þi bruther, whome þou knowis þou trispasid̃ nozt  
vnto, how durste þou take oñ hand̃ to chalange me becauce  
I mekend̃ me befor̃ þe bedels & þe messangiers of al̃mighiti God̃



whome þat I know þat I hafe grevid<sup>t</sup> many tymys & ofte, and þat grevuslie ?”

Iudicio vltimo redditur ratio de omnibus. *Supra*  
de episcopo, et infra de risu et de mercatore. 4

Iudicio vltimo reddetur cuilibet iuxta opera sua <sup>1</sup>.

## CCCCXVI.

## Iuliani Confessoris.

We rede how þat when<sup>d</sup> Saynt Iulian<sup>d</sup> was a yong ma<sup>n</sup> & went  
o<sup>n</sup> huntyng, he pursewid<sup>t</sup> o<sup>n</sup> a tyme after a harte. & þis harte 8  
turnyd agay<sup>n</sup> & spak vnto hy<sup>m</sup>, & sayd<sup>t</sup>; “Thow þat mo<sup>n</sup> sla  
bothe þi fadir and þi moder, whar-to pursewis þou me ?” And  
he had grete wonder here-of, and becauce þis sulde not happy<sup>n</sup>  
hy<sup>m</sup>, he went away oute of a fer contreth & servid<sup>t</sup> a wurthi 12  
prince: & he made hym a knyght and gaff hy<sup>m</sup> a warde, a grete  
gentylwomma<sup>n</sup>, vnto his wife. And his fadur & his moder at  
home, hafyng grete sorow þat he was gone oute of þe contrey  
fro þaim, went & soght hy<sup>m</sup> many mylis. So o<sup>n</sup> a tyme when he 16  
was furthe, be a soda<sup>n</sup> cace þaim happy<sup>n</sup>d to co<sup>m</sup>d vnto his castell.  
And be wurdis at þai said<sup>t</sup> þer, his wyfe vnderstude at þai war fadir  
& moder vnto hur husband, be a<sup>n</sup> þe proces at sho had hard<sup>t</sup>  
hur husband say. And when<sup>d</sup> scho had made þaim wele to fare, 20  
sho laid<sup>t</sup> þaim samen in hur aw<sup>n</sup> bedd<sup>t</sup>; and þis Iulian<sup>d</sup> come home  
sodanlie in þe mornyng & wente vnto his chamb<sup>r</sup>, & fand<sup>t</sup> þaim  
ij samen in þe bed<sup>t</sup>. And he, trowyng þat it had bene one þat had  
done avowtry with his wyfe, he slew þaim bothe and went his 24  
ways. & he mett his wife fro þe kurkward<sup>t</sup>, and sho tolde hy<sup>m</sup>  
how his fadir & his moder was comm<sup>e</sup>d, & how sho had layd<sup>t</sup> þaim  
in hur aw<sup>n</sup> bedd<sup>t</sup>. And þa<sup>n</sup> he bega<sup>n</sup> to wepe & make sorow,  
& said<sup>t</sup>; “Lo! þat at þe harte said<sup>t</sup> vnto me, now I a sarie wriche 28  
hafe fulfillid<sup>t</sup> itt.” & þa<sup>n</sup> he went oute of contre & did<sup>t</sup> penans, &  
his wyfe wolde neuer forsake hy<sup>m</sup>. & þer þai come vnto a grete  
watr, þer many war perisschid<sup>t</sup>, and þer he byggid<sup>t</sup> a grete hostre;

<sup>1</sup> A Tale of Silvanus in illustration omitted from the English MS.

& all þat euer come he herbard þaim, & had þaim ouer þis watyr. And þis he vsyd a lang tyme. So on a nyght aboute mydnyght, as he lay in his bed and it was a grete froste, he hard a voyce cry  
 4 petifullie, & sayd; “Iuliañ! com̃ & feche me owr̃, I pray the!” And he rase onone & went oũr þe watir, & þer he fand a mañ þat was nerehand frosyñ to dead, and he had hyñ oũr, & broght hyñ into his howse & refresshid hyñ, & laid hyñ in his awñ bed  
 8 & happid hyñ. And within a little while he þat was in þe bed, þat semyd seke & like a leppre, ascendid vnto hevyñ & sayd on þis maner of wyse; “Iulyañ! Almighty God hase reseyyid þi penans. And with-in a little while ye bothe shañ com̃ vnto  
 12 Hyñ.” And with þat he vanysshid away. *et c<sup>o</sup>.*

## CCCCXVII.

## Iuramento aliquos compellere non est bonum.

We rede how oñ a tyme a gude, trew, innocent mañ lent vnto one of his neghburs a certañ þing, & wheñ he wold̃ hafe had  
 16 it agayñ he said̃ he had borowid̃ none swilk oñ hyñ, & wolde nott giff hyñ it agayñ. And he was compellid̃ to swẽr perfõr, & sware; & þus þe gude, trew mañ loste it. So vppoñ þe same nyght þis mañ was ravissid̃ vnto þe dome of Almighty God.  
 20 And he was askid̃ oñ þis maner of wyse; “Whi hase þou made yone mañ to swẽr ane athe whilk þou knew was a fals athe?” And he ansswerd̃ agayñ & said̃; “For he gaynsaid̃ me þe þing þat I lent hyñ.” And þañ þe iustis said̃ vnto hyñ; “It had bene  
 24 bettir to þe to hafe loste þi þing þañ for to lat hyñ lose his saule.” And þer þe iustis commawndid̃ þat for his truspas he sulde be bett. And with þat he wakend̃ & grapyd̃ his bak̃, & it was passand̃ sare & full of yeddyrs & wowndis as he had bene betyñ. And þus  
 28 his trispas, after he was þus amendid̃, was forgisfeñ hyñ.

## CCCCXVIII.

Iurare supra reliquias sanctorum falsum est  
periculosum.

We rede how som̃ tyme ij meñ war at debate, & þat grete; and  
 32 þe iustis cuthe nott witt whethir of þaim was gyltie. And he

broght þaim bothe vnto ane altar & garte þaim purge þaim be þer  
 athe. And he besoght þe apostell at aght þe altar to send hynd  
 som takyn þat he mot knaw þe treuthe. And when he þatt was  
 giltye sware<sup>1</sup>, he begaun to wax all seke & ill at ease. And þe 4  
 iustis purseseyvid it, & he said; "Owder is þis gude apostell Petur  
 passand mercefull, or els he differs þis martyr. And perfõr,"  
 he said, "we will go vnto Pancrace grafe." And when he þat  
 was giltye sware on Pancrace grafe, he wold hafe takyn his hand 8  
 away bod he myght nott, bod it held hynd still. & with-in a little  
 while after, þer he swelte. et c<sup>o</sup>. And so yit vnto þis day in þat<sup>2</sup>  
 contrey þai swẽr yit vpon Saynt Pancras tombe, and any þing be  
 in varyaus emang þaim. 12

Iuliani Apostate. Infra de sancto et de signo de  
 vindicta et de vsu.

Iusticia aliquando temperanda est. Supra de Iudice,  
 iij. 16

Iusticie execucio non debet differri sine causa.  
 Supra de iudice, iiij.

#### CCCCXIX.

Iustitia eciam in proprio filio debet excerceri.

We rede how on a tyme, when a son o Traiane rade prowdlie 20  
 purgh þe cetie, hynd happend of raklesnes with his hors to kyll  
 a wedow son; and þe wedow with mekill sorow [com] & tellid  
 Traian þe Emperour. And he gaff þe wedow in-stede of hur son  
 his son, þat had done hur þe trispas, and magnified hur with riche 24  
 giftis.

#### CCCCXX.

Iusticia eciam excerceri debet in propriis parentibus.

Herkenwaldus<sup>3</sup> tellis of ane þat hight Bormar, þat was a noble  
 man and a myghti, & in dome he sett by no man. So on a tyme 28

<sup>1</sup> Arund. MS. *et nichil mali passus*  
*esset, iudex, eius malicie conscius,*  
*exclamauit; "Senior iste Petrus aut*  
*nimis misericors est, aut iunioribus*

defert."

<sup>2</sup> MS. þan.

<sup>3</sup> MS. Harl. Herkyndaldus de  
 Bornayre, vir nobilis, etc.

he fell seke & lay in his bed in his chambre, and as he lay he hard  
 in þe nexte chambꝛ by hynd grete cryingis as it had bene of  
 wommen. And he spurrid what it was & þai wold not tell hynd.  
 4 And þa he sent one of his childer þedur and warnyd hynd, a paynd  
 of puttyng oute of bothe his een, to tell hynd þe treuth. And þa he  
 he went & saw it & com agaynd, & with grete drede tellid hynd  
 what it was & said; "Sur! my felow, your sister son, wold þer  
 8 hafe oppresid a womman & defowlid hur, and þis was þe cauce of  
 þe cry." And at þis wurd he was gretely grevid, and bad ij  
 of his knyghtis go & hang hynd. And þai said þai sulde, and went  
 furth & tolde þe yong man what his eand had bydden þaim doo.  
 12 And þai bad hynd withdraw hynd oute of his eand sight at he saw  
 hynd not, & þai sulde tell hynd at þai had done as he bad þaim do;  
 for þai durst not sla þis yong man. And with-in a few howris þai  
 come agaynd vnto þer maister, & tolde hynd þai had done as he  
 16 commandid þaim. And vpon þe fife day after þis yong man,  
 trowyng þat his eand had forgetten þis trispas, putt oppynd þe  
 chambꝛ-dure & lukid in. And onone as þis seke man saw hynd, he  
 callid hynd vnto hynd & gaff hynd fayr language, & made hynd  
 20 to sitt down by hynd. And sodanlie with his one arm he gatt  
 hynd aboute þe nekk, & held hynd; & with þe toder arm he drew  
 his knyfe & shewid it in his throte & kyllid hynd. And aft þat  
 was aboute wondred þerof & ygged þerwith. So his sekenes  
 24 swagid a littyll, & þa he sent for þe bisshop Herkenwaldus<sup>1</sup>, and  
 he come with þe sacrament & shrafe hynd, & howseld hynd not<sup>2</sup>. &  
 he made grete sorow & had grete contricion in his harte for  
 his syn. And in his confession he spak no wurd of þe slayng  
 28 of his cussynd. And þe bisshop had grete mervaill þerof, & said;  
 "Whi laynd ye þe mansslaghter of your cussynd at ye slew?" And  
 he ansswerd agaynd & said; "Sur, was þat a syn?" & þe bisshop  
 said, ya, it was a cruell syn. And þe seke man ansswerd agaynd  
 32 & said; "I am a Iustis & hafe þe law in gouernans, & nowder  
 I deme it a syn, nor I will neuer aske God forgifnes þerof." Þa

<sup>1</sup> Harl. MS. *Episcopus uocatus cum  
 sacris aduenit. Herbinbaldus, cum  
 multis lacrimis et cordis contricione,*

*omnia peccata sua confessus est,  
 tacita iuuenis interfectione.*

<sup>2</sup> MS. not added above the line.

þe bisshopp ansswerd & said; “I wiþ neuer gyff you þe sacrament  
 or ye shryfe you þeroff.” þaþ þis Iustis ansswerd hynd agaynd  
 & said; “Non ex rancore, sed ex zelo iusticie *et Dei timore illum*  
*interfeci*; I slew hynd not of rankor nor of il wiþ, bod for luff of 4  
 rightwusnes & drede of God; ffor þer was neuer mañ luffid his  
 sister son bettyr þaþ I did hynd. And þer-for & ye deny me  
 þe holi sacrament þat is Goddis bodie, I betake bothe my body &  
 my saule vnto þat holie sacrament, þat is God Hynd selfe.” And 8  
 þus þe bisshopp went away & wulde not howsyf hynd. And onone  
 after, þis seke mañ sent for hynd agaynd. And when he come att  
 hynd, þis seke mañ bad hynd luke in his box if þe sacrament war  
 þer. And so he did & fand riȝt not þerin. þaþ þis seke mañ 12  
 said vnto hynd; “Lo! þat at ye denyed me, Almiȝtti God Hynd  
 selfe hase giffen me & not denyed me.” And with þat he oppynd  
 his mouthe, & þai mot se þe sacrament þerin; and þaþ he dyed.  
 And þaþ þe bisshopp was ferd & had grete sorow herefor, & 16  
 prechid þis in euer-ilk place for a grete meracle.

## CCCCXXI.

Iuuentus facit homines diligenter mulieres  
 considerare.

We rede of a profeste of þe ordur of Premonstracence, on a tyme 20  
 as he rade with a yong mañ, a bruther of his howse, þaim happend  
 to mete a fayr yong damysell; & þis profeste stoppid his hors  
 & haylsid hur honestelie, & sho stude still & lowtid vnto hynd  
 & thankid hynd. And when sho was passid þaim a littyf, þis 24  
 profeste þoght he wold prufe þis yong mañ & said vnto hynd;  
 “Me þoght þis was a passand fayr maydyn.” & þis yong mañ  
 ansswerd & said; so þoght hynd. And þaþ þe profest said agaynd;  
 “A thyng difformys hur hugelie, þat is sho hase bod one ey.” 28  
 And þe yong mañ said; “Sur, forsuthe sho hase bothe hur ene,  
 ffor I behelde hur graythelie.” And þaþ þe profest said vnto  
 hynd; “And I saff considur þi bakk, ffor þou sulde be of so  
 mekyf symeplenes, & þou met a wommañ þou suld not luke 32  
 wheþer sho had bothe hur een or bod þe tane.” And þaþ he



turnyd agayn vnto his monasterie & said vnto his brethir; "Ye repruid me for I take no yong men furth *with* me." And þan he tellid þaim þe cauce, & snybbid þis yong man & chastid hym for  
4 his truspas.

Iuuenes puelle pulcritudinem corporalem abscondere debent. Infra de temptatione *et* supra de abscondere.

8 Iuuenis non debet prefici mulieribus. Supra de carne.

## CCCCXXII.

Karolus. De statura *et* vita Karoli regis.

This kyng Charlis was of a fayr statur, for he was viij fute long  
12 & wele shapyd & awfull to sight; & he was passand large of renys, & he was clenlie bothe in bely & in armys & had grete theis; & he was a passand wyse knyght & a bitter & strong of lyn. & his face was in lenthe oderhalfe palme (and his berd  
16 a fute long), & his nese emyddiste þerof & halfe þat lenth. & his fored was a fute long, and he had een like a lyon þat shane as a precious stane, and his browis was a palm brede. And if he had bene wrathe & lukid on a man he wolde hafe flayed hym.  
20 And his gyrdyll was viij fute lang *with*-oute þat at hang. And he ete bod littyl brede, bod at ans he wolde ete a quarter of a weddur, or ij hennys, or a guse, or a swyne shulder, or a pacok, or a crane, or a hale hare. And he wolde drynk bod esy wyne, bod if it war  
24 medlid *with* watir. & he was of suche stenthe þat, at a strake *with* his swerd, he wald cut in sonder ane armyd knyght syttand on a hors fro þe crown of þe hede vnto þe sole of þe fute, & his hors als; and he wolde lightlie breke iiij hors shone at ans, and  
28 he wold lifte eselie to his hede ane armyd knyght stondyng on þe luff of his hand. And he bare tables *with* hym þat he bare all his actis in. And he drank bod seldon mor þan thrise at his meat. And he luffid wele to ride and bere armys, and he made his  
32 doghters to be clothe-makers, & for to lere at spyd on þe rok, at þai sulde nott be ydif. And at Coley he garte byg ij briggis

ouȝ þe watir of Reine. And when he come to Rome he wold light  
 a myle *with-oute* þe townd, & go vnto þe cetie apoñ his fute, & kys  
 euer-ilk kurk dure, & giff grete rewardis vnto euer-ilk kurk. And  
 he delyverd þe Holie Lande oute of Saracens handis, and come fro 4  
 thens-ward be Constantynople; and he broght thens many wurthi  
 relikkis, þat is to say, parte of þe crown of ouȝ Lord, whilk þat  
 florisschid in his syght, and ane of þe naylis þat our Lord was  
 naylid vnto þe cros *with*, and His sudarie, & ouȝ Ladie sarke, and 8  
 Saynt Symeon armd. And all pies he putt in a kurk of our Ladye  
 þat he byggid, and he fowndid & byggid als many abbays as *per*  
 was lettres in þe Abce. And in euer-ilk one of þaim he lefte  
 a letter of golde. And at þe laste, when his soñ Lowis was 12  
 crownyd, he was full of gude werkis & decesid, and was berid  
 at Aquis Granum in a kurk of ouȝ Ladye þat he byggid. And yit  
 or he dyed he callid samen all his prelattis, & gaff þaim all his  
 tresurs to distribute þaim whar þaim þoght nede emang *per* 16  
 kurkis.

## CCCCXIII.

## Katerine Virginis.

Som tyme *per* come a monk of Rothomageñce vnto þe monkes &  
 þe abbay þat is oñ þe Mownte of Synay, and *per* he abade in *serves* 20  
 of God & Saynt Katryñ vij yere. And he was a passand devoute  
 mañ; and he prayed evur vnto Saynt Katryñ at he mott hafe  
 soñ relykk of hur bonys. And sodanlie, as he satt at his prayers,  
*per* was putt in his hand, at he wiste nevur how come, hur little 24  
 fynger; and he thankid God *perof*, & Saynt Katryñ, & had it  
 home vnto his monasterie, and *per* it is wurshuppid vnto þis day.

## CCCCXIV.

## Iterum de Sancta Katerina.

We rede of a mañ þat was passand devoute vnto Saynt Katryñ, 28  
 & made his prayers specialle vnto hur<sup>1</sup> a long while & besoght  
 hur to helpe hyñ. So afterwerd he forgatt hur, & made nott his

<sup>1</sup> MS. hyñ.

prayers nor his offrand vnto hur, nor did hur nott wurshup as he  
 was wunte to doo, bod cesid peroff. So on a tyme as he was  
 in his prayers he fell on slepe, and hym boght pat he saw in  
 4 a vision a grete multitude of virgyns goyng on a raw by hym.  
 And emang paim ane pat was passand shynand & fayr forby all pe  
 toder, when sho come nere hym sho coverd hur face pat he sulde  
 not se hur, and so sho passid away by hym & he mot se all pe  
 8 toder facis bod hurs. And he had grete mervell what sho was at  
 shynynd so forbe all pe toder, & hid hur face pat he sulde not se  
 hur. And one of paim, when he spurryd what sho was, tolde hym  
 at sho was Katryd, whilk pat he was wunte to know & to do  
 12 wurshup to. "And becauce," sho said, "at pou hase now  
 forgettyd hur & giffes none almos-dede in wurshup of hur, nor  
 makis no prayer vnto hur nor wurshuppis her noȝt as pou was  
 wunte to do, perfor sho covers hur face when sho passis by the, att  
 16 pou sulde nott know what sho was becauce pou had forgetten  
 to know hur." *et c<sup>o</sup>.*

## CCCCXXV.

## Labor manuum est necessarius.

Arsenius all his life-tyme he vsid at sitt & wurk a crafte with  
 20 his handis, & he had evur so mekill boght of pe Passiõ of our  
 Lord, pat he had alway in his bosom a clothe to wyepe his ene  
 with, he wepid so when he thocht perõ. And all pe night  
 he wolde be in his prayers & slepe nott, & in pe mornyng when  
 24 he was wery for wakyng & liste slepe, pañ he walde say þus ;  
 "Com, pou vnthrifti servand, slepe !" And so sittand he wold  
 slepe a while, and pañ onone he wolde rise & say ; "Itt sufficis  
 vnto a monk, & he had neuer so grete labur, to hafe a nyght slepe  
 28 ans in a yere, or ilk nyght to hafe ane howr slepe."

## CCCCXXVI.

Laborem in presenti Deus reddet in futuro, *et quanto*  
*plus laborauerunt, tanto magis merentur.* *et c<sup>o</sup>.*

We rede of ane hermet pat dwelte in wildernes, and pe watir  
 32 was passand fair fro his cell. And on a tyme as he went for

watir he wex irk, & sett hynd down & said; "Whatt nedis me þus to labur when I may dwell harde be þe watir & I will?" And alsone he was war of a man þat folowed after hynd & tellid his fute-steppis, and he askid hynd & said; "What erte þou?" 4 And he said agayn; "I am þe aungell off God sent for to nowmer þi fute-steppis, at þi mede may a noder day be rewardid vnto þe after þat þi labur is." And þan þis hermett with a strong wytt removid his cell v myle ferrer fro þe watir. *et c.* 8

## CCCCXXVII.

*Lacrimarum habundancia multum valet ad  
compassionem.*

On a day when *Sancta* [*Maria*] de Oginiez<sup>1</sup> satt þinkand of þe benefice of Almighty God, how largelie he gaff þaim vnto mans 12 kynd, sho tuke suche a compunccioñ & felt opoñ such a wepyng, þat as sho went abowte in þe kurk men mot hafe folowd hur steppis be þe confluens of þe teris of hur een þat fell down oñ þe payment, vnto so mekuñ þat a long tyme sho mot nowder luke oñ 16 þe crucifyx nor speke, nor yitt here no noder speke, of þe Passiõ of Criste, patteñ evur sho felt in swone as sho had bene dead. & perfõ to restrene hur wepyng sho lefte thynkyng of þe manhede of Criste & toke hur to vmbethynkyng of His godded; at be pinkyng 20 perof sho mott take a comfurth. Nevur-þe-les hur wepyng was evur mõ & more when sho thoght of His godhed, als mekuñ as it was when sho thoght of His manhede. And þus hur sorow was renewid and hur sawle prikkid with a swete compunccioñ. *et c.* 24

## CCCCXXVIII.

*Laborare debet monachus vt cogitationes malas  
euadat.*

Paulus Heremita, þat was a moste provid man emang alde fadurs, oñ a tyme when he liffid in wildrenes, & had bod esi fude 28 bod of þe frute of þe palm tre, and if he wroght oght with his handis no man wolde giff hynd noght perfõ because he was so fer fro townys & no man come nere hynd, because he wold somwyse be

<sup>1</sup> MS. *Sancta* Deoginiez.

occupied ilka day, he wald<sup>d</sup> gaddur samen a grete meneȝa of palme-  
levis & bryd<sup>d</sup> þaim, in exsample þat he did sonð bodele labur for  
his sustentaciō; provand be þatt a monk myght not be in  
4 a place with-oute laboring with his handis, or els he mot not  
es-cape many iif thoghtis & vnthrifti. *et c<sup>o</sup>.*

## CCCCXXIX.

*Lacrimarum impetus retineri non possunt quia  
flante spiritu vehementi fluunt aque.*

8 On a day befor þe Gude Fryday, <sup>1</sup> Maria de Oginiez, when  
þe passiō of Almyghti God neghid nere, sho þoght sho wold  
suffer a passiō hur selfe in wurshup of His passyō; and sho  
fell vpon a grete wepyng & a sorow & a syghyng þerfor. And so  
12 as sho sat þus wepand in þe kurk, a preste come to hur & blamyd<sup>d</sup>  
hur & bad hur lefe hur wepyng & say hur prayers in sylens. And  
sho, knowyng wele enogh at sho mot not forbere wepyng, rase vp<sup>d</sup>  
& went furth of þe kurk and hid hur in a privay place far thens;  
16 & þer sho wepid<sup>d</sup> & besoght Almyghti God in hur prayers þat  
he wolde shew vnto þis preste þat a mañ may not restreñ hyñ fro  
wepyng when it flewis vppon be grace of þe Holie Gaste. And  
on a day as þis preste was att mes, be prompyng of þe Holie Gaste  
20 he fell on suche a wepyng þat he was nerehand<sup>d</sup> strangled þer-with.  
And ay þe mare at he laburd to restrene hyñ þe more he wepyd<sup>d</sup>,  
vnto so mekull at nott aloneli hyñ selfe, bod also his buke & all  
þe altar clothis war all bod water with his wepyng. And after-  
24 ward þis holie maydyñ come vnto þis preste and teld hyñ all þis  
als playnlie as sho had sene it hur awiñ selfe, & said vnto hyñ;  
“ Now ye hafe lernyd be experiens þat a mañ may not with-draw  
hyñ fro wepyng for þe passyō of Almyghti God, when he thynkys  
28 þerō & is movid þerto be the Holie Gaste.”

*Lacrimæ contricionis impetrantur orationibus san-  
ctorum. Infra de Oratione.*

*Laicus non debet stare in choro et audire diuina.*

32 *Supra Ambrosij.*

<sup>1</sup> MS. has another whoñ here.



## CCCCXXX.

## Lantgravius Lowicus.

We rede how þat þis Lantgravius Lowicus was a passand<sup>r</sup> grete tyrand<sup>r</sup> and a mysdoer. And agayn<sup>d</sup> þat he sulde dye he com-  
 mawndid<sup>r</sup> þaim at was aboute hynd<sup>d</sup> þat als tyte as he was dead<sup>r</sup> þai 4  
 sulde clethe hynd<sup>d</sup> in a monkis cowle of þe Ceustus ordur, bod not  
 or he war dead<sup>r</sup>; & so þai did<sup>r</sup>. And whend<sup>d</sup> he was so cled, one of  
 his knyghtis lukid<sup>r</sup> opon<sup>d</sup> hynd<sup>d</sup> & said<sup>r</sup> þus in skorid<sup>r</sup>; “Lo! hynd<sup>d</sup>  
 þis is not now like my lord<sup>r</sup> in all his vertues, ffor he was a wurthi 8  
 knyght, & now he is a passand<sup>r</sup> gude monke & kepis his sylence  
 passand<sup>r</sup> wele.” So his sawle was broght vnto þe prince of Hefl  
 syttand<sup>r</sup> opon<sup>d</sup> þe pytt bra, & he held<sup>r</sup> a copp<sup>r</sup> in his hand<sup>r</sup> & said<sup>r</sup>  
 vnto hynd<sup>d</sup>; “Welcom<sup>d</sup>, our wele-belufid<sup>r</sup> frend<sup>r</sup>! Shew<sup>r</sup> hynd<sup>d</sup>,” he 12  
 said<sup>r</sup>, “your chawmers!” And belife was shewid<sup>r</sup> hynd<sup>d</sup> all þe  
 paynys. And þan<sup>d</sup> he sayd<sup>r</sup> vnto hynd<sup>d</sup> agayn<sup>d</sup>; “Drynk, frend<sup>r</sup>,  
 of my copp<sup>r</sup>!” And þus all he war not<sup>1</sup> welewillid<sup>r</sup> þerto, yit  
 he was compellid<sup>r</sup> to drynk; and als sone as he had done þer come 16  
 oute stynkkand<sup>r</sup> flawmys oute of his ene, his nease-thrillis, & his  
 eris. And after þis he said<sup>r</sup> vnto hynd<sup>d</sup>; “Now þou sail se my pitt  
 þat is withoute<sup>d</sup> bothome.” And belife it was opynd<sup>r</sup> & he caste<sup>d</sup>  
 þerin.

20

Latroni possunt adaptari que *supra* dicuntur de  
 ffure, et infra de predone et raptore.

Laudacio. Laudant multi aliquem in comparacione  
 alterius. *Supra* de comparacione.

24

## CCCCXXXI.

## Laudem appetunt aliqui de bonis operibus.

We reke how on a tyme, whend<sup>d</sup> a mañ spirrid<sup>r</sup> Macharius whi  
 he sufferd<sup>r</sup> so mekull<sup>r</sup> hunger in wyldernes, þat<sup>2</sup> mot wekelie hafe

<sup>1</sup> Not omitted, and added above the  
 line.

clauiculis integris abstineas non  
 sensisse esuriam.

<sup>2</sup> Harl. MS. qui in monasterio

byddyn in his abbay & suffred no honger, he ansswerd agayn  
 & said; "For here is no wittnes of þi faste þat sulde nurissþ  
 þe with lovyng, nor at mot susteyn þe. And þer mans serves  
 4 & refresshyng of a vayn glorie makis þe fatt."

*Laudem nolunt aliqui acquirere per facta enormia.*

*Infra de memoria.*

*Laudes adulatoris contempnunt sapientes. Supra*  
 8 *de adulacione.*

*Laudem fugiunt aliqui ne in ea dilectentur. Infra*  
*de vanitate.*

## CCCCXXXII.

### Laurencij Martiris.

12 We rede in '*Legenda Lombardica*,' of Eusodia þat was doghter  
 vnto Theodose þe Emperour, how sho was vexid with a fend, and  
 was had vnto Constantynople to þe body of Saynt Stephan to  
 be curid. And þis fend spak within hur & said; "I will not pas  
 16 oute on hur bod if Stephan com to Rome, for so it is þe apostels  
 will." And so, be þe consent of þe pope & þe Emperour, þe bodie  
 of Saynt Stephan was sent vnto Rome be þe Grekis, with counand  
 at þai suld bryng vnto Constantynople þe bonys of Saynt Laurens.  
 20 And when þai come at Rome with hynd & sett down his bodie in  
*ecclesia Sancti Petri ad Vincula*, þase at sulde bere hynd myght  
 gett hynd no ferrer. And þan þis fend cryed agayn in þe maydyn  
 & sayd; "Ye labur in vayn, for he hase not chosyn his seate  
 24 here, bod att his bruther Laurens." And þai bare þe bodye  
 thedur, & onone þe maydyn was hale. And Saynt Laurens, as he  
 had bene ioyfull of his bruther comyng, remowid hynd vnto þe ta  
 side of þe sepulcr, & left þe toder syde voyde vnto his bruther. And  
 28 þan þe Grekis putt þer handis to take Saynt Laurence away,  
 & þai fell down vnto þe irth as þai had bene fonde. And with-in  
 x dayes after þai war all dead. And þan a voyce was harde  
 in Rome þat sayde; "O, felix Roma! *et c<sup>2</sup>*. O! þou happy Rome,  
 32 þat sparris bothe in a grafe þe bodie of Saynt Laurens þe Hyspany,  
 & þe bodie of Saynt Stephan of Ierusalem."

## CCCCXXXIII.

## Laurencius accusat facientes sibi iniuriam.

We rede in þe 'Meracles of our Ladie,' how at Rome þer was a yong mañ þat hyght Stephañ, þat vsid gladlie to take giftis & so for to forbar right of many folke in þe law. And he wronguslie 4 take away & held in possession vnto hyñ selfe iij howsis of Saynt Laurens kurk, and a garthyñ of Saynt Agnes kurk. So hyñ happend to be seke & sulde dye, and hyñ poghth he was broght befor þe iugement of Almighty God. And onone as Saynt Laurens 8 saw hyñ, he come vnto hyñ with a grete indignacion & iij tymys he thrustid hyñ be þe arm, & þat sare, & crusid it att it warkid gretlie with. And Saynt Agnes nor none oþer vyrgyn wold nott ans luke on hyñ, bod turnyd þer facis fra hyñ-ward. And þa 12 þe iustis gaff a sentans of hyñ & said; becauce he take oþer mens gude fro þaim & selde þe treuth for takyng of giftis, he sulde be putt into þe place at Iudas þe traytur was in. And þa come Sanctus Proiectus, whome þis Stephan had had grete deuocion to 16 in his life, & prayed Saynt Laurens & Saynt Agnes to forgiff hyñ. And so our Ladye & þai prayed for hyñ vnto þis iustis, to so mekuf he grauntid þat his saul [sul]de<sup>1</sup> goo agayn vnto his body, & þer he sulde do penans xxxti dayes. And our Ladie gaff 20 hyñ in commandment þat he sulde daylie say þis psalme, 'Beati immaculati,' whils he lifid. And when his saule come vnto his bodie agayn, his arm was als bla & als sare with þe thrustyng of Saynt Laurens as he had suffred it evyn on his body, whilk 24 takyñ was apod hyñ ewhils he lifid. And þat at he had wronguslie takyñ away, he restorid itt and did penans þerfor. & opod þe xxxvi day he passid vnto Almighty God.

## CCCCXXXIV.

## Laurencius se honorantes in necessitate adiuvat. 28

We rede in '*Legenda Lombardica*' when þe Emperour Henrie and Ranegunde<sup>2</sup> his wyfe abade alway clene virgyns, purgh

<sup>1</sup> MS. his saulde goo.<sup>2</sup> MS. Ranegude.

instigaciō of þe fend, he suspecte his wyfe *with* a knyght, & made  
 hur for to gang oñ hate coles, barefute, xv fute lang. And  
 als sone as sho begaiñ to ga sho said in þis maner of wise; "Lord  
 4 Criste! As þou knowis that I am vnsylid bothe of Henry my  
 husband & all oþer, so I beseke þe helpe me!" & *with* þat þis  
 Emperour was esshamyd & gaff hur oñ þe cheke *with* his nefe.  
 And þaiñ a voyce sayde vnto hur; "Marie þat is a maydeñ hase  
 s delyverd þe becauce þou erte a maydeñ." And þaiñ sho passið  
 þurgh all þis grete fire vnhurte. And efterward, agayñ þis Henry  
 sulde dye, a grete multitude of fendis come be þe celi of ane  
 hermett, and he oppyñd his wyndow & askid one of þaim what þai  
 12 wer. And þai ansswerd agayñ & said; "We er a legiō of fendis  
 þat bownys vs vnto þe dead of þe Emperour Henric, to luke if we  
 can fynd any thyng of owrs in hyñ." And he chargid hyñ  
 to com agayñ by hyñ & tell hyñ how þai had done. And he  
 16 come agayñ & tolde hyñ þai had not sped, & said; "Ewhils  
 þe fals suspecte þat he had in his wife & all his oðer iñ dedis war  
 weyed in a weyscale *with* his gude dedis, þat swythyñ Laurens  
 broght a grete hevy pott of gold. And whēd his evill dedis was  
 20 like to hafe bene þe heviar, he kest it in-to þe tother weyscale,  
 & it was hevyar & weyed all dowið. & *with* þat," he said, "I was  
 angrie, and starte vnto þe pott & brakk of þe tone ere þeroff; and  
 þis pott was a chales at þis Henre had gilleñ vnto Ceustus ordur,  
 24 in wurshup of Saynt Laurens. And becauce it was so grete, he  
 garte make it ij eris, at it mot be listid vp by." And þis  
 Emperour was dede þe same tyme as þe hermett had knowlege.  
 And he garte luke þe chales and [ / e ] ta ere wantyd, as þe  
 28 fend sayd.

## CCCCXXXV.

## Leonis Pape.

We rede in his 'Miracles' how Leo þe pape opoñ a Pace day  
 said mes in a kirk of our Ladie, and as he was howsylland cristen  
 32 men, illone in þer ordur, a certaiñ wommaiñ kissid his hand, þurgh

<sup>1</sup> Latin Mss. Ex Miraculis Beate Virginis.

þe whilk he had a huge temptaciōn in his flesh. And so þis holie  
 mañ þoght he wolde venge þis temptaciōn in hym selfe. & þe same  
 day þat hand at slanderd hym so, privalie he cut it off & keste it  
 fro hym. And in þe mene while þer rase emang þe common p eple 4  
 a gret murmor whi þe pope said not mes as he was wunt to doo.  
 Thañ þis Leo made his prayer vnto our Ladie, Saynt Marie,  
 & commytt hym all vnto hur providens; and sho onone come vnto  
 hym & with hur holie handis sho restorid his hand agayn vnto his 8  
 arm. & commawudid hym for to go furth & do his mes, & offer þe  
 sacrament vnto hur soñ as he was wunte to do. And thañ þis  
 Leo prechid befor all þe pepyl, & tolde þaim what had happend  
 hym, and shewid þaim his hand how it was cott off. & þorow 12  
 our Ladie restorid agayn vnto his arm. *et c.*

## CCCCXXXVI.

## Leonardi Confessoris.

We rede in his Legend how þer was a knyght presond in Bretany,  
 & he made his prayers specialle vnto Saynt Leonard to helpe hym. 16  
 And onone, at all men saw & might know hym, Saynt Leonard  
 apperid in myddest of þe mute-hall, & went into þe prison & brak  
 his fetters & put þaim in þe mens hand, & opynlie emang all men  
 he broght hym furth þorow þaim. And all þat saw had so mekull 20  
 wonder þerof þat þai wā passynglie astonyd.

## CCCCXXXVII.

## Legatum male custoditum amittitur.

We rede how som tyme þer was a mañ þat whē he dyed bewytt  
 vnto iij sonmys þat he had ane ass, so þat one suld labour it a day, 24  
 and a noder a noder day, and þe iij þe thrid day, & at þai sulde  
 ypholde it & giff it meate emang þaim. And opoñ þe furste day þe  
 eldeste bruther had þis ass, & laburd it sore and gaff it nothyng to  
 eate, for he vnthoght hym þat his medyl bruther suld hafe it þe 28  
 secund day & he wolde giff it meate enogh. And on þe secund day



pis secundu brother had pis ass, & laburð it sore, & gaff it no moꝝ meat no moꝝ þan his furste bruther did; ffor he vmthoght hynd þat his thrid bruther, þat was richest of þaim all, sulde hafe it on  
 4 þe thrid day, & he said he wold giff it enogh. And vppon þe thrid day þe iij bruther had it, & laburð it & gaf it no meate, ffor he vmthoght hynd þat his ij brethir had bothe had it, & þai had giffen it meat enogh, for þai war richer men þan he. And þus  
 8 for grete labur & no sustentacion pis ass dyed; & þus for þe covatis none of þaim had gude on itt.

Legatarij debent pro legatoribus<sup>1</sup> orare. Supra de elemosina, xi<sup>2</sup>.

12 Leo virginem defendebat a corrupcione. Infra de virginitate, iij.

#### CCCCXXXVIII.

Leo custodiebat asinum ex precepto beati Ieronimi.

On a day when Saynt Ieronm satt with his brethir, sodanlie þe  
 16 come a haltand lion & went into þe abbay. And onone as þe brethir saw hynd þai fled all, and Saynt Ieronm rase & mett [him] as he had bene a geste. And pis lion lifte vp his sare fute & lete hynd se it, and he callid his brethir & garte one of þaim wassh it,  
 20 & layd salvis & medcyns þerto, made of herbys, & onone pis lion was hale and was als meke as a hors. And Saynt Ieronm chargid hynd þat he suld evur[e] day take charge of & kepe anc ass þat broght hynd & his brethir fewell fro þe wud, & he wolde euerilk  
 24 day at dew tyme hafe pis ass of þe felde & bryng it hame, & kepid hur surelie. So on a day as pis ass was pasturand, pis lion liste wele slepe, & layde hynd doun & fell apou a sad slepe; and þe come merchandes with camels be pis ass away, & saw at no bodie  
 28 was stirrand, & þai tuke þisass wit h þaim. And when þai war gone, pis lion wakend & myssyd his felow, & soght here & þe romyand & couthe not fynde hit. And when he saw he cuthe not fynd it, he went home all hevylie vnto þe Abbay, & stude at

<sup>1</sup> MS. legatarijs. Lat. MSS. legatoribus.

<sup>2</sup> MS. iij.


þe yate oferroȝ & durste comȝ no nē becauce he broght not hame  
 þe ass; & he durste not comȝ in as he was wunte to do. And þe  
 monkis, whenȝ þai say hyȝ at he come home & broght not þe ass  
 with hyȝ as he was wunt to do, & þai trowed he had etyȝ hur, & 4  
 here-for þai withdrew his meate fro hyȝ at þai war wunte to giff  
 hyȝ & woldȝ not giff hyȝ it, bodȝ badȝ hyȝ go & ete þe hynder-endȝ  
 of þe ass as he had etyȝ þe for-endȝ. And þaȝ Saynt Ieromȝ  
 chargidȝ þis lyoȝ to do þe ass offes, & to bryng home wodȝ oȝ 8  
 his bak daylie to þe kychyȝ as it was wunt to do; & mekelie  
 he didȝ it as he was commandidȝ & gruchidȝ nothyng þerwith. So  
 oȝ a day as þis lyoȝ was walkandȝ be his one, he was war of  
 þis merchandis comȝ of ferromȝ with þer camels ladyȝ, & þis lyoȝ 12  
 ass<sup>o</sup> at he kepidȝ emang þaim. And with a grete romying he raȝ  
 opoȝ þaim, & all þe meȝ fled & war passandȝ ferdȝ, and all þis  
 camels & þis ass, bothe with merchandis as þai war ladyȝ, he  
 broght vnto þe Abbay. And whenȝ Saynt Ieromȝ saw, he com- 16  
 mawndidȝ his brethir to giff þis catellȝ meate, and þaȝ to abyde þe  
 will of Godȝ. & þaȝ þis lyoȝ come into þe abbay as he was  
 wunte to do, & wente to Saynt Ieromȝ & syne fro monk to monke,  
 & fawnydȝ þaim & lowtidȝ vnto þe erth, evyȝ as he had askidȝ þaim 20  
 forgyfnes. And þaȝ þe merchandis come & knew þer fawte  
 & askidȝ Saynt Ieromȝ forgyfnes; & he forgaff þaim whenȝ þai  
 confessidȝ how þai didȝ, & lete þaim hafe all þer gudis agayȝ. And  
 þai gaff þe abbay to amendis a messur of oyle, and bandȝ þaim 24  
 & þer successurs for evur more yerelie to giff vnto þat abbay  
 þe same messur, and so þai do yerelie vnto þis day.

Lena impetrat quod petit. *Infra de oratione.*

Letania cantari <sup>1</sup> debet. *Supra de cantu, vj.*

28

## CCCCXXXIX.

Leprosus. Leprosis servire est deo servire. 

Theobaldus, þat was þe noble Erle of Campanye, with grete  
 deuociȝ woldȝ visit layser howsis, and beforȝ his castell-yate  
 þer dwelte a layser. And þis lordȝ had in condiciȝȝ, þat als ofte as 32

<sup>1</sup> MS. cantaria.

he come be his howse away he wolde go in & wassh̄ hys fete & giff  
 hyn̄ almes. So it happend afterward̄ pis layzer dyed̄ & was berid̄  
 & þe erle wiste [not]. So hyn̄ happend̄ afterward̄ com̄ be þis  
 4 howse & wiste not at þe layzer was dead, bod he went in as he was  
 wunt to do, & þer he fand̄, not þe layzer, bod Almyghti God in þe  
 layzer clothyn̄g, and he did hyn̄ serves as he was wunte to do;  
 and in his harte he felid̄ a grete swetnes. And when̄ he was gone  
 8 furth̄, one of his man̄ tolde hyn̄ þat pis layzer was dead & berid̄  
 in suche a place. And als tite as he harde þis, þis trew man̄  
 thankid̄ Almyghty God, whome þat he adlid̄ to serve in His aw̄d  
 presens; and afterward̄ he serviᵑ Hyn̄ offer in his membres.  
 12 *et c.*

## CCCCXL.

*Leprosiſ ſervire credens deo ſervit.*

In Frawnce þer was a man̄ of grete mekenes & mercie, &  
 inſpeciall vnto layzers, vnto so mekull̄ þat wharesom-evur he  
 16 mett þaim he wolde giff̄ þaim almos. So on̄ a tyme hyn̄ happynd̄  
 to mete a man̄ þat was paſſand̄ horrible lepre, & wolde haſe giffen̄  
 hyn̄ almos. And he ſaid̄; “Nay, I wiſh no money. Bod I pray  
 þe wype þe filthe fro my neaſe.” And þis man̄, furſte with  
 20 his fynger & ſyne with his ſarke ſkirte, wyped it als ſoftlye as  
 he cuthe. Þaid̄ þe layzer man̄ ſayd̄; “I may not ſuffer ſo mekyl̄  
 ſharpnes, & þerfor I pray þe lyk̄k it away with þi tong.” And he  
 neuer-þe-leſ, þuſ aſh his natur vggid̄ þer-wit, yit he lyk̄kid̄ it away  
 24 with his tong. And ſodanlie oute of þe layzer neſe in-to his mouthe  
 þer fell̄ ij precious ſtonys<sup>1</sup>, & furthwith̄, evyñ at he ſay, þis layzer  
 ſtevend̄ vñ vnto hevyn̄. *et c.*

Leprosi ſpecie deus hoſpicio recipitur. *Supra de*  
 28 hoſpicio.

Leticiam aliquando gerit paupertas, et diuicia tristi-  
 ciam. *Supra de diuicijs.*

Lex. De Lege, *et c.*<sup>2</sup>.

<sup>1</sup> Lat. MSS. Subito gemma precio-  
 sissima in os suum de maribus leprosi  
 cecidit, et, ipso uidente, ad celum

ascendit.

<sup>2</sup> A discourse on Law omitted here.

CCCCXLI.

*Leges imperatorum debent observari.*

Comestor Mallius Torquetus<sup>1</sup>, þat was a conselur of Rome, whēn he had betyū his soīd *with* a wand, he strake hyū *with* ane ax, becauce he faght *with* his ennys agayns þe commandment 4 of þe concelurs; & neuer-þe-les yit he ouer-come þaim. *et c<sup>o</sup>.*

*Leges quas imperatores faciunt etiam ipsi observare debent. Infra de prelato.*

CCCCXLII.

*Liberalitas. De Liberalitate.*

8

Lantigonus<sup>2</sup>, þat was kyng of Macydony, oīd a tyme whēn a pure maū<sup>3</sup> askid hyū a peny, he ansswerd agayū & said þat it was mare þaū a pure maū<sup>4</sup> sulde aske. And þaū he askid hyū a halpeny, & he ansswerd agayū & said; “It is les þaū it semys 12 a kyng for to gifl.” And Senec stude by & saw, & he said þis was a fowle cauillaciōn, whēn he mot nowder se þe kyng gifl þe pure maū a peny, nor þe pure maū resayfe a halpeny of þe kyng; ffor þer is no þing so mekūl made of as is þat þyng þat a maū giflis 16 *with* his gude wyll. *et c<sup>o</sup>.*

CCCCXLIII.

*Iterum de Liberalitate.*

We rede of þe Emperour Titus, how þat he was so liberaff of gifte þat oīd a day whēn no maū come & askid hyū nocht, 20 he sayd at evyū vnto hys meū; “O, ye frendis! This day hafe I loste!”

*Liberacio. Liberat Maria incarceratos. Infra de Maria, ij.*

24

<sup>1</sup> Harl. MS. *Mallius Torquatus.*

<sup>2</sup> Lat. MSS. *Antigonus.*

<sup>3</sup> Lat. MSS. *amicus.*

<sup>4</sup> Lat. MSS. *plus esse quam amicus deberet petere.*

Liberant diuersi sancti diuersos. *Supra et infra in locis suis.*

Libido. *Infra de muliere.*

4 *Lingua mala multum est detestabilis. Supra de excommunicatione.*

*Lingua aduocati est venalis. Supra de Aduocato, iiij.*

*Lingua mala turbat multos. Supra de Iracundia, iiij.*

CCCCXLIV.

8    Locucio. Loqui non debent religiosi de rebus  
pertinentibus <sup>1</sup> ad uitam.

When a meneya <sup>2</sup> of brether war at a calacioñ & þai spak to-gedur  
of þingis þat perteynyð vnto þe bodie, þer was one alde mañ  
12 emang þaim þat hyght Corpreys. & he rase & went away, &  
knokkid on his breste & said; “Wo is þe, Corpres! For þou levis  
þase þingis þat God commandid þe, þat is to say, meknes & paciens  
& sike oper thingis lyke, and <sup>3</sup> spekis nothyng of swilk þingis  
16 as God askis of þe.” et c<sup>o</sup>.

CCCCXLV.

Loquendum est de rebus pertinentibus ad saluacionem  
anime et edificacionem proximi.

On a tyme when Saynt Petur prechid, þer was som þat wolde  
20 mofe vnto hyñ vnprofitable questions, & þañ he wolde say vnto  
þaim; “Þe tyme is shorte, & þe dome of God drawis nere, & þerfor  
befor al thyngis latt vs seke how & of what maner of wise we sulde  
doo to gett vs euer-lastand life.”

CCCCXLVI.

24    Loquentes multum verba stulta puniuntur.

Som tyme þer was a non þat was chaste of bodie, bod sho wold  
nott restrene hur tong fro fowle langwage; so hur happend to dy

<sup>1</sup> MS. impertinentibus. Harl. MS.  
as above.

<sup>3</sup> Harl. MS. et loqueris de hijs que  
deus non requirit a te.

<sup>4</sup> MS. menezu.



& be berid in þe kurk. And opoñ þe night after, he þat kepid þe kurk saw hur broght befor̃ aue altar & cut in sonder evyñ be þe myddeste. & þe [tone] parte was burnyð and þe toder parte putt in þe grafe agayñ; and oñ þe morñ þai mot se þe prynte 4 apoñ þe merbyñ stonys, like as a womañ had bene bodelie burnyð þer.

*Loquendum non est indifferenter coram omnibus.*

*Supra de augurio* <sup>1</sup>. 8

*Loqui non debemus de defectibus aliorum.* *Supra de iudicio, iij* <sup>2</sup>.

*Loquendum est semper caute et non est demon denominandus.* *Supra de demone.* 12

#### CCCCXLVII.

*Loquendum non est nimis superbe.*

In þe iiij yere of Iustinyañ was þer ij bisshoppis, and þer enmys come oñ þaim & pullid̃ þer tongis oute of þer hedis. Afterward̃ he revelacioñ þai wer restorid̃ vnto þer tongis & mot speke. & did̃ 16 many meracles. So at þe laste þai begañ to wax prowde of speche, and onone, as God wold̃, þai wex bothe doñ, & did̃ neuer meracles after. And Saynt Gregõr tellis in his ‘Dialoggis’ þat þe tone of þaim fell̃ vnto þe syñ of lichorie, & hẽr-for̃ God deprivid̃ hyñ 20 of meracles-doyng; and þe toder of þaim fell̃ vnto pride, & loste aʃ þe vertue of his meracles-doyng.

#### CCCCXLVIII.

*Lucrum quod cito acquiritur cito expenditur.*

Ther̃ was s̃m̃ tyme in a cetie a passand̃ curios barbur, and for 24 euer-ilk man þat he shufe he tuke a peny, and at þe weke-end̃ he mot pay for his burd̃ & putt in his purs ij or iij shelyng. So hyñ happend̃ oñ a tyme to here tell̃ of a noder cete þat barbars tuke for ilk mañ shavyng in a shelyng, and he tuke his instrumentis 28

<sup>1</sup> MS. augurio.

<sup>2</sup> MS. i.

with hynd & boght he wolde go dwell *per*. Not-withstondyng,  
 or he went, all þat evur he gatt of his wynnyng he spendid it  
 & made hynd mery *perwith*. So he come vnto þe toder cetie  
 4 & sett vp his crafte, & on þe furste day he gatt mekull money.  
 And he was faynd *perof* & wente vnto þe bowcherie & thoght  
 to by hynd flessch vnto his supper, & it was spitefull dere, and  
 so *with-in* a while he conseyvid þat, if all he take neuer so mekull  
 8 for a mans shavyng, yit his meat & his drynke koste so mekull þat  
 he mot not spare no syluer bod spendid it *evur* as he gatt it. And  
 þan he vnthoght hynd & said vnto hynd selfe; "I spend all  
 my wynnyng of my meatt & my drynk & cand not save a peny,  
 12 þuf all I take a shelyng for a shavyng, and wher I take bod  
 a peny for a shavyng, I couthe wele spar som syluer *evur-ilk* day,  
 & now I cand not so, for here I may not get my lyfelod." And he  
 gatt his gere to-gedur & went agaynd vnto þe toder cetie & right  
 16 not in his purs.

## CCCCXLIX.

## Ludus debet esse honestus.

Wher Altibiades Socrasticus was *with* ane eame of his &  
 lernyd þe vij sciens liberal, his<sup>1</sup> eame gaff a tromper a trompe þat  
 20 is callid Tibia, to thentent þat he sulde lern his cossyn to trompe  
*perwith* & to syng *perwith*, for in þat contre it was a commond  
 mynstraley. And he sett þis trompe to his mouthe & began  
 to blaw, & it was foyste & ill-saverd & garte hym make grete  
 24 chekis, & as hynd boght, it deformyd his face wher he blew *perin*.  
 And her-for he keste it fra hynd & brak it. And he exsample of  
 hynd, þat he luffid it nott, he chargid all þe contre *per* he dwelte  
 afterward þat þai sulde neuer vse þat mynstraleie, and so þai vsid  
 28 it neuer vnto þis day.

## CCCL.

## Ludit miles ad taxillos cum demone.

In þe Cetie of Susar, *with-in* þe dicees of Coland, *per* was a  
 knyght, and he was so gillen vnto playing at þe dice, at nyght

<sup>1</sup> MS. *he*.

& day he was evur redie to play with any pat wolde comē; and he was passand fortunat in playing & tenyde many mans purs. So on a nyght þe devull come in a mans liknes & desyrd to play with hym, & he went in-to þe howse with hym, & a grete sakett full of 4 mony in his hand, & þai played to-gedur to þis knyght had nere-hand loste all þe mony þat he had. And þis knyght, when he had loste, began to wax angrie & said; "Þou erte þe devull, hope I." And þan þe toder said; "Now we have played enoghe, and vs bus 8 now go." And he take þe knyght by þe nekk & drew hym oute purgh þe thakke of þe howse. And his body breste & his bowels cleuyd on þe scatlē stonys. And on þe morow his bowels was found, bod what at wurthed of þe bodie cuthe neuer man tell to þis 12 day, & þai went & berid his bowels.

Ludus avium in hoc seculo punitur. Supra de Aue.  
Lupi confessoris. Supra de Amore.

## CCCCLI.

Lupus puellam invasit.

16

We rede how on a tyme a wulfe overcome a damysell & gatt hur by þe arund in a towne, & sho cryed faste; & euer when sho cryed he wolde strene hur sore, & when sho held hur tong he sparid hur. Notwithstondyng he laylid hur vnto þe wud vnto a noder wulfe 20 þat had a bane stykkand in his throte, and he was gretely turment þer-with & he gapid wyde. & þe<sup>1</sup> damysell saw þe bane stik in his throte, & sho put in hur hand in his mowthe & pullid it oute. And he & his felow brought hur agayn vnto þe towne safe 24 & sownd, & lowtid vnto hir and went þer wayes. *et c<sup>o</sup>.*

## CCCCLII.

Lupa vindicauit quantum potuit.

In compaigne scolers on a tyme had remedy & went to play pain. & þai fonde in þe wud a wulfe den; & þer was wulfe-whelpis 28

<sup>1</sup> After þe, i, erased.

perin, bod *per* dam̄ was away. So one of pies scolers cut of all *pe*  
 fete of *pe* wulfe-whelpis, and when *pe* scolers was gone *pe* wulfe  
 come vnto hur den̄ and fand̄ hur whelpe fete cut of. & sho gat  
 4 oute & folowid̄ opon̄ pies scolers, and sho sewid̄ aloneliē on̄ hym̄  
 pat did *pe* dede. And he was passand ferd̄ & clambe vp in-to  
 a tre, and when sho saw sho mot not gett hym̄, sho began̄ to skrape  
 & grafe abowte *pe* rowte with hur naylis. & when sho saw  
 8 sho mot not so com̄ to hym̄, sho cryed & gaderd̄ samen a grete  
 meneya of wulvis to helpe hur. And in *pe* mene-while *pe* scolers  
 tolde men̄ in *pe* tow̄n, and *pai* come oute with clubbis and staffis  
 & flayed pies wulvis<sup>1</sup> away, & broght pis scolar hame emyddeste of  
 12 *paim* all. *Pe* wulvis folowid̄ *paim* oferrōn̄, bod sho aloneliē come  
 evur on̄ *paim* & wolde not lett for *paim* all, bod come rynand̄  
 in emang *paim* & gatt pis scolar be *pe* nekk, & onone sho werid̄  
 hym̄. And *pai* fell vpon̄ hur & slew hur. *et c<sup>o</sup>.*

## CCCCLIH.

16     *Luporum* more currit *et* vlulat aliquis.

Petrus de Lombardia tellis & says; “I saw ans a yong mañ  
 pat was born̄ in Fraunce & broght vnto he was at mans age<sup>2</sup>,  
 and he cuthe gang on̄ his fete & his handis as a beste and crye like  
 20 a wulfe.”

*Lupanari* expositam virginem custodiuit deus. *Infra*  
*de* virgine.

## CCCCLIV.

*Luxuria* multa mala facit.

24     In *pe* Cetie of Susace was *per* a womman̄ pat keste hur harte  
 hugeliē on̄ a clerk pat had fayr̄ een̄, to hafe at do with hym̄, vnto  
 so mekull at sho said̄ vnto hym̄: “And *you* will hafe at do with  
 me all my gude sal be thyne.” And he excusid̄ hym̄ & wolde nott.  
 28 And sho saw pat & went vnto *pe* iustis & accusid̄ hym̄, & said̄ he

<sup>1</sup> MS. wulvis.

<sup>2</sup> Hall. MS. educatus vt more

*luporum* semper ad manus *et* pedes  
 scivit currere atque ululare.

wold hafe oppressid hur. And þe iustis sente for hym & dampnum<sup>1</sup> for lichori vnto prison. And sho contynod stiff in hur fals syn & luste, & gatt a styte & clam vp at a hy wall to a wyndow of þe prison, & clambe our & lepyd down vnto hym & laburd hym<sup>4</sup> to hafe att do with hym, and he wolde not grawnt vnto hur. And als tyte as sho was foind with hym þai went & tellid þe iudgies, and þai trowid he had bene a wyche & vsid sorcerye, & demyd hym to be burnyd, and so he was. & when his ribbys was burnyd þat<sup>8</sup> men myght se his longis, he began to syng "Ave Maria," at all folke hard. And onone one of þe wommans cussyns putt a grete colle in his mouthe & said; "I sail putt away þi prayers." & with þat he worod hym; & his bonys war berid in þe felde<sup>12</sup> & did many grete meracles. And now vpon his grafe is þer made a wurthi kurk.

*Luxuriosa mulier. Infra de muliere, iiij.*

#### CCCCLV.

*Luxuriosa mulier conceptum infantem necat.* 16

We rede of a non of þe dioces of Colan, and sho conseyyd & bare a child & when it was born she slew it. So afterward hur happend fall seke & was bownd to dye, and sho shrafe hur of all hur synys outtakyn þis syn of þe slaying of hur childe; and þan sho dyed. So afterward sho apperid vnto a cussyn of hers at prayed for hur, and sho bare in hur armys a burnaude childe, & said; "þis childe I conseyyd, & when it was born I slew it. & perfor euer I mon bere it abowte & it is a passand byrnanð fyre vnto me.<sup>24</sup> And if I had bene shreyyd þerof I had had grace, & now I mon hafe none for I am dampnyd."

*Luxurie peccatum committunt eciam religiosi, vt hic et supra et infra diuersis locis.* 28

*Luxuria religiosos religionem relinquere facit. Infra de Maria, vij.*

<sup>1</sup> For dampnatus est?



## CCCCCLVI.

Luxoriosam mulierem diabolus ad infernum  
portauit.

We rede of a prestis concubyne, pat when sho was bownd to dye  
 4 sho cried opoñ paim at was aboute hur with grete instans, & had  
 paim gar make hur a payr of hy bottois & putt paim oñ hur leggis  
 for pai war passand necessarie vnto<sup>1</sup> hur, and so pai did. And  
 opoñ þe night after þe mone shane bryght, and a knyght & his  
 8 seruant was rydand in þe feldis to-gedur, and þer come a wommañ  
 rynand fast vnto paim, cryand, & prayed paim helpe hur. & onone  
 þis knyght light & betaght his mañ his hors, & he kennyd þe  
 wommañ wele enogh, & he made a cerkle abowte hyñ with  
 12 his swerd, & take hur in vnto hyñ; & sho had nothyng oñ  
 bod hur sarke & pies buttois. And belife he harde a blaste of  
 ane ygsonñ horñ at a hunter blew horrible, & huge barkyng of  
 hundis, and als sone as pai hard, þis wommañ was passand ferde.  
 16 And þis knyght spirrid hur whi sho was so ferd, & scho tellid hyñ  
 all; and he light & take þe tressis of hur hare & wappid it straye  
 abowte his arñ, & in his right arñ he helde his swerd drawen.  
 And belife þis hunter of heñ come at hand, & þañ þis wommañ  
 20 said; "Lat me go, ffor he commys." And þis knyght held hur  
 still, & þis wommañ pullid faste & wolde hafe bene away. So at  
 þe laste sho pullid so faste at all hur hare braste of hur heade,  
 & sho ran away & þis fend folowd after & take hur, & keste hur  
 24 ouerthwarte behynd hyñ oñ his hors at hur hode & hur armys  
 hang down oñ þe ta syde, & hur legis oñ þe toder syde. & þus,  
 when he had his pray, he rade his ways, and be þañ it was nere  
 day. & þis knyght[*ht*] went in þe mornyng vnto þe towñ, & he  
 28 fand þis wommañ new dead, & he teld all as he had sene, & shewid  
 þe hare at was wappid abowte his arñ. And pai lukyd hur head  
 þer sho lay, and pai fande how all þe hare was plukkid of  
 be þe rutis. And þis happend in þe bisshoppryk of Magen-  
 32 tyne.

<sup>1</sup> After vnto, h, *erased*.

## CCCCLVII.

*Luxoriosam mulierem canes dentibus  
comminuerunt.*

In þe dioces of Coleyñ *per* was a yong damyseñ þat was rakles & lichoros. So at þe laste, after grete sekenes, hur happend̃ to 4 dye, and as sho lay nakid̃ oñ þe flure, couerde *with* a shete, añ þe doggis of þe towñ come *samen* into þe howse, & drew of þe shete and pullid̃ hur añ to gobettis so þat vnnethis þe husbandis<sup>1</sup> myght dyng þaim away. And þañ þai gaderd̃ *samen* þe pecis of hur body 8 & berid̃ it. And þe dogis come agayñ vnto hur grafe & skrapid̃ vp þe pecis agayñ, & bate þaim as þai did̃ befor̃ in sonder, & faght ilk one *with* oper als faste as þai myght, to þai had añ etyñ hur for oght at any mañ cuthe lett þaim.

12

*Luxuria inter alia peccata impedit confessionem.  
Supra de contricione.*

*Luxuria eciam a sene difficile vincitur. Supra de  
Andrea.*

16

*Luxurie possunt adaptari ea que supra dicuntur de  
adulterio, Andrea, carnis temptatione et forni-  
cacione*<sup>2</sup>.

*Macharij Abbatis. Macharij humilitas demonem*<sup>20</sup>  
*confundit. Supra de humilitate.*

*Macharius*<sup>3</sup> *de occisione culicis*<sup>4</sup> *se mordentis peni-  
tenciam egit. Infra de vindicta.*

*Macula nocet homini multipliciter*<sup>5</sup>. *Supra de*<sup>24</sup>  
*debito.*

*Machometi. Supra de decepcione, j.*

<sup>1</sup> *After husbandis, þe h, erased.*<sup>2</sup> *MS. et infra de fornicacione.*<sup>3</sup> *MS. Macharij.*<sup>4</sup> *MS. Harl. pulicis. MS. Arund. culicis.*<sup>5</sup> *MS. multiplex.*

## CCCCLVIII.

Magdalene *precibus filius procreatur et nutritur per ipsam, et mater a morte eius meritis suscitatur.*

We rede ex ' *Legenda Lombardica* ' how þe Duke of Marsilie  
 4 & his wife purgh techyng and prechyng of Marie Magdaleñ war  
 turnyd vnto þe faith; and þai had no child; & þai prayed vnto hur  
 at þai myght hafe a childe. So his wife happend to be grete *with*  
 childe, and Mary Magdaleñ markid þaim bothe *with* þe cros, for þai  
 8 desyrid to see Saynt Petur þe appostell, & to be enformyd of hym;  
 and þe wife was grete & wolde nott lefe hur husband. So as þai  
 wer vppon þe se it felt a grete storme of wedur, so mekuñ at  
 þai all, & in speciall þis wommañ *with* childe, war passynglie  
 12 trubbled & dissesid, vnto so mekuñ þis wommañ was delyver  
 of a childe & dyed. & when þis childe was born it laytid after þe  
 moder papp, & wepid and made grete murnyng. And þe fader  
 þerof wepid & said vnto hym selfe; "Allas, wriche! þou desyrid  
 16 a childe & now þou hase loste bathe þe moder þerof and þe childe."  
 And þe shipmen wolde hafe casteñ hur bodie into þe see, and hur  
 husband gatt grawnte of þaim at sho sulde be had to land; & so  
 sho was; & hur husband laid hur þer wappid in a mantyl dead, &  
 20 hur childe whik in hur arm. And þa he said *with* grete wepyng;  
 "O þou Magdalene! Wold God þou had neuer commeid vnto  
 Marsilie, and wold God my childe had bene born þer. Bod þat  
 I purchasid be the, I betече it to God & þe to kepe." And so he  
 24 went vnto þe shupp agayn & come vnto Rome vnto Saynt Petur,  
 and told hym all þe case. And Saynt Petur comforthid hym &  
 said vnto hym þat God was of power to turn his sorow into ioy. And  
 he informyd [*hym*] in þe faith, and shewid hym all þe *conuersacion*  
 28 of Criste, & þe placis of His passion; & he went agayn vnto shipp.  
 And after þe space of ij yere afterward he landid at þe same place  
 þer he lefte his wyfe, and he was war of a little childe þer on  
 þe see-bank, playing hym *with* little stonys, and he had grete  
 32 mervall what it was & went þerto. & onone as þe childe saw hym  
 & had neuer sene mañ befor, he rañ vnto his moder breste, &

crepid' vnder-nethe þe mantyfl & hid' hynd. And when his fadur come at hynd & lifte vp þe mantyfl & fand' it was a fayr, whilk childe, "O þou, Marie Magdaleñ!" he said, "how happy war I if my wyfe war now on life & myght go home with me into myne 4 awnd contreth, ffor I knaw wele enogh at þou, whilk hase nurisshid my childe, is of power to rayse my wife fro dead to life, & þou wilt." And at þis wurd þe womman was olife & rase vp, and said; "O, þou Magdaleñ! þou erte of grete merett, whilk þat in my 8 chilyng was medwife vnto me, & evur syne hase helpid me in all my nedis!" And when hur husband hard hur speke, he was faynd & sayd; "Womman, liffis þou?" And sho ansswerd; "Ya, & I hafe [*bene*] with þe in euerilk place þer þou hase bene." And 12 sho tellid hynd all & faylid neuer a wurd. And þa þai all samen wente hame vnto Marsulie, þer awnd contrey. And when þai come at home þai felt on kneis befor Marie Magdaleñ & thankid hur hertelie, & tolde hur all how it had happend þaim. 16

## CCCCLIX.

*Magdalenam angeli ad celum eleuant.*

We rede in '*Legenda Lombardica*' how, on a day, Marie Magdaleyn in þe vij canon howris was liftid vp in-to þe ayre with angels, and with hur bodelie eris sho hard glorios sangis of hevynlie 20 companys, þu[r]gh þe whilk euerilk day sho was fed, & wyth þe same aungels had in-to þe ayr & broght downd agaynd, so þat sho mysterd nor desyrid no bodelie meat. So opon a day þer was a solitarie preste at dwelte bod a little pine, and with his bodelie een he saw 24 how sho was daylie liftid vp into þe ayr with angels, & þer holden ane howr space, & how angels with mery sang sett hur downd agaynd þer sho was.

## CCCCLX.

*Magdalena deuotos sibi ad penitenciam adducit.* 28

We rede in '*Legenda Lombardica*' how þer was in Flandres a clerk þat hight Stephan, & he fell vnto so grete syn & folie

so þat he vsid<sup>t</sup> to do all maner of folie, bod he wold<sup>t</sup> nowder do nor here nothyng þat was gude. Neuer-þe-les he had grete deuocioñ vnto Marie Magdaleyn, & wurshuppit<sup>t</sup> hur day & fastid<sup>t</sup> hur evyn, and wold<sup>t</sup> go in pylgramege vnto hur grafe. So on a tyme sho aperid<sup>t</sup> vnto hym in lyknes of a fayr womman, bod sho had wepyng een, and sho said<sup>t</sup> vnto hym; "Stephan, whi duse þou itt dedis agayn my gude merettis? Whi ert þou not movid<sup>t</sup> with no com- punciõ for þi syn? And I hafe prayed so hartlie for þe señ þou had deuocioñ vnto me, and perfo<sup>r</sup> rise & forthynke þe, for I wilt not forsake þe to þou be recownceld." And fro theus furth he felid<sup>t</sup> so mekull grace yett in hym þat he forsuke þis werld, & tuke hym vnto religioñ & shrafe hym & did penance, & lifid<sup>t</sup> a gude life & died a holie man. And when he dyed Mari Magdaleyn was sene at his dying, & had his sawle vnto hevyñ in ane angel<sup>i</sup> lyknes.

Magistro est exhibenda reuerencia. Infra de peti-  
cione.

Magistro possunt adaptari que dicuntur de doctore  
*et predicator.*

Magus multa signa facit. Infra de Simone Mago.

Magus arte sua multos decipit. *Supra de decepcione.*

# CCCC LXI.

Mansuetus homo ab omnibus diligitur.

We rede in þe Cronicles how Titus þe Emperour was full of all vertues, to so mekull he was callid<sup>t</sup> þe delitis of all mans kynd; and þai þatt war convicte of coniuracioñ, he tuke þaim<sup>1</sup> to familiarite & forgaff þaim, & he wolde deny nothyng to no man þat askid<sup>t</sup> hym, becauce he wolde at no man went hevylye fro hym, & þat day hym thought was loste at he gaff no thyng on.

Mansuetus iniurias remittit. Infra de paciencia, ij.  
Malicia sacerdotis non polluit sacramentum. Infra  
de sacerdote, ij.

<sup>1</sup> After þaim, toke, erased.



462. *Knightly Devotion rewarded.* 463. *Mary's Child taken.* 315

Malicia societatis nocet eciam bonis. Infra de societate, i et iij.

Malicia mulieris multa mala facit. Infra de muliere, ix et x. 4

Malicia mulieris *quandoque* in caput suum reuertitur. Infra de muliere.

#### CCCCLXII.

Maria deuotis sibi eciam honorem mundi procurat.

We rede in 'Our Ladie Meracles' how som tyme per was a noble 8 knyght of Kurkby pat was deuowte vnto our Ladie, and on a tyme as he went vnto pe were, he went in-to ane abbay pat was fowndid of our Ladie & was in his way, & per he hard mes. And when ilk mes was done after oper, & he for wurshup of our Ladie wold not 12 go or he had hard paim all, at pe laste he wente furth of pis abbay & hastid hynd vnto pis turnament. He mett meneya command fro pe turnament, & all was done; pai said at he had foghten manlelie in pe bateil & born hynd passand wele. And pai stude still vnto 16 all come aboute, & ilk man with a hale voyce commendid & said he had foghten wurthelie. And per come som & offerd paim vnto hynd & said pat he had taken paim prisoners in pe bateil. So pe man was discrete and purseuyd how our Ladie had rewardid hynd, 20 & he gaff vp all werldlie pingis & seruid hur Son & hur euer after whils he lifid.

#### CCCCLXIII.

Maria incarceratos liberat.

We rede in hur 'Meracles' how per was a wedow pat had 24 no childe bod a son, whilk pat sho luffid passandlie. So on a tyme hynd happyd to be taken with his ennys and putt in prison, and his moder was passand deuowte vnto our Ladie & made hur prayers hertlie vnto hur for hur son. And so sho saw at it profettid nott, 28 & sho wente vnto pe kurk per our Ladie was berid, and per was a

fayr ymage of oure Ladie with hur Soñ opoñ hur kne, and be hur one sho sett hur down on hur kneis & said vnto oure Ladie on pis maner of wyse; “Thow blissid Ladie! I hafe ofte prayed vnto  
 4 þe for my soñ, & þou hase not hard me, & perfor as my soñ is takyn fro me, so sail I take þi Soñ fro the, & kepe hym in wed for my soñ.” & sho take away þe ymage of oure Ladie Soñ þat  
 8 satt on hur kne & had it home, & wappid it in a clene shete, and putt it in hur arke & lokkid it, & was ioyfull & trowid sho had a gude wed for hur soñ. And on þe night after, oure  
 Ladie apperid vnto þe yong man and lowsid his fetters, & oppend hym þe prison dure & lete hym furth & sent hym vnto his moder,  
 12 and bad hym say vnto his moder þat sho suld bryng hur hur Soñ<sup>1</sup> agayn for sho had sent hur hurs. And pis yong man come vnto his moder & tellid hur all how oure Ladie had delyuerd hym. And  
 sho was passand fayn, & bar agayn þe ymage-childe vnto þe kurk  
 16 and said, “Blissid Ladie, I thank þe at þou hase giffeñ me my soñ agayn, & behold, lo, I bryng þe thyne agayn.”

## CCOCLXIV.

## Maria deuotos sibi a morte liberat.

We rede in hur ‘Meracles’ how som tyme þer was a thefe, & he  
 20 had a grete deuocion vnto oure Ladie, & said hur salutacion oft vnto hur. So at þe laste he was takyn with thift & hanged; and our Ladie come & held hym vp iij dayes, hur awñ handis, so þat he felid no sare. So þai þat hanged hym happend be cace  
 24 to com by hym away, & fand hym mery and liffand, and þai trowed he had not bene wele hanged. & þai wer avysid to hafe stykkid hym with a swerd as he hang, and as þai wold hafe stryken hym, our Lady putt it away with hur hand, so at þai  
 28 noyed hym noght. And he told þaim how our Ladie helpid hym, & þai take hym down & lete hym. & he went vnto ane abbay & þer seruid oure Ladie ewhils he lifid.

<sup>1</sup> MS. Sons.

## CCCCLXV.

Marie virginis horas deuote dicentes *per ipsam*  
a miserijs *seculi liberantur.*

We rede in hur ‘*Meracles*’ how *per* was a deuowte clerke, and euer-ilk day he wolde say deuotelie þe howris of our Ladye. So 4 his fadur & his moder dyed, and he was *per* heir & had a grete heritage. So he was compellid & cownceld be his frendis to take hym a wyfe, and so he did. & on þe day at he was wed, as he went hamward fro þe kurke, *per* was ane abbay of our Ladie in 8 his way, & he had forgetten to say his howris & went into þe abbay to say þaim, & sett hym down on his kneis befor our Ladie & said þaim. And sodanlie our Ladie spak to hym & said; “O, þou fule, & vnwise clerk! Whi forsakis þou me, þi best 12 frend<sup>1</sup>, & takis a noder spowse?” And with þis wurdis he was gretlie compuncte & went hame & made a nend of his weddyng. & att evyn he lefte his wife & all his lifelod, & went vnto þe abbay & made hym a monke, & servid God & our Ladie all his life. 16 et c<sup>o</sup>.

Marie placet missa de eadem<sup>2</sup> dicta. Infra Thome  
martiris, v.

## CCCCLXVI.

Marie se commendans ab incendio liberatur. 20

We rede in hur ‘*Meracles*’ of a man & a womman þat wunte nere þe cetie of Lugduñ, abowte þe yere of our Lord M. C., & þai had no childe bod a doghter. & þai marid hur with a yong man, & þai helde hym in þe howse, & þe moder luffid hym als wele as 24 sho did hur awn doghter. And kurste tongis said þat sho luffid hym not aloneli for hur doghter sake, bod rather becauce sho lete hym lig by hur in-stede of hur doghter, & sho hard tell þe peroff & was ferd þat sklanderd sulde rise of hur betwix hym & hur, and 28

<sup>1</sup> MS. frendis.<sup>2</sup> MS. eo.

privalie scho slew hym̄ when hur husband & hur doghter war away, & layd̄ hym̄ in hur doghter bed. So in pe mornyng, as pai satt at dener sho bad hur <sup>1</sup> doghter go wakynd hur husband, & byd̄  
 4 hym̄ rise. And sho went & fand̄ hym̄ dead̄, & cryed̄, and sho & pe moder made bathe mekull sorow; neuer-pe-les sho forthoght hur perof, & wente vnto pe preste & shrafe hur, & tolde hym̄ all how sho had done. So afterward̄ pis womman & pis preste fell at  
 8 debate, and he disclanderd̄ hur & tolde hur cownceil, & vpbrayed hur perwith. And when it come to knowlege of pe yong man fathir & his moder, thai garte take hur & bryng hur befor̄ a iustis, & per sho was demyd to be byrnyd̄. And scho wepyd̄ & betuke hur  
 12 vnto our Ladie. And when pe fyre was kyndled̄ abowte hur, sho stude still vnhurte, and hur enmys kyndled pe fire ner hur & it profetid̄ pain nought. So pai tuke forkis & stowris & thruste hur down̄ with, & it stedid̄ pain of nought. And pañ pe iustis had  
 16 grete mervell & beheld̄ hur graythlie, & he cuthe se no takynd of burnyng on hur, bod aloneli wowndis pat sho had with pe forkis & pe stowris. So sho was takynd furth & led hame, & balmyd & refresshid̄, and with-in iij dayis after sho, perseuerand in grete  
 20 lovyngis of our Ladie, gaff vp hur gaste, and passid̄ vnto Almighti God̄.

## CCCC LXVII.

## Maria ad se confugientes deo reconciliat.

We rede in hur 'Meracles,' pat aboute pe yere of our Lord  
 24 ('CC vij<sup>2</sup>, in pe land̄ of Cecilie, [*was*] one pat hight Theophil, at was chauncelur vnto a bisshopp̄, & was wise & gracious. So on a tyme he was putt oute of his offes, and her-for̄ he fell in a grete sorow & a dispayr. And so hym̄ happend speke with pe devull,  
 28 and be command̄ of hym̄ he forsuke Criste & His moder, & he renounced his faithe, and herefor̄ he made hym̄ a cyrographatt wretten̄, & selid̄ it with his awn̄ ryng. And when it was selid̄ he delyverd̄ it vnto pe devull, and band̄ hym̄ to do hym̄ serves whils  
 32 he lifid̄. So with-in a while after, be procuryng of pe fend̄, he was

<sup>1</sup> MS. our.<sup>2</sup> Lat. MSS. xxxvij.

restorid' agayn vnto his offes. So after hym forthoght, and callid' opoñ our Ladie, & made his prayer vnto hur; & sho apperid' vnto hym and blamyd' hym for þat at he had done. And be hur commandmend [*he*] forsuke þe deuill and tuke hym vnto God & our 4 Ladie, and he was broght befor' a iustis. And þe deuill shewid' þis cirographatt, and our Ladie tuke it fro hym & laid it oñ Theophilt' breste, *per* he was slepand'. And when he wakid' he fand' it, & was passand fayn *per*-of, and evyn opynlie, befor' þe 8 bisshopp & all þe peple. he stude vpp & confessid' hym. And all men had grete mervayle *per*-off, & he did his penans þat was ioyned hym *per*for, & with-in a while after he decesid' & made a gude endyng. 12

Marie salutacio causa est miraculi post<sup>1</sup> mortem.

*Supra de annunciacione dominica.*

Maria protegit a combustione. *Supra de eukaristia.*

Maria liberat de infamia. *Supra de infamia, ij, et de 16*  
*abbatissa, j.*

Maria ordinem predicatorum attulit. *Supra Domi-*  
*nici, iij.*

Maria deuotis sibi in necessitate adiuuat. *Supra de 20*  
*familiaritate.*

Maria horas de se dicentibus apparet in morte. *Supra*  
*de horis, ij.*

Maria consolatur suos. *Supra de consolacione. 24*

### CCCCLXVIII.

Maria officium seruitorum suorum eis absentibus  
implet.

Som tyme *per* was a noñ þat hight Betres, a passand fayr wommañ, & sho was sacristañ of þe kurk and sho had grete 28 deuocion vnto our Ladie; and oft sithis men desirid' hur to syn.

<sup>1</sup> After post, p, erased.



So at þe laste sho consentid̃ vnto a clerk at go away with hynd  
 wheñ complynd was done, and or sho yode sho went vnto ane altar  
 of our Ladie & said̃ vnto hur; “Lady, as I hafe bene deuoute vnto  
 4 þe, now I resigne vnto þe þies keyis, for I may no langer susteynd þe  
 temptaciō of my fless̃h.” & sho laid̃ þe keyis oñ þe altar &  
 went hur wayes vnto þe clerk. And wheñ he had defowlid̃ hur,  
 with-in a few dayes he lefte hur & went away; & sho had nothyng  
 8 at liff oñ & thoght shame to gang home agaynd vnto hur clostre,  
 and sho felt to be a commoñ womān. And wheñ sho had liffid̃ in  
 þat vice xv yere, oñ a day sho come vnto þe nourie yate, & askid̃  
 þe porter if he knew evur a noñ in þat place þat hight Betres, þat  
 12 was sacristān & keper of þe kurk. And he said̃ he knew hur oñ þe  
 beste wyse, and said̃ sho was a wurthi wommān & a halie of barnd  
 little, “& euer hase kepud hur clene & in gude name.” And sho  
 vnderstode not þe wurdis of þis mān, & went hur wayis. And our  
 16 Lady apperid̃ vnto hur & said̃; “Behold! I hafe fulfillid̃ þine  
 offes þis xv yere, and perfor̃ turnd̃ agaynd now into þi place &  
 be agaynd in þine offes as þou was, & shryfe þe & do þi penance, for  
 þer is no creatur her̃ at knowis þi truspas, for I hafe euer bene for  
 20 the in þi clothyng & in þine abbett.” And onone sho was in hur  
 abbett & went in & shrafe hur & did̃ her penance, and told̃ all̃ þat  
 was happend̃ vnto hur.

## CCCCCLXIX.

Marie salutacio fantasma disparere facit et  
 24 demonem fugat.

We rede how þat þe fend̃ oft sithis in liknes of a gude angeſt  
 apperid̃ vnto ane ancres. So at þe laste he told̃ hur þat he come  
 to comfurth hur, and sho had a grete comfurth perof, & told̃  
 28 hur confessor of his apperans. & he was a gude mān & bad hur,  
 wheñ he come agaynd, þat sho sulde [*bid him*] <sup>1</sup> shew vnto hur our  
 Ladie, Saynt Marie; and if he did so þat onone as sho saw hur sho  
 sulde say, “Ave Maria.” And þe next tyme he come agaynd sho  
 32 desirid̃ hynd̃ þat sho mot se our Ladie, and he said̃ it nedid̃ not, ffor  
 it suffisid̃ vnto hur his presens. And euer sho desyrid̃ hynd̃ more

<sup>1</sup> Harl. MS. ‘Dic ei vt ostendat tibi beatam Mariam.’

& moꝛ at sho mot se ouꝛ Ladie. So oñ a tyme þis fend formyð hyñ selfe in lyknes of a fayr wommañ, and apperid̃ vnto hur. And onone as sho saw h̃ur, sho felt̃ oñ kneis befoꝛ hur and said̃; “Ave Maria.” And onone sho dispayrid̃ away as a fantasie. 4  
Hec valet ad deceptionem demonis.

So fure it oñ a tyme þe Devull aperid̃ oft sithis vnto ane hermett in lyknes of a mañ of law, so a noder wise mañ counceld̃ hyñ þat wheñ at he come, he suld̃ say his Ave Maria; and so he did̃. 8 & þe fend̃ flow away in liknes of a whorle-wynd̃ & gñaystid̃ his tethe, & warid̃ hyñ þat taght hyñ to say it.

## CCCCCLXX.

Marie salutacio immittit timorem et malum  
cogitatum emittit.

12

Som̃ tyme a noñ, tempid̃ for luff of a yong mañ, wold̃ hafe gane into þe werld̃, and sho mot not gett oute bod if sho had went þurgh þe kurk. And so as sho went þurgh þe kurk sho<sup>1</sup> set hur dowñ befoꝛ our Ladie, as sho was wunt to doo, & lowtid̃ dowñ & said̃ hur 16  
Ave Maria. And sodanlie þer come oñ hur so grete a drede þat sho mot no ferrer go furth; and so it happend̃ oft sithes with hur. And at þe laste sho was tempid̃ with so grete temptaciõ, to so mekull at sho thoght at sho suld̃ pas furthe by our Ladie 20  
& nothyng lowte vnto hur, nor at sho wold̃ not say hur Ave Maria. And þis done þe devull take a power in hur, and gaff hur a hardynes to go oute of hur ordur with, & þus oñ a tyme sho went hur wayes & fulfillid̃ þe luste of hur flessch. 24

## CCCCCLXXI.

Marie ymago infeccionem aeris fugat.

Saynt Gregoꝛ, wheñ þat he was pope, agayñ þe infecciõ of þe ayre þat was cauce in Rome of grete dead̃ & mortalitie<sup>2</sup>, he garte make solempne processions: and ane ymage of ouꝛ Ladie þat Saynt 28

<sup>1</sup> MS. & set.<sup>2</sup> MS. inserts and here.

Luke had payntid, evyñ after þe lyknes of our Ladie, he garte bere befor þe procession. And onone þis infeccioñ of þe ayr vanysshid away and fled fra þe ymage, and a grete reste & a quietnes come.

4 And abowñ, þe aungeñ in þe ayr enence þe ymage sang; "Regina celi letare, Alleluia! Quia quem meruisti portare, Alleluia! Resurrexit sicut dixit, Alleluia!" And onone Saynt Gregur & his felashupp addid þerto & sang; "Ora pro nobis Deum, Alleluia!"

8 Marini qui eciam Marine dicitur. *Supra de accusatione, iij.*

## CCCCCLXXII.

## Marthe corpus per dominum sepelitur.

We rede in 'Legenda Lombardica' þat [when] Saynt Martha was  
 12 dead at Clarascō<sup>1</sup>, apōñ þe day afterward at Pictagoras<sup>2</sup> our Lord apperid vnto Saynt Francon<sup>3</sup>, þe bisshop, as he was at mes and after þe epistull was fallen on slepe in his chayr, and said vnto hyñ; "My welebeluffid Franco<sup>4</sup>! Ryse tite & folow me!" And  
 16 so he did; and sodanlie þai come vnto Therascō bothe to-gedur, and þai sang aboute þe bodie of Saynt Martha, & all þat was abowte ansswerd þaim. And þus þai did all þe offes, & layd hur in hur grafe. And at Pictagoras, when all þe sang after þe  
 20 epistull was done, & þe dekyñ suld go rede þe gospeñ & take þe blissing of þe bisshop, he was on slepe. And þe dekyñ went to hyñ & wakend hyñ, and þañ he said; "Brethir, whi wakkend ye me? For our Lord Iesu Criste had led me vnto þe bodie of Martha  
 24 his hoste, & he & I hase berid hur. And perfor send faste thedur for to feche vs our gold ryng & our glovis, þat we hafe lefte þer, whilk þat I betuke vnto þe sacristañ when we putt hur in hur grafe. And becauce ye callid me so tyte or þe mes was done,  
 28 perfor I hafe lefte þaim behynd me." And þai sent a messenger onōñ & fand all as þe bissl opp said, bothe þe ryng & þe gluvis, & broght þaim home. And in tokyñ here-of þe sacristañ kepīd þe ta glufe, & so þai hafe it yitt for a relikk.

<sup>1</sup> Harl. MS. Tharasconem.<sup>2</sup> Latin MSS. Petragoricas.<sup>3</sup> Harl. MS. beato Frontoni Episcopo.<sup>4</sup> Harl. MS. "Dulce mi Fronto!"

## CCCCLXXIII.

Martini, Episcopi *et* Confessoris.

Seuerus<sup>1</sup> in his 'Dialoggis' tellis how oñ a ffestiuall day a pure nakid mañ folowid Saynt Martyñ vnto þe kurk-ward, and he commandyð his archdekyñ to garr hyñ be cledð, and he lachid<sup>4</sup> þerin. And Saynt Martyñ saw þat, & went in-to his secretorie & doffid his cote & gaff it vnto þis pure mañ, and bad hyñ go faste his wayis *þerwith*. And þañ þe archdekyñ desyrid at he wold go to mes, & he, spekind of hyñ selfe, said þat he mot not go to mes<sup>8</sup> vnto þis pure mañ was cled. And so in a tene þis archdekyñ went in-to þe markett & boght a sary old cote for vð, & broght it vnto Saynt Martyñ & said he cuthe not fynd þis old pure mañ. And Saynt Martyñ bad hyñ giff hyñ þe clothe, & þe pure mañ<sup>12</sup> suld nott want itt. And in a tene he threw it vnto hyñ, and he take it & went privalie & gatt it oñ hyñ, & þe slevis *þerof* come bod vnto his elbow, & þe lenthe *þerof* was bod vnto his kne; and so he went vnto mes. And as he was att mes, a byrnyng globe<sup>16</sup> aperid abowñ his head, whilk þat many folk saw, and for þat he was callid Par Apostolis, Eryn vnto þe Apostels. And vnto þis meracle addid maister Iohn Beleth, and says þat when he was at mes and sulde lifte, as þe vse is, his lyñ slevis slafe bakk, & his<sup>20</sup> armys was bod small, and þe slevis of þe olde cote come bod vnto his elbow, and so when he liftid, his armys war bare. And þañ a mervalos wrethe of golde & precious stonys was sene aboute his armys, þat coverd his armys vnto his elbow.

24

Martinus eciam inuitis beneficia prestitit. *Supra de*  
*inuitis*<sup>2</sup>.

## CCCCLXXIV.

## Martini sepulture interfuit Ambrosius.

Opoñ þe same day at Saynt Martyñ decesid, Saynt Ambros þe<sup>28</sup> bisshopp was att mes at þe cetie of Mediolañ, and as he lenyd oñ

<sup>1</sup> MS. Severius.<sup>2</sup> MS. inimicis.

þe altar, betwix þe prophesie & þe epistull, he felt on slepe; and  
 þer was none at durste wakynd hym. And þe subdekynd sulde go  
 rede þe pistell, & he durst not go or þe bisshop assigned hym.  
 4 And so þai stude þe space of ij or iij howris abydand hym. So at  
 þe laste one of þaim wakend hym & said þe peple recedid away,  
 and desyrid hym to command <sup>1</sup> þe dekynd to rede þe epistill. And  
 þai he said; “Brether, be not trubled, ffor my bruther Martyn is  
 8 passid vnto God and I did þe obseruance at his beryafl. & becauce  
 ye wakend me so sone I hafe lefte þe laste colett vnsaid.” And  
 þai þai notid þe day & þe howr, and þai fand at Saynt Martyn  
 was decesid þe same tyme, & passid vnto Godd.

## CCCCLXXV.

## 12 Martirium sustinent aliqui ex magno fervore.

Saynt Ambrose tellis how on a tyme when a grete multitude of  
 cristenmeñ war drawen vnto martirdom, þer come a mayden  
 of hur fre liste with a hertelie desyre vnto þaim for to be slaynd  
 16 with þaim. And þai a ryche mañ þat was a paynom spak vnto  
 hur & said; “Wommañ, whedur ryngs þou so faste?” And sho  
 ansswerd agayn & sayd; “I go vnto my frend þat hase biddin me  
 with oper vnto þe weddyng þer grete daynttys er.” And so  
 20 he vmthoght hym at sho callid Criste hur frend, and at she rañ  
 to be martyrd, & trowid sho had bene a fule & skornyd hur,  
 & said; “Say vnto þi frend at send me ane of his rosis.” And so  
 sho was martird emang oper. & als sone as sho was dede and  
 24 fallynd down, a fayr chyld come vnto hym with a white copp full  
 of rosis þat saverd passand wele, & told hym at þe wommañ frend  
 þat was passid sent hym som of his rosis as he had askid. & he  
 sett þaim down & onone he was vanysshid away. And þis mañ  
 28 was passand ferd & compuncte, for als mekuñ as it was not rose  
 tyme; and he vmthoght hym at God of cristen meñ had callid  
 hym vnto martyrdom. And evyn furth-with he went vnto þe  
 place of þe martyrdom and said he was a cristen mañ. & onone

<sup>1</sup> MS. *commandid*.



he was hedið & cristend in his awn blude, & broght vnto þe ~~rosary~~ of paradyce.

Mater tenere diligit filium suum. Infra de morte,  
ij<sup>1</sup>, et de visitacione, ij<sup>2</sup>. 4

CCCCCLXXVI.

Matrimonium contrahi debet magis inter personas  
bonarum condicionum quam diuitum.

Iustinus tellis how oñ a tyme a mañ askið cownceñ at Theris-  
tides<sup>3</sup> of Athenys wheper<sup>4</sup> hyñ was bettir giff his doghter vnto a 8  
pure mañ, or to a riche mañ. And he ansswerð agayñ & said;  
“I hafe levur þe money of þe mañ þañ money be boght vnto  
þe mañ.”

Matrimonio debet accipi vxor prudens magis quam<sup>12</sup>  
diues. Infra de vxore.

CCCCCLXXVII.

Matrimonio plus queritur substantia frequenter  
quam persona.

Agellius tellis how þat Catoñ som tyme had a doghter, and 16  
wheñ hur furst husband was dead sho come & askið hur fader whi  
he wold not make hur to hafe a noder husband. And he ansswerð  
hur agayñ & said; “For I cañ not fynde a mañ bod he wolde  
titter hafe þi gudis þañ þi selfe.” 20

CCCCCLXXVIII.

Matrimonialis coniunctio periculosa est.

Valerius tellis how oñ a tyme a yong mañ come vnto Socrates  
& askið hyñ cownceñ, whether hyñ was bettir wed hyñ a wife or  
nay. And he ansswerð hyñ agayñ & sayð; “Ather of þaim 24

<sup>1</sup> MS. iij.

<sup>2</sup> MS. j.

<sup>3</sup> Harl. MS. Thimistidem.

<sup>4</sup> Vtrum filiam suam pauperi sed  
ornato, uel locupleti sed parum pro-  
bato collocaret.

is a grete penance to do, for & þou be not wedd, þou may happely  
 synd in fornicaciō, or in avowtrie, or els be ill defamyd & sklandred  
 & neuer be at no certantie with þi selfe. And if þou be wedd þou  
 4 may happenē wedd a shrew at will be þi maister, and þou bus be ferd  
 for hur frendis, & euer be besy & labur, & ofte in stryfe and debate,  
 & suffer many grete wurd & say nothyng agayn, & hafe a snowryng  
 cowntenance, & happelie bryng vp oper mens childer. & if þou do  
 8 nott wele to þi wyfe þou sall be bostid with hur frendis, & þus þou  
 sall euer liff in trubble & in disese.”

## CCCCLXXIX.

*Matrimonialis coniunctio tediosa est.*

Theofrastus þe philosophur sayd, a womman is owder fayr  
 12 or fowle, and if sho be fayr onone sho sall be luffid & desyrid  
 to be had, and if sho be fowle sho will desyre to be had. And  
 perfor it is hard to kepe þat at many men desyris, and it is hevie  
 to hafe þat in welde þat no man dedengnys to hafe.

16 *Mediatrix mulier. Infra de muliere.*

*Medicorum iudicia de infirmis non semper eveniunt.*

*Supra de Basilio.*

*Medicus proprietarius monachus in sterquilinio sepe-*  
 20 *litur. Infra de proprietate, ij.*

*Medicus debet infirmis ea que sunt salutis sue pro-*  
*ponere. Infra de predestinacione.*

*Meditacio inferni penitentem corporaliter extenuat,*  
 24 *et meditacio paradisi exhilarat<sup>1</sup>. Supra de*  
*apostasia.*

## CCCCCLXXX.

*Memoriam sui acquirunt aliqui per aliqua facta*  
*interdum eciam mala<sup>2</sup>.*

28 *Valerius tellis & says how þat, som tyme<sup>3</sup>, certayn folk,*  
*for to assecute euerlastand memorie, dows not for to do grete*

<sup>1</sup> MS. exhilarat.

<sup>2</sup> So Harl. MS. The translator's

heading is incomplete.

<sup>3</sup> MS. adds som while here.

trispas, whase namys he said þat he kennyd<sup>t</sup> nott. So þer was a  
mañ þat spirrid<sup>t</sup> Ermodeus how clere he might be had<sup>t</sup> 1; he ansswerd<sup>t</sup>  
agayn & said, þat & he slew any wurthi mañ, it suld<sup>t</sup> turn<sup>t</sup> hyñ  
vnto grete<sup>2</sup> glorie. And so he slew one þat hight Philip<sup>p</sup>, and he 4  
was taken & putt to dead<sup>t</sup> þerfor. And after-ward it was fon<sup>t</sup> þat  
he did<sup>t</sup> it be commandment of þe Dyañ of Ephesie<sup>3</sup>, for sho wolde  
hafe burnyd<sup>t</sup> þe temple. *et c<sup>o</sup>.*

## CCCCXXXI.

*Memoria mulieris in corde viri remanere non debet.* 8

We rede in ‘*Vitis Patrum*’ how þat a noble wommañ, ane olde  
wyfe<sup>4</sup>, come vnto ane abbot þat hight Arsenius, to se hyñ, & he  
prayed þe bisshop at sho suld<sup>t</sup> not se hyñ, & he wold<sup>t</sup> not graunt  
þerto. So sho come vnto his cell dure, & fand<sup>t</sup> hyñ þer-att, & felt 12  
dowñ oñ hir kneis aforñ hyñ. & he with grete dedeyng take  
hur vpp<sup>t</sup> and said<sup>t</sup> vnto hur; “And þou wilt se my face, se itt  
now.” And sho for shame durst not luke vpon hyñ, bod sho  
went away & prayed hyñ to pray for hur vnto God, & hafe hur in 16  
his mynde always. And he said, nay, he wold<sup>t</sup> nott, he sulde pray  
God to do away þe mynd<sup>t</sup> of hur oute of his harte. And when<sup>t</sup> sho  
hard þis, sho was gretelie trubbled<sup>t</sup>, and went in-to þe cetie & felt  
into þe axis. And when<sup>t</sup> þe bi-shop come to vyssit hur, sho said<sup>t</sup> 20  
vnto hyñ; “I am so hevie þat I mon dy.” & þe bisshopp<sup>t</sup>  
anssw[er]d<sup>t</sup> hur agayn & said; “Knowis þou not at þou ert a  
wommañ? And þe deuill tempis meñ with wommen, & speciall  
haly meñ. And þerfor yone mañ said<sup>t</sup> vnto the as he did. Bod 24  
þus aft<sup>t</sup> he said<sup>t</sup> so, yit he prayis for þi saule.” And so he com-  
furthid<sup>t</sup> hur and sho wente home vnto hur awñ place. *et c<sup>o</sup>.*

*Memoria mortis est multum utilis.* Supra de conuer-

sione, iiij, et de confessore, v, *et infra de morte.* 28

*Memorie labiles<sup>5</sup> sunt aliqui.* Infra de muliere, iiij.

<sup>1</sup> Lat. MSS. *quo modo subito clarus posset haberi.*

<sup>2</sup> MS. *repeats grete.*

<sup>3</sup> Harl. MS. *Sic etiam inuentum est, quod Diane Ephesei sic templum incendere uellet, ut opere pulcherrimo*

*consumpto nomen suum per totum orbem innotesceret.*

<sup>4</sup> Lat. MSS. *Matrona quedam nobilis et senex.*

<sup>5</sup> MS. *labilis.*

## CCCCLXXXII.

*Mendacium eciam corporaliter nocet.*

We read in ‘*Legenda Lombardica*’ how Iulius & Iulianus wer brether, and pai bygid a kurk, and be commandment of pe  
 4 Emperour Theodoce, all þat evur come by þaim pai wold gar þaim  
 abyde, & helpe þaim. So þer happend a meneya com þer-away  
 [with] a carte, & pai laid ane of þer felows in þe carte, & covered  
 hynd with a clothe as he had bene dead. And when þai come be  
 8 þis werke, þies ij saynttis bad þaim abide with þer carte & helpe  
 þaim, and þai said þai had in þer carte a dead mañ & perfor  
 þai had nede at haste þaim away. And þe sayntis ansswerd þaim  
 & said; “Whi lie ye? Go your wais, & as ye say so be it vnto  
 12 you.” And when þai war passid, þai callid vpon þer fellow and  
 pai fand hynd starke dead. And fro þens furth þer was nane  
 at come þer-away at durst ans make a le vnto þies sayntis. *et cº.*

## CCCCLXXXIII.

*Mendacium aliquibus temporaliter nocet.*

16 Ex ‘*Legenda Lombardica*’ we rede how þat a grete aduocatt of  
 þe Ceustus ordur was made a monk, & he went oft sithis for  
 to defend cawsis of þe abbott, & euer he was casteñ & had þe war.  
 And þe abbott & þe monkis wax wrathe with hynd & said vnto  
 20 hynd; “How is it at þou fallis alway in our cawsis, and whils þou  
 was in þe werld þou prevaylid alway in oþer mens cawsis?” And  
 he ansswerd þaim agayñ & said; “While I was secular I was not  
 ferd to lie, for oft sythes be my fraudis & be my lesyngis I ouer-  
 24 come myne aduersaries. And now becauce I dar say no þing  
 bod treuth, it happens me þe contrarie.” And so he was com-  
 mawndid vnto his cloystur.

*Mentiri non debet religiosus. Infra de religione.*

28 *Mendacium eciam punitur in presenti. Infra de  
 periurio et de paupertate.*

## CCCCLXXXIV.

*Mercatorum*<sup>1</sup> *vita amota*<sup>2</sup> *computacione, a multis*  
*approbatur.*

We rede in 'Libro de Dono Timoris,' how ane Erle of Pictaunce cled hyñ dyuers tymys in pure mans clothyng whils he had sene 4  
all maner of craftis & offes. And whē he had serchid all pies, he said at þe merchand craftē war þe beste craftē þat he fand, & þe beste offes, war not a thyng war. þat is<sup>3</sup> to say, cowntyng & rekynyng in þe end. For, he said, at evyñ whē þai come home 8  
þai made rekkenyng of þe leste peny at þai resevyd, and at þai expundid, and he þat made not a gude rekynyng was casten in prison & holden þer.

## CCCCLXXXV.

*Mercatores in empcione et vendicione frequenter* 12  
*menciuntur vt lucrentur.*

Cesarius tellis of ij cetisens of Colayñ confessid þaim of ij maners of syns, & þe tane was leyng & þe toder manesweryng. And þai tolde þe preste þat with-outen pies ij þai myght nowder by nor 16  
sell. And þe preste told þaim at pies was grete synmys, bod he bad þaim vse þaim oñ þis maner of wyse; "Furste lose your gude as ye will gift it, and it sall be wele with you, I warand." And þai promysid hyñ þai sulde so doo þat yere. Bod he lettyn 20  
of þe devull þat yere þai wad no thyng, and at þe yere end þai come vnto þe preste & tolde hyñ. And þe preste told þaim at it was bod a temptaciō of þe fende, & bad þaim trow hyñ; bod he said, "Feste it faste in your mynde, and þink at ye will kepe hit 24  
fro hens forward, and it sall be wele enogh with you." And so þai did, and with a few yeris þai war passand riche mē.

*Mercator de bonis suis et non de alienis debet mer-*  
*cari. Supra de abbate.* 28

<sup>1</sup> MS. *Mercatorum*.<sup>2</sup> MS. *ammota*.<sup>3</sup> MS. *it*.



Mercator<sup>1</sup> *viciū rei non debet celare. Infra de negociacione.*

## CCCCLXXXVI.

*Mensura semper debet esse iusta.*

- 4 Cesarius tellis how in þe bisshopprik in Colan̄ som tyme  
per was a wedow at was a brewster, & vsid̄ to sell ale, & fyre  
happend̄ in þe tow̄n & byrnyd a grete dele peroff. And whēn sho  
saw it come nere hur howse, sho wold̄ nothyng remow furth̄ of hur  
8 howse, bod take hur mettis & hur messurs at sho fillid̄ ale *with*,  
and sett paim at hur dure *with*-oute, & said̄; “O, þou rightwus  
& mercifull God! If I hafe rightwuslie & trewlie mesurd̄ *with*  
thies mesurs to paim at I selde ale to, I beseke ye at þis tyme to  
12 behalde my myster, and at þou wolde vuchesafe to spare me and  
my hows & my howsold̄ þat is *per*-in. And if I hafe *with* pies  
messurs messurd̄ wrang, or disseyvid̄ any creatur, þān, Lord̄,  
I will at my howse be burnyd & all̄ þe gudis at I hafe.” Lo! þis  
16 was a mervalos faythe of þis womman̄! And yit was þe mercie of  
God mōr mervalos, ffor whēn þe fire come at hur howse, at all̄ folk  
saw & had grete wonder peroff, as God<sup>2</sup> wold̄, þe flawme at had  
burnyd̄ all̄ þe tow̄n-end to thedir sesid̄, & wold̄ burn̄ no maner of  
20 þing of [*hur*] howse, nowder thak nor tymmer. & yit not-*with*-  
standyng, all̄ þe howse semyd̄ clene our *with* fire as it had burnyd̄,  
& yit was it nothyng hurte *with* þe fyre, nor no gude of hurris þat  
was *per*-in. And þe fire sesid̄ & burnyd̄ no ferrer, þat a hondreth̄  
24 mēn cuthe not sease befor̄. And here-by hur neghburs vnderstude  
þat hur messurs warr gude & trew. *et c<sup>o</sup>.*

## CCCCLXXXVII.

*Meretrix. Mulier accusat quos ad peccatum  
trahere non potest.*

- 28 Cesarius tellis how son̄ tyme per was a common̄ womman̄ þat  
was fayr, and sho folowid̄ a grete lord̄ fro tow̄n to tow̄n, for  
þe lordis mēn synnyd̄ *with* hur euer whēn paim liste, and þe lord̄

<sup>1</sup> MS. marcator.<sup>2</sup> MS. gold.

wiste not. & at þe laste þe lord̄ preste accusid̄ hur vnto þe lord̄,  
 & þe lord̄ garte caſt hur befor̄ hym̄, & sho denyed itt and accusid̄  
 þis preste, & said̄ he complenyd̄ oñ hur becauce sho wold̄ not  
 consent vnto hym̄, and þis sho obliſſhid̄ hur to prufe. So at 4  
 þe laste sho fenyd̄ hur contrite, & come vnto þis same preste &  
 shrafe hur. And in þe end̄ of hur confession̄ sho said̄ þat sho was  
 so tempid̄ with his luff þat bod if sho had itt sho sulde sla hur  
 selfe. And þis preste was aferd̄ oñ hur & had no faste purpos to 8  
 syn̄ with hyr, yit he assigned̄ hur a place & a tyme þer he suld̄  
 com̄ vnto hur; and sho was fayn̄ þerof & went & tellid̄ þe lord̄  
 how þe prest had promissid̄ vnto hur. And þis preste come to þe  
 place befor̄ þe howr̄, & he made in þe same place a bed of dry wud̄, 12  
 & put stra þerin & put fyre vnder-nethe in tow, & coverd̄ it clenlie  
 with a shete. And belife sho come & þe fyre began̄ to kyndeñ in  
 þe bed̄, & þe prest went þerto, & laid̄ hym̄ down̄ þeron̄, evyn̄ in þe  
 fire, & bad̄ hur com̄ vnto hym̄. & þe fire rase all abowte hym̄ & 16  
 sho callid̄ oñ hym̄ & wold̄ hafe had̄ hym̄ þine, & he lay stiff  
 & was nothyng burnyd̄, nor his clothes nowther. And þan̄ þis  
 wrichid̄ womman̄ was conpuncte & reknowlegid̄ hur selfe þat  
 sho accusid̄ þis holye mañ of verray rancor & ill will. And þis 20  
 done þis holie preste went & made hym̄ a monk.

*Meretrix multa mala facit. Infra de muliere pluribus  
 locis.*

*Meriti causa est aliquando temptacio. Infra de 24  
 temptacione.*

*Meretur homo relinquens omnia propter deum.  
 Infra de milite, iiij.*

#### CCCCLXXXVIII.

*Miles malus per seram penitentiam saluatur. 28*

Cesarius tellis of a knyght þat<sup>1</sup> on a tyme was taken̄ with  
 his enmys & slayd̄. And when̄ he saw þat hym̄ burde nedelyngis  
 dy, he said̄ þis iij wurd̄is, “*Dom̄n̄, miserere mei.*” Lord̄, hafe

<sup>1</sup> MS. þan.

mercie on me." And when he dyed, a man þat was vexid with a fend was delyverd. So afterward þe fend come agayn vnto þis man and vexid hym hugelie, more þan he did afore. And a gude  
 4 holie man come vnto hym & askid hym whi þat he did so. And he answerd agayn & said; " We war many fendis gadurd samen at þe dead of swylk a knyght, and becauce we gatt nothyng þer, þerfor all þat I can saff I venge me in hym þis." And þis  
 8 holie man spirid hym þe cauce how þai had no power of þat knyght, and he answerd agayn & sayd þat þe knyght sayd aloneliij wurdis or he dyed, " he þe whilk all þe power þat we had in hym was loste."

## CCCCCLXXXIX.

12 Miles punitur et saluatur.

Cesarius tellis how on a tyme þer was a knyght of Saxoñ, þat was cled in new skarlett clothes, and on a day as he was rydand, he mett a husband-man dryvand his carte. And with  
 16 þe sprengelyng & dasshyng of þe whelis, þis knyghtis clothis war al todasshid with myre. And þis knyght, as a prowde man & a tyrand, drew hys swerd & smate of þe ta legg of þis husband be his kne. So afterward þurgh þe grace of God he wex sorowfull  
 20 for his syn, & made hym a monk of þe Seustus ordur. And with-in a few yeris after he was made monke, þer began to brede a sur like a sylk threde in his legg, on þe same syde & in þe same place whar he cutt of þe husbandman legg. And be little & little  
 24 it began to rote, so þat att þe laste mawkis bred þerin. And þan he wex fayn & sayd; " Now I trow for to hafe forgyfnes, ffor I se on my body þe synne of Iob." And so he lifid many day in grete contricion, and at þe laste, þurgh þis maledie, he dyed  
 28 & yeldyd God a gude sawle.

## CCCCXC.

Miles demone<sup>1</sup> vt famulo vtitur.

Cesarius tellis of a knyght þat dwelte in Saxoñ, and he was famos & noble in armys, and his name was Albert Stobberd. So

<sup>1</sup> MS. deuocione.

on a day hym happend to com vnto a place per a damysel was  
 vexid with a fend, and onone as he come sho begaid to cry and  
 sayd, "Ecce! amicus meus venit. Lo! my frend is commen." And  
 evur as he come inward sho bad gyff hym rownd, and lat hur 4  
 frend com ner hur. And þuf all he war wrothe perwith, yitt  
 he smyld & said; "þou fende, þou ert bod a fole! Wharto vexis  
 þou þis womman on þis maner, þat is so innocent? Lefe hur  
 & go with me vnto turnamentis & batels." And þis fend said he 8  
 wold gladlie go with hym and he wold latt hym entre into his  
 bodie, "or els to lat me in þi saddle or in þi brydill, or in som other  
 parte at longis vnto the." And þis knyght had grete compassion  
 of þis noble maydyn and said; "And þou wilt pas from hyne 12  
 I wilt grawnt þe a plyte of my gownd vnder-nethe a condicioñ,  
 at þou sail not hurte me, bod when at I wilt, onone þou sail pas  
 fro me." And he beheste hym þat he shuld. And with þat  
 he went oute of þe maydyn & come in-to a plite of þe gownd 16  
 and made per a grete movyng. And from þat howr þis knyght  
 had so gret a strentþ & a comfurth, at whoso-euer he wold he mot  
 ouerthrow þaim, & whom so euer hym liste take, and þai war ne so  
 swyfte, yit he mott take þaim. And when þe knyght satt in þe 20  
 kurk at his prayers, þis fend made a grete gruchyng and said hym  
 thoght þat he taryd long per. And he kaste holie watir on him <sup>1</sup>,  
 þis fend wolde byd hym war at he tuchyd not hym. So on a tyme  
 þis knyght happend to com in-to a kurk whar per was made 24  
 a sermoñ of þe cros. And þaũ þe fend said vnto hym; "What  
 duse þou her?" And þis knyght ansswerd agayn & said; "Now  
 I wult forsake þe & seryff Almightie God." And þe fend ansswerd  
 agayn & said; "What displeasans haste þou foñ in me? I neuer 28  
 yit hurte þe, bod I hafe broght þe vnto mekull wurshup and  
 riches, and þurgh me þou erte made passyng glorious." þis knyght  
 ansswerd hym agayn & said; "Loo! now I behold þe cros, and  
 I command þe now, in vertue of Hynd þat was done on þe cros, 32  
 þat from hens furth þou nevir turid vnto me agayn." And with  
 þat þis fend leste hym. And þis knyght burnyd hym with þe  
 cros, and went to beyond se, & per he servid Almightie God ij yere.

<sup>1</sup> MS. he.

And after þat he come home agayn, and byggid ane hospitaill.  
And þerin he abade all his life after, & serryffed seke folk of swilk  
as þaim nedud. And so in peas þer he endid his life.

4 Miles executor negligens punitur. *Supra* de executione.

Miles ludo avium deditus punitur. *Supra* de avibus, j.  
Miles obstinatus in peccatis dampnatur. *Supra* de  
8 accusacione.

Miles spoliatus modica occasione habita. *Infra* de monacho, iiij.

Militi per beatam virginem gratia dei eciam temporalia perdita restituuntur. *Infra* de negacione, j.  
12

CCCCXCI.

Miles cruce signatus vxorem et liberos relinquens multum meretur.

16 Iacobus de Vetriaco tellis how on a tyme a knyght þat was  
markid with þe cros went from his awn place to beyond þe se.  
Or he wente, afor a grete parte of his frendis, he callid all his  
childer aforon hym, & he hawsid & kyssid þaim frendlye, & kyssyd  
20 þaim tenderly, & wepyd swetelic. So one come in & callid on hym  
& said; "Sur, your felows abydis you, lese þies childer & com  
your wayes!" And þis knyght ansswerd agayn & sayd; "I do  
þis to make me moþ hevie & sad when I parte with þaim, at  
24 my mede may be þe moþ for þe levyng of þaim."

Militis vxori aliquando sacerdos copulatur. *Supra* de confessione, vij.

Miles amore crucifixi culpam inimico remittit. *Supra*<sup>1</sup>  
28 de Maria.

Miles obstinatus per imperfectam contricionem a peccato retrahitur. *Infra* de obstinacione, ij.

<sup>1</sup> MS. *Infra*.



Miles corpore Christi percepto *eciam* corporaliter  
efficitur forcior. *Supra* de communione, iijj<sup>1</sup>.

Miles predo per aliquas orationes dictas saluatur.  
*Infra* de remuneracione.

4

## CCCCXCII.

Miles devotus reuerenciam facit deo et sacramentis.

Cesarius tellis how som tyme *per* was a knyght of France. And he was of suche devocion, *per* whare-somevur he saw Goddis bodye he wolde fall down and wurshup it, and it had bene evyn in 8  
pe myre. So it happend on a tyme pat he was cled in gude clothes, & he went into a cetie, and pe strete pat he rade in was passand myrye. And sodanlye hym happend mete pe preste with Goddis body, and onone as he saw itt, he avysid hym a while 12  
& said vnto hym selfe; "What wyll pou do now? And pou knele down here pou losis all pi gay clothynge. And if pou do it nott, pou erte breker of a helefull condicion at pou was wunt to vse." And with pat, with-outen more, he lightid of his hors and 16  
sett hym down in pe myre on bothe his knethis, and held vp his handis and wurshuppid pe sacrament. And our Lord, pat wurshuppid paim at wurshuppis Hym, shewid pis meracle purgh his power, at *per* was not on all his clothis a drope of<sup>2</sup> myre nor 20  
a spott of clay. And wheñ he saw pis, he had grete mervell & lepid vp vppoñ his hors agayn. And evur fro thens furth, he was moe comforted in pe faith pan he was afor, and thankyd Almighty God.

24

Militum magistri quales debent esse. *Supra* de bello, ij.

Miles demones esse non credidit. *Infra* de nigromancia.

28

Miles videt visionem de paradiso. *Infra* de paradiso.

<sup>1</sup> MS. iijj.<sup>2</sup> MS. repeats. of.

Miles malus post mortem apparens terret suos. Infra  
de mortuis xvi & xvij.

## CCCCXCIII.

4 Miles debet esse constans in prelio et corpus  
exponere periculo <sup>1</sup>.

Iustinus tellis of a knyght of Athenes þat hight C'inigrus  
how oñ a tyme when he saw hys enmys had done grete slaughter, and  
þai gaderd mekuñf gude to-gedur & had it vnto a ship, and when  
8 þai wer all þerin, he gatt hold oñ þe ship & held it with his  
right hand & wold not lat þaim go. And þai saw þat, and smate  
it of. And when it was of, he gatt hold þeroñ agayn with his  
leste hand, and held it, & þai smate it of. And when he saw  
12 bothe his handis was of, he gatt held it with his tethe. And þus  
nowder for los of bothe his handis, nor for no oder hurte at he had,  
he wolde not lefe, bod faght as he had bene a wude beste, tyl att  
þe laste þai smate hym down & kyllid hym.

16 Miles magnus et senator vrbs heremita efficitur.  
Infra de solitudine, ij.

Miles crudelis per infirmitatem mansuetus efficitur.  
Supra de infirmitate, ij & v.

20 Miles devotus beate virgini eciam temporaliter  
honoratur. Supra de Maria virgine, j.

Mimo possunt adaptari que dicuntur supra de hi-  
strionibus.

## CCCCXCIV.

24 Minucio. Minucione aliquando perditur sciencia  
prius habita <sup>2</sup>.

Cesarius tellis how som tyme þer was a clerk þat was wele and  
sufficentlie letterd. And oñ a tyme he garte latt hym blode, and

<sup>1</sup> MS. *paradiso*; Harl. MS. *as above*. <sup>2</sup> *Heading supplied from Harl. MS.*

when he had bled he loste all his letteraill connyng, right evyn as he <sup>1</sup> had loste pain be blode-lattyng <sup>2</sup>, so þat he knew not a lettre nor cuthe not vnderstand a lattynd wurd; not-withstandyng he was reſte no thyng els. And þis he tolde vnto many men. So <sup>4</sup> þer was a mañ oñ a tyme cownceld hyñ & sayde, “þe same day twelmo[n]th at þou was lattynd blude oñ, and þe same howre,” he sulde lat hyñ blude agayñ, and so peraventur he sulde gytt agayñ his connyng. And so he did, & he requoverd hys connyng agayñ <sup>8</sup> als wele as evur he had it.

## CCCCXCV.

*Misericordia impenditur inimico crucifixi amore.*

Cesarius tellis how in Ducheland þer <sup>3</sup> was a knyght þat happend sla þe fadur of a noder knyght. So be chawnce his soñ att was <sup>12</sup> slayñ happend to take hyñ at slew his fadur. And he drew his swerde and wold hafe taken hyñ and slayñ hyñ. And he felt oñ kneis befor hyñ & said; “Sur, I beseke you, flor His luff þat dyed on þe cross & had mercy of all þis werld, þat ye wold hafe mercie <sup>16</sup> oñ me now.” And with þies wurdis he was compuncte, & tuke hyñ vpp & sayde vnto hyñ; “Loo, in wyrshup of þe holie cros, & for His sake þat dyed þeron, at He may forgyf me my synnys I forgyff þe, not alonelic þe traspas at þou hase done vnto me, bod <sup>20</sup> from hens furth I shall be þi frend.” And with þat he tuke hyñ abowte þe nekk & kyssyd hyñ. And with-in a little while after, þis same knyght burnyd hyñ with þe cros & went vnto þe holie land. And when he come at þe kurk of þe sepulcre of our Lord, <sup>24</sup> he went in-to it as other did. And, at all folk saw, þe ymage of þe crucifix bowed evyn down & lowtid vnto hyñ. And when þai at saw vnderstude not vnto whome he did it, þai all went aforñ þe rude ilkone after oper. And itt inclynyd vnto none of pain bod <sup>28</sup> vnto hyñ. And þai axked hyñ what was þe cauce, and he tolde pain all as is aforñ sayd.

<sup>1</sup> MS. *repeats*, he.

MS. blode lastyng.

<sup>3</sup> MS. þat.

## CCCCXCVI.

*Misericordia dei omnibus est aperta.*

Maister Alexander, þe bisshop of Mylan, tellis how som tyme þer was a scoler off Bolayn. And on a nyght as he lay in his bed, 4 hynd þoght he was be his one in a grete felde, & þer he was war, as hynd þoght, of a grete tempeste, & a huge, of storm & evul weddur com oute of þe north. And he hynd selfe was gretelie giffen to syn and wrichidnes. So hynd þoght he was seid for þis storm 8 & was nere evyn, & he ran als faste as he myght & gatt hynd to þe townd, and come vnto a howse & knokkid at þe dure & prayed þaim latt hynd com in. And a womman within answered hynd & said; "I am Rightwusnes att dwellis here, and þou þat erte nott 12 rjtwus may nott com in here." And þan he went vnto a noder dure & knokkid, & prayed þaim latt hynd com in. And one within ansswerd hynd & said; "I am Trewth at dwellis<sup>1</sup> here, & þou þat luffis not trewth sail not com in here." And þan 16 he went vnto þe iij dure, & knokkid & prayed at he mott com in, & one ansswerd hynd within & said; "I am Pease þatt dwelles here, & becauce þat peas is not to wykkyd men, þerfor þou sail not com in here, for all my thohtes er of peas, & not of affliccion nor 20 of disese. Bod I cowncell þe att þou go vnto my suster þat dwellis by me att þe next howse, þat helpys all þat er in disese." And he went vnto þe iiij dure & knokkid, and a womman ansswerd hynd with-in & said; "I am Merye þat dwellis here, and if þou 24 will hafe me & be sauid fro yone grete tempeste, þou muste go vnto þe howse of þe freer prechurs in Bolayn & make þe a freer, & þer þou sail be sauid." And þis scoler with þis wakynd, & on þe mornd he rose & went vnto þe freers & told þaim all his visyon & 28 askyd þaim þe abbett & resevyd it, & liffid þer many a day & was a gude man & a holie.

## CCCCXCVII.

*Misericordia dei parata est etiam eum negantibus.*

Wee rede in 'Vitis Patrum' how on a tyme þer was a monke þat 32 gretelie was tempid, & he went into a strete of Egipp; & þer

<sup>1</sup> MS. dwellid.

hynd happend se þe doghter of a paynoms preste, & he axked to  
 hafe hur vnto his wyfe. And þis preste wente vnto his<sup>1</sup> goddis in  
 his temple, & axkid þaim counceit & said þe monk wold algatis  
 hafe his doghter to wyfe, “whethur sall I giff hur vnto hynd 4  
 or nay?” And þe fend ausswerd hynd agaynd & said; “Gyff hur  
 not vnto hynd bod if he furste forsake his God & his baptynd.”  
 And he went & told þe monk, & he did all as he bad hynd. And  
 onone þer come oute of his mouthe a white duffe, whilk þat flow 8  
 vnto hevynd. And þan þis preste went agaynd and axkid counceit  
 att his god, and he ausswerd hynd agaynd & said; “Gyff nott yitt  
 þi doghter vnto hynd, for yitt his God helpis hynd, þuf all he hafe  
 forsaken Hynd.” And þis preste come agaynd & tolde þe monke, 12  
 and þis monke made grete sorow & said; “A, so wo is me! Loo!  
 God duse me gude agaynd ifl.” And be þe counceit of a gude  
 holie olde man he was shrevynd and did penance, and adled after-  
 ward for to see þe duffe þat he had loste commyng agaynd vnto 16  
 hynd, and entred in att his mouthe.

*Misericordie dei possunt adaptari multa que dicuntur  
 supra de contricione et confessione, et alibi.*

#### CCCCXCVIII.

#### Missa prodest viuus.

20

Saynt Gregur tellis how on a tyme þer was a ship-man, & hynd  
 happend be peris-hid be þe see. And he had a gude frend,  
 a preste, þat said a mes for hynd & offred þe sacrament for hynd.  
 And as þis preste was at þe sacryng of his mes, þis man come 24  
 al hole furthe of þe see, and come vnto þis preste and tolde hynd  
 þat when he was in þe se and almoste defaylid, sodanlie þer come  
 one vnto hynd & broght hynd a lafe. & when he had eten itt,  
 onone he was comfurtherd & had strenthe, & was takynd vp into 28  
 a ship, & so he was sauid. And be his tellyng, þis preste knew  
 þat þe same howr at þe lafe was broght vnto hynd he was att mess,  
 & offred þe sacrament for hynd.

<sup>1</sup> MS. our; Harl. MS. deos suos.



## CCCCXCIX.

*Missa iterum et alio modo valet viuus.*

Petrus Clunacensis<sup>1</sup> tellis þat in þe dioces of Politañ, in Grece<sup>2</sup>,  
 þer was a mañ<sup>3</sup> þatt wroght in a banke for syluer vre. And  
 4 sodanlie þe banke feñ and kyllid añ þat was vnder-nethe. So þer  
 was one of þaim rañ in-to a corner of þe banke and was savið,  
 neuer-þe-les he mott nott gett oute. And his wyfe, trowyng þat he  
 was dead, euerilk day garte do a mes for hym, and daylie at þat  
 8 mes sho offerd a candell and a lofe of bread and a litle pott full of  
 wyne. And oñ a tyme þe deyul had envy at hur dede, & daylie  
 iij dayes to-gedur, in a mans liknes, he mett hur and axkid hur  
 whedur sho went, and evur sho tolde hym þe cauce of hur gate.  
 12 And he ansswerd hur agayñ & said; “Labur not to þe kurk  
 in vayñ, for þe preste hathe done mess.” And so þies iij dayes  
 to-gedur sho owñ-hippid & offird nott. So afterward þer happend a  
 mañ grafe in þe same banke. And sodanlie as he wroght, he hard  
 16 one speke & say; “Smyte softelie, for þer is a grete stone bowñ  
 to fall oñ me.” And þis mañ was ferd with þis voyce, & callid  
 dyvers folke to here it. And he grofe oñ, and belife he harde þe  
 same voyce. And with þat he wroght oñ & fond þis mañ & tuke  
 20 hym oute quyk, & axkid hym how he lifid þer so long. And he  
 told þaim þat euerilk day, outtaken iij dayes to-gedur, señ þe  
 banke feñ oñ hym was broght vnto hym a lofe of bread and  
 a pygg with wyne & a light candyll. And whend his wyfe hard þis  
 24 sho was passyng glad, & knew verelie þat he was sustenyd with  
 hur offrand, and at þe devul begyld hur þies iij dayes þat sho  
 sulde nott gar mes be done, to thentent þat he wold nott þe  
 meracle of þe mes had bene provid nor of þe sacrament nowther.

28 *Missa prodest defunctis. Infra de Oculis.*

*Missam pro defunctis celebrare est vtile. Infra de  
 sacerdote, j.*

<sup>1</sup> MS. Climacensis.

<sup>2</sup> Harl. MS. in diocesi Greciopolitana.

<sup>3</sup> For men, Latin viri.

Missa iterum valet defunctis. Infra de purgatorio, iij, et de peccato, iij, et de suffragio i et iij.

Missa debet celebrari cum omni diligencia. Infra de sacerdote, v. 4

Missa celebrari non debet ab indigno. Infra de sacerdote, x et vj.

Missam omni die audire bonum est. Supra de Maria, i<sup>1</sup>, et de decepcione, ij. 8

D.

Monachus debet se humiliter habere et neminem iudicare.

We rede in 'Vitis Patrum' how one þat hight Ioseph axked abbott Pastor how he sulde make hynd selfe a monke. And <sup>12</sup> he ansswerd hynd agaynd & said; "And þou wilt fynd riste bothe in þis werld & in þe toder werld, in euer-ilk cauce say vnto þi selfe, 'whatt am I?' And þai shali þou nevir deaund no maund."

DI.

Monachus in habitu suo debet mori. 16

Cesarius tellis how in an abbay of Ceustus ordur þer was a monke þat was gretelie vexid with sekene, & he doffid his cowle & did on his skaplorie, and so he dyed. And he was bornd in-to þer oratorie, & þe monkis begaund att say þer psalters for hynd. <sup>20</sup> And sodanlic he rase vp & callid þe abbot vnto hynd. And his brethur war ferd & raund away, & þe abbott come vnto hynd. And he said vnto þe abbott; "Sur. I shryfe me vnto you þat I dyed withowtend my cowle vppond me. And when I trowed frelie to <sup>24</sup> hafe entred into paradise, Saynt Bennett come vnto me & said; 'Whar is þine abbett? Here may þou nott enter withoutend itt.'" & one, he said, axked hynd whatt he was, and he tolde hynd þat he was a monke of Ceustus ordur. And he said, "' & þou be a monke, <sup>28</sup>

<sup>1</sup> MS. v.

whar is þine abbett?' and with þat oper þat was aboute prayed  
for me, and þus I was suffred com̄ agayn̄ vnto my bodye at I mott  
resayfe myne abbett of þe, and at I mott so be wurthie to entre  
4 into paradise."

## DII.

## Monachus passionē debet reprimere.

We rede ex 'Dictis Patrum' how þat abbott Pastor said̄ in his  
life; "He þat is evur compleynand̄ sulde nott be a monke, and he  
8 þat duse iſt for iſt is no monke, and he that is angrie is nott  
wurthie be callid̄ a monke." *et c<sup>o</sup>.*

Monachus apostata penitens, *et* sic moriens, eciam  
post mortem habitum recuperavit. Infra de  
12 voluntate, ij.

Monachus cibaria exquisita comedere non debet.  
Supra de gula, v.

## DIII.

Monachus in gestis exterioribus debet omnes  
16 edificare.

Iacobus de Vetriaco tellis how som̄ tyme þer was a knyght þat  
happend in were to take a pure maid. And þis pure maid prayed  
hynd̄ to latt hynd̄ gone, and gett his rawson̄. And þis knygh[ht]  
20 had petie off hynd̄ & said̄; "Whatkynd̄ suertie shall þou lefe me for  
þi commyng agayn̄?" And he ansswerd̄ agayn̄ & sayd̄; "I shall  
fynde you God to borgh̄ & a cawson̄ be myne othe, for other þing  
I may not fynd̄ you." And þus he went his ways and selde all his  
24 lyfelod̄, and yit he mott nott com̄ agayn̄ at þe day att he had  
poyntid̄; and here-fōr þis knyght wex passyng wroth̄. So on̄  
a day, as he rode, he was wer of a monke þat was passand̄ fatt  
& read̄, syttand̄ prowdelie vppon̄ a fayr palfray, and rydyng  
28 passand̄ secularelie. And þis knyght ansswerd̄ to his sweyers

& sayd; "Wuſt ye ſe þis monke, þat he his ordur ſulde ride  
 on̄ ane aſſ, haſe a better hors þan̄ I haſe." And with þat he rade  
 vnto hynd̄ & tuke hynd̄ be the brydyll, and aſkid̄ hynd̄ whoſe mañ  
 he was. & he ſaid̄ he had no lord̄ bod̄ Almiȝti God. And þan̄ þe 4  
 knyght ſayd̄ vnto hynd̄; "Thi lorde is a ſuertie boñd̄ vnto me,  
 & I wiſſ att þou for him̄ make a ſethe vnto me." And with þat  
 he garte hynd̄ light, and tuke þe hors from̄ hynd̄. And with-in  
 a while after come þis pure mañ and broght þe knyght his rawn- 8  
 ſon̄, & prayd̄ hynd̄ to forgiſſ̄ hynd̄ att he kepidd̄ not his day. And  
 þe knyght wolde nott take his money, bod̄ bad̄ hynd̄ take it agayn̄;  
 for, he ſaid̄, his borȝh had payd̄ hynd̄ for hynd̄ & delyverd̄ hynd̄.  
 And whend̄ þe pure mañ harde þis he was paſſand̄ fayn̄ & tuke his 12  
 money vñ agayn̄, and went home als merie as he mott be &  
 thonkid̄ God.

Monachus eciam post mortem ab abbate suo est a  
*peccatis suis absolutus. Supra de absolutione.* 16

## DIV.

Monachus in se debet esse magne penitencie, et  
*leues et dissolutos reprehendere.*

In 'Libro Purgatorio Beati Patricij,' we rede how ſon̄ tyme þer  
 was a mon̄k þat entred̄ into þe purgatorie of Saynt Patrykk, and 20  
 evur after whils he liſſid̄ he had woun̄dis all̄ ffreſſh̄ & new, whilk  
 he tuke þer. And he was also evur in grete penaunce, and evur  
 whend̄ he ſaw any yong mon̄k ligh̄ vnmeſurable or otherwyſe  
 be lewid̄lie governyd̄, he wold̄ cry & ſay; "O! wold̄ God þou wiſt 24  
 whatkyn̄ byttyr payn̄ is giſſid̄ for mysgovernans, for þan̄ þou wold̄  
 nowder do nor ſay as þou doſe." *et c<sup>o</sup>.*

Monachus recuperavit de vacca quod potuit. *Infra*  
*de simplicitate.*

28

Monachus proprietarius in sterquilinio sepelitur.  
*Infra de proprietate, ij.*

## DV.

Monialis in omnibus debet esse pociens.

Saynt Ambros tellis how þer was som tyme a gude huswyfe,  
 & sho besoght ane abbaticce at sho wolde graunte hur a noñ for to  
 4 dwell with hur awhile for recreacion, & sho grauntid hur one  
 whilk þat was a gude buxsoñ, and was as a servand in þe howse,  
 bothe vnto hur and all hur meneya. & sho servid hur all a yere  
 & grevid no creatur in þe howse. So at þe yere end þis abbatis  
 8 come & visitt þis huswyff & þis noñ. And þis huswyff prayed þis  
 abbatis to take home hur noñ agayñ, for, sho said, sho mot wyñ  
 no þing by hur, sho was so pacient and so buxsoñ & so servisable  
 in all þingis, & wilf nowder truble hur selfe nor oder folk. And  
 12 sho prayed hur to send hur one at sho myght wyñ somwhatt bye.  
 And þañ sho sent hur one þat was a maydyñ and vncorrupte, bod  
 sho was debatus & passyng angrie & euer chidand, & alway  
 gruchand agayns hur huswyffe, & wolde flite with hur and with  
 16 all þe howse-meneya. And when þe yere end was done, þis  
 abbaticce come agayñ & visitt þis huswyffe, & þañ þis huswyfe  
 spak vnto hur & said; “ Ye hafe now gifid me a gude noñ, whilk  
 I wold þat neuer sulde parte with me; for I hafe word als mekuff  
 20 mede be suffryng of hur inpaciens þis yere as I loste be þe mekenes  
 of þe toder þe laste yere.” And so þis noñ was with hur all hur  
 lyfe. *et c<sup>o</sup>.*

Monialis debet esse casta *et* constans. *Supra* de  
 24 castitate, iij.

Monialis bona mittit occasiones videndi viros *et* pro-  
 pinquos carne. *Supra* de affectu carnali.

Monialis cum puritate cordis *et* corporis debet sacras  
 28 vestes contractare. *Supra* de corporali.

Monialis absentis officium su[p]plet beata Maria.  
*Supra* de Maria, vij.



Monialis amore carnali capta monasterium vult relinquere. *Supra* de Maria, ix.

Monialis debet ad omnes et in omnibus<sup>1</sup> esse humilis. *Supra* de fatuitate. 4

Monialis luxuriosa. *Supra* de luxuria.

Monialis temptata fuit carnaliter et postea spiritualiter<sup>2</sup>. *Infra* de temptatione, vij.

Moniali possunt adaptari multa que dicuntur *infra* de muliere.

## DVI.

Mors aliquando ex gaudio causatur.

Valerius tellis how som tyme at Tracie þaȝ was a grete fray with-oute þe towȝ, and þer was a wedow had hur soȝ þer, and aft 12 was nerehand slayȝ þat þer was. & whēȝ wurde come in-to þe towȝ, þis wedow went hur soȝ had bene slayȝ, & sodanlie hur happēȝ to mete hur soȝ in þe yate, þat sho went had bene dead. And sho was passand fayȝ & hawsidȝ hyȝ aboute þe nekk, & 16 kyssyd hyȝ, & evyȝ furthwith for ioȝ sho swelte & was dead.

## DVII.

Mors citius provenit ex gaudio quam ex tristitia.

Valerius tellis how after þe same fray þer was a wommanȝ in þe cetie, and message come vnto hur at hur soȝ was dead; and scho 20 went home vnto hur howse & was passand hevye. So at þe laste sho sett hur downȝ to mete, and sodanlie hur soȝ come in, and als tyte as sho saw hyȝ, for ioȝ sho wex evyȝ oute of hur mynde. And so it was mōȝ suffrable vnto hur, þe sorow of dead, þaȝ was 24 þe mirthe of life.

Mors aliquando causatur ex confusione. *Supra* de confusione<sup>3</sup> et *infra* de silencio, ij.

<sup>1</sup> MS. hominibus.

<sup>2</sup> MS. Monialis carnaliter fuit et postea.

<sup>3</sup> MS. confucione.

Mortis cogitacio mitigat temptacionem carnis. *Supra*  
de cogitacione, iij.

Mors aliquando differtur orationibus sanctorum.

4 *Supra* de Basilio, ij<sup>1</sup>.

#### DVIII.

Morte subita moriuntur aliquando peccatores,  
eciam in actu peccandi.

Petrus Damyanus tellis how som tyme *per* was a prynce þat  
8 hight Salamitanus<sup>2</sup>. So oñ a day hym happend to luke vp vnto a  
hyll, and he saw bruste oute at þe top of þe hill grete low &  
smoke. And when he saw it he said vnto þaim at stude abowte  
hym; “Withouten dowte *per* is som curste ryche man dead &  
12 gane vnto hell, for *per* is swilk a custon in þat contreth, þat  
when þe dead of a curste rieche man drawis nere, þat hyll wil  
caste oute low & styng of pykk and burnte stane.” And when  
þis was said, apou þe nexte nyght after, as þis prince thoght  
16 he was sekur enoghe & lay in his bed with a strompett, sodaulie he  
dyed. Whame, as sho teld afterward, sho suffred lyg long vppou  
hur body, and at þe laste sho felid he was no man bod a styngyng  
caryon, & keste hym of hur.

#### DIX.

Mors eciam omnes ditissimos spoliat.

20 We rede in ‘Cronicles’ of ane þat hight Saladinus, when  
oñ a tyme he knew þat he sulde dye att Damaske, he callid his  
hansman vnto hym & said; “þou at was wunt to bere my banor  
24 vnto batell, bere now þe banor of my dead, þat is to say a fowle  
clothe, þurgh all Damaske, & cry & say þus, ‘Behold! þe kyng of  
þe Orient is bownd to dye, and he mon nothyng here with hym  
bod þis fowle clothe.’” And onone after he dyed, & was won in  
28 þe same clothe.

Morientes in hora mortis temptati *per* orationes  
sanctorum adiuuantur. *Supra* de demone, iij<sup>3</sup>.

<sup>1</sup> MS. iij.    <sup>2</sup> Lat. MSS. Princeps Salamitanus, Salamitanus.    <sup>3</sup> MS. iij.

Mors est timenda. Infra de timore.

Morte improvisa<sup>1</sup> moriuntur aliquando aliqui. Supra  
de Archidiacono.

## DX.

Mors omnia facit relinquere.

4

We rede in ‘Libro de Dono Timoris’ how þat þe kyng of Lothoringe, þat was bod a yong mañ, oñ a tyme when he was in a trans of dead, he beheld his palas & his grete howsis and sayd; “O! þou Lord God! How mekull þis werld aght to be 8 dispysyd! For I, þat hase had so many grete palas and so many howsis to lygg in, þis nyght I wate nott whythir I mon goo, nor who þat mon take me to herberye.”

## DXI.

Mors quantuncunque magnos humiliat.

11

Petrus Alphonsis<sup>2</sup> tellis how þat when kyng Alexander was dead & his tombe was gaylie made of sylver & of golde, in his palas þe gader in many philosophers. And ane of þaim said; “Alexander yisterday made tresur of golde and now it is evyñ 16 contrarie, for golde makis tresur of hyñ.” And þañ a noder said; “Yisterday wolde not all þis werld suffis vnto hyñ, and þis day for yerdis of grond aloneli sufficis hyñ.” And þañ þe thrid said; “Yisterday he had rewle of all þe peple, and þis day þe 20 peple hase rewle of hyñ.” Thañ þe iiij said; “Yisterday he myght hafe delyverd many peple fro dead, and þis day, for all his power, he mot [not] esshew dead.” Thañ þe v said; “Yisterday he led a grete hoste, and today he is led of þaim & putt vnto 24 beryafl.” Thañ þe sext sayd; “Yisterday he thristid down þe erth, and þis day þe erth þrustis hyñ down.” And þañ a noder said; “Yisterday þe peple dred hyñ greteli, and þis day þai sett right not by hyñ.” And þañ a noder said; “Yisterday 28

<sup>1</sup> MS. improvisa.

<sup>2</sup> MS. Alphonsis.

he had bothe many frendis and ennys, and þis day aft er in lyke vnto hynd."

## DXII.

Mortis eciam consideracio multum valet homini  
in dignitate *constituto*.

Ysidorus tellis how soȳd [*tyme*] þer was a custoȳd, þat oȳ þe furste day of þe crownyng of þe Emperour of Constantynople, wheȳ he was in his moste ioy, a mason sulde coȳd & bryng hyȳd  
8 iiij or v maner of stonys of marble and say vnto hyȳd oȳ þis maner of wyse, and byd hyȳd chese of pies of whilk he wolde hafe his grave made. And so it was wunt to be done in þe cowrte of Rome, for wheȳ þe Pope was chosed þer was broght aforȳd hyȳd  
12 a pece of lyne-tow, & wheȳ fyre was sett in it, þaȳ was sayd vnto hyȳd; "Thus gose þe ioy of þis werlȳd away, as þis fyre bryngis þis tow in-to a spark, and afterwarȳd in-to right noght."

## DXIII.

Mortis certitudo quantumcunque differetur multos  
inducit ad bonum.

We rede in 'Libro de Dono Timoris' how þer was a maȳd þat had mekyȳl connyng in *literatur* of phisykis, and he was giffed vnto vanyties of þis werlȳd. So oȳ a tyme hyȳd happend to be  
20 at matyns oȳ a Sondag, & þer he harde in þe legend of lang life of olde fadurs, and how alway in þe end of ilkone it was sayd, 'Mortuus est, he is dead.' He vmbethoght hyȳd þat it wold happenȳd so oȳ hyȳd, and he liffid neuer so lang, and wheȳ he conseyyvid þis, he  
24 dispysid þe werlde & entred into þe ordur of freer prechurs. And þer he was made a freer prechur at vniuersitie of Paryssh, and he was a maȳd of grete auctoritie and holynes.

## DXIV.

Mortis certitudo multum terret aliquos immortalitatem appetentes.

We rede in 'Historia Dragmanorum,' how þat þies Dragmans, like philosophurs, beand in wyldernes, dispysyd all werldly thyngis.

And kyng Alexander sent message vnto þaim & said, aske what þai  
 wold & þai sulde haue it. And þai wrote vnto hym agayn & said;  
 "Grant vs þat we shall nevir dy, for þat we desyre moste of all."  
 And he wrote vnto þaim agayn & sayd; "When I am mortall 4  
 & mon dy my selfe, how mot I graunt you þat ye shall nevir dye?"  
 And þai wrote vnto hym agayn & sayd; "Sen þou knowis at þou  
 mon dye, whi duse þou so mekull illi & puttis þi selfe in so many  
 perels?" 8

*Mortis certitudo inducit hominem ad provisionem  
 necessariorum post mortem. Infra de pro-  
 uidencia, ij.*

*Mortis certitudo confirmat hominem in bono in- 12  
 choato. Infra de sortilegio.*

*Mortui corpus aliquando vegetur<sup>1</sup> a demone. Infra  
 de suffragijs.*

#### DXV.

*Moritur homo aliquando dum est in maiore festo. 16*

We rede in 'Libro<sup>2</sup> de Dono Timoris' how at þe cetie of  
 Dyvyon þer was ane vsurar þat wed a wyfe, and þer was made  
 abowin þe porche-dure many ymagis of stone. And emang other  
 þer was made ane ymage of ane vsurar with a grete purs in his 20  
 hand of stone, and sodanly as þis vsurar stude at þe porche-dure  
 to be wed, þis ymage of þe vsurar abowin lete fall þe purs of stone  
 apowin þe vsurar head þat shulde be wed, & kyllid hym.

#### DXVI.

*Mors hominem quantumcunque adnichilat. 24*

We rede in þe 'Gestis of Alexander' how at þer was sent  
 on a tyme vnto Alexander þe kyng a stone, and when it was  
 put in þe balance to be weyed in þe to skale, it weyed more þan<sup>3</sup>  
 all þat evur þai cuthe put in þe toder skale. And when þai put 28

<sup>1</sup> MS. vegetatur.

<sup>2</sup> MS. *repeats*, in Libro.

<sup>3</sup> MS. þat.



a little powder *perowd*, it weyid<sup>r</sup> les þan <sup>1</sup> any thyng did<sup>r</sup> at þai cuthe put in þe toder skale. And when þai say þis, many wise men had grete mervell *þerof*. And emangis þaim ane said vnto kyng  
 4 Alexander; “ þis stone shewis vnto you what ye er; ffor now ye wey mor þan duse all þe werld, for it may skantlie here you. Bod fro ye be deade and a little powder of erth caste<sup>n</sup> oñ you, þan shall ye be les þan any thyng þat is in þis werld.”

## DXVII.

8 Mortis horror aliquos ad bonum inducit.

We rede in ‘*Libro de Dono Timoris*,’ when þe kurk of Crepsie <sup>2</sup> shulde be halowed, & for þat þai wolde take oute þe bodie of ane erle þat was berid<sup>r</sup> *þer*, þai fand a tade sittand<sup>r</sup> oñ his face  
 12 knawand, & many wormys and serpentis, to so mekul<sup>r</sup> at all þat *þer* was fled, all bod a soñ of his awñ. And he come to it & saw it, & tuke hyñ so mekul<sup>r</sup> þoght *þerfor* þat he lefte all his gude & tuke hyñ to pouertie, & was so pure at efterward he beggid his  
 16 meat. And so he *perseverd* many day. So hyñ happend oñ a tyme to com<sup>r</sup> vnto Rome, & *þer* he become a collear to gett hyñ meat *with*, & he had no noder place to lig in bod vnder-nethe a grece in þe howse of a cardinall. And *þer* he lay vnto he dyed,  
 20 and made a gude end. And oñ þe nyght when he dyed, all þe bellis of þe kurk rang be *þer* one.

Mortis timor reddit hominem tristem et cogitativum.

Infra de timore, iij & iiij.

24 Mortuis valent suffragia et orationes et oblationes.

Supra de missa, iij, et infra de suffragio, iij.

## DXVIII.

Mortis memoria inducit homines ad penitentiam.

We rede in ‘*Libro de Dono Timoris*’ how oñ a tyme *þer* was  
 28 a cursid<sup>r</sup> knyght, and he wolde do no penance þat was enionyd

<sup>1</sup> MS. þat.

<sup>2</sup> Harl. MS. Cresby.

hynd for his syn be Pope Alexander. & so þe Pope gaff hynd  
his ryng, & enionyd hynd to penans for to bere itt, vndernethe þis  
condicion, þat evur when he lukid þer-vppoñ, he sulde vmthynk  
hynd of his dead. And when he had word it many day, and done 4  
as he bad hynd, he turnyd agayn vnto þe Pope, & said þat he was  
redie to fulfyll whatt penans at he wolde enioyñ hynd. & so  
he did & was a gude man.

## DXIX.

Mortuis prodest penitencia a viuis facta loco 8  
*defunctorum.*

Maister Nicholas, þe Archebisshop, tellis how som tyme þer  
was ij felowis at war passand trew to-gedur, and anc of þaim  
happend to do a grete syn. So be counceill of þat oþer he went 12  
vnto Rome & shrafe hynd þerof, & hynd was enionyd þerfor ij yere  
penance, & þis taken, hynd happend fall into a grete sekene. And  
he made grete sorow at he might not fulfyll his penance, and  
his felow behested hynd þat, & he dyed, he shuld do itt for hynd. 16  
And when he was dead & his felaw had done þis penance for hynd,  
in þe end of þe furste yere he þat was dead apperid vnto hynd, and  
þe thrid parte of his bodie was passand white and þe toder ij partis  
blak as pykk. And in þe end of þe secund yere he apperid vnto 20  
hynd, & ij parties of his body white & þe ij blakk. And in þe end  
of þe ij yere he apperid vnto hynd all white, and thankid hynd  
gretelie for his delyverans.

## DXX.

Mortuis valet restitucio ablatorum facta pro eis. 24

We rede in 'Libro de Dono Timoris' how a duches son was  
bowid to dye, & he was shrevyn & yit he was bod ix yere olde.  
And when he was dead he aperid vnto his moder & told hur  
he was in grevus payn, becauce<sup>1</sup> he had not payed dettis þat 28  
he had borowid of his fadur menyng to play hynd with, becaus

<sup>1</sup> MS. *repeats*, becauce.

he had no thought *peron* when *pat* he dyed. And his moder garte  
 spyer att whome he borowid it, & garte pay it vnto *paim*. And  
 afterward *pe* child apperid vnto hur agayn, & lete hur hafe know-  
 4 lege that he was delyverd oute of payn, & put in grete ioy and  
 felicitie.

## DXXI.

*Mors pulcritudinem et omnes gratias corporales  
 destruit.*

8 We rede of ane, Isabel, *pat* was hy Whene of Naverin, and when  
 sho drew nere hur dead sho garte light many lightis aboute hur  
 bed, and garte feche in many knyghtis & grete men of *pe* etie.  
 Sho sayde vnto *paim* on *pis* maner of wyse; "Vmthynk you & se  
 12 *pat* I, *pe* Whene of Naverin, *pe* Cowntas of Campanye, and *pe*  
 doghter of *pe* Kyng of Fraunce, whilk *pat* was clere & fayr &  
 discrete, and gracious in euer-ilk mans sight, now, as ye see,  
 dead wyll com to me & destroy all *pies*."

16 *Mori debet religiosus in habitu suo. Supra de  
 monacho, ij.*

*Morientes aliquando demones asserunt. Infra de  
 vsurario, ij.*

20 *Mortui eciam in odio morientes post mortem illud  
 retinent. Infra de odio.*

*Mortuorum peccatorum corpora eciam post mortem  
 visibiler puniuntur. Supra de luxuria.*

## DXXII.

24 *Mortui aliquando monent viuos pro eis vt ablata  
 restituant.*

Cesarius tellis how *per* was a knyght. *pat* hight Fredericus  
 of Kelle, when he was dead apperid vnto a maid sittand vppon  
 28 a blak stede, & oute of his nese-thrilles come a grete reke & flawn

& he was coverd all with skynnys & bare a grete lumpe of erth  
betwix his shulders. And þe man þat he apperid vnto askid hynd  
if he war Fredericus, and he ansswerd agaynd & said he was.  
& he axkid hynd fro whyne he come, and what all þat bement att 4  
he saw. And he ansswerd hynd agaynd & said; "I am in grete  
paynys, and pies skynnys I take fro a wedow & now I fele pain  
burnand vppon me. Also þer was solde vnto me wronguslie  
a certaynd porcion of land & now it burnys on my bak & thrustis 8  
me down. God & my childer wulde restore it agaynd, my paynd  
mon be lestand." And þus he vanysshid away. And when his  
childer hard tell of þer fadur wurdis be þis man þat spak with  
hynd, þai wolde not yelde þis lande agaynd, god had leuure at 12  
þer fadur sawle war evur in paynd þan at þai partid with þis  
laude.

## DXXIII.

*Mortui aliquando apparentes infestant viuos.*

Cesarius tellis how þat in þe bisshoppryk of Tryuarens þer was 16  
som tyme a knyght þat hight Henrie, & he vsid robborie, avowtrie,  
inceste, & to be mane-sworn. And when he was dead he apperid  
vnto many folk. So at þe laste he apperid vnto a doghter þat he  
gatt in avowtrie, & afterward lay by hur hynd selfe, and he wolde 20  
nowder lett for crossyng nor strykyng with swerd. And when he  
was stryken, he mott not be wowndid, and þer come fro hynd swilk  
a sounde like as þe bed had bene dongen on with mellis. So at þe  
laste, when he wold no wyse away, thurgh counceill of þe arche- 24  
bisshopp þai take holy watyr on a Sonunday, & keste on hur  
& our all þe chawmer. And when þis was done þai saw hynd  
neuer after.

## DXXIV.

*Mors amicorum debet patienter tolerari*<sup>1</sup>.

28

Valerius tellis of ane þat hight Anaxagor, a whilosophur, when  
one tolde hynd þat his son was dead he ansswerd agaynd & sayd;

<sup>1</sup> MS. tollerari.

“Tell me not þat I wate, ffor I knew wheñ he was borñ þat he sulde dye.” Also Oracius tellis of a bisshop þat hight Iouis<sup>1</sup>, how oñ a tyme as he was halowand a howse, as he was enoynttand  
 4 þe poste with his hand, ane come & teld hyn þat his soñ was dead; and he nowder removid his hand fro þe poste, nor left his observance for no sorow, þat he sulde not be sene of þe peple to do mor þat longed vnto a fadur þaũ vnto a bisshop. Also we rede of  
 8 Socraticus, wheñ þat he did his offrand, one lete hyn witt þat þe more<sup>2</sup> of his sons was dead, he wold not lefe his offrand, neuer-þe-les he doffed his crowñ. Neuer-þe-les he spurrid how he dyed, & it was told his soñ dyed & faght manlelie in þe felde; & wheñ  
 12 he harde teld of þat he tuke þe crowñ agayñ & dond it oñ his head, and said he made mor gladnes þat his soñ dyed manlely þaũ sorow for his dead.

## DXXV.

Morientes liberantur a temptationibus demonum  
 16 per deuotas orationes.

Saynt Gregur tellis þat in his monasterie þer was a childe þat hight Theodorus, whame he was passand fell & grevus with, & þis childe wolde be passand wrothe with any þat tolde hyn oght  
 20 for his gude, and gladlie he wold not here þaim. So he prooes of tyme hyn happend to be seke & lay in trans of dead, and wheñ all þe monkis stude aboute hyn he began to cry, & sayd; “Go your ways! Go your ways! For I and gyffed vnto þe dragon to devowr.  
 24 Now he hase swoled in-to his mouthe my head, bod for you he may not swolow me all. Gyff hyn rome þat he no langer turment me, bod þat he may do att he come for to do.” And one of þaim bad hyn sayñ hyn, & he said he wold fayñ bod he myght nott.  
 28 So þai fell vnto þer prayers devoutelie, & þaũ þis seke childe began to cry, & sayd; “I thank all-myghti [*God*], for þurgh your prayers þe dragon is fled & I and delyverd.”

<sup>1</sup> Harl. MS. Oracius, quoque Iouis pontifex.

<sup>2</sup> Harl. MS. maiorem e duobus filijs.



## DXXVI.

*Mortuis non est detrahendum.*

We rede ex ‘*Legenda Lombardica*,’ how þat in þe monasterie of Saynt Gregor þer was a monk þat was so vexid̄ *with* þe axis at he was like to dye. & his brethir said̄ þer psalters aboute hynd, 4 trowyng þat he sulde dye. And when̄ þai had done þai began̄ to bakbyte hynd. So yitt hynd happend̄ to turnd̄ agaynd vnto lyfe, & he lifte vp his ene & smylid̄ & said̄; “God forgyf you, brethir! Whi wolde ye bakbyte me? Ye hafe done vnto me a grete 8 impediment, ffor I was bothe at onys accusid̄ bothe of you & of þe devull and I wiste neuer to whethur dissease I might ansswer. And þerfor when ye se any mañ bownd̄ to dy, bakbite hynd not, bod hafe compassion̄ ond̄ hynd, at ye make hynd no lettynge when̄ he 12 commys afor̄ þe strayte iugement of almyghtie God.”

## DXXVII.

*Mulierem tangere non est bonum.*

Thaṛ was a mañ of religiō þat ond̄ a tyme went o-gateward<sup>1</sup> *with* his moder. And when̄ þai come vnto a watyr, & he sulde 16 bere our his moder, he<sup>2</sup> tuke his handis & wappid̄ þaim in his skirte, at he sulde not tuche þe handis of his moder. And when̄ he had bornd̄ hur our, sho askid̄ hynd whi he did so. And he ansswerd̄ agaynd̄ & said̄, “þe body of a wommañ is fyre, & becauce 20 I thoght what wommen̄ er, þerfor I wold̄ not tuche þe for peref̄ þat mot happen̄ þer vppoñ.”

Mulier debet cauere ne<sup>3</sup> ornatu, vel pulcritudine, vel  
alloquio provocet virum. *Supra de abscondere.* 24

Mulier casta est amanda. *Supra de castitate, ij.*

Mulieribus naturaliter inest compassio. *Supra de  
compassione, ij.*

Mulier diligenter debet custodiri. *Supra de filia.* 28

<sup>1</sup> Latin, cum matre sua iter faceret.

<sup>2</sup> MS. & he.

<sup>3</sup> MS. ne donis ornatu.

Mulier vltro se ingerit viro. Supra de castitate, v,  
et de luxuria, i.

Mulier amore castitatis *eciam* propria membra corporis  
4 debet contempnere. Supra de castitate, iij.

Mulier amore castitatis *eciam* propriam patriam  
debet relinquere. Supra de Clemente.

Mulier amore castitatis *eciam* corpus proprium ex-  
8 ponit periculo. Vt supra.

Mulieris cohabitacio non est segura viro. Supra de  
cruce, ij, et de carne, i.

#### DXXVIII.

Mulier *eciam* amicum nititur decipere.

12 Valerius tellis of one þat hight Zenocrates Platonicus, whilk þat  
was a mañ of such vertue, þat he wolde lat no mañ swere for  
no maner of cauce, bod att euere mañ sulde be trowid̃ be his playñd  
wurð; & he was familier vnto a wommañ of Athenis. So oñ  
16 a day as sho spak with oþer wommeñ, sho trustyng gretelie in  
þe familiaritie of þis philosophur, sho laid̃ a grete wageor at sho  
sulde bryng hyñd oute of þe purpos of chastite. So þis philosophur  
oñ a tyme come vnto hur, & sho made hyñd mery of wyne so þat he  
20 liste slepe. & sho lenyd his head̃ dowñ in hur kne, & of his awñd  
wyfl̃ þer he lay a grete while. And evur sho talkid̃ vnto hyñd  
wurd̃is to provoce hyñd to luste of his bodie, and yit be no wyse  
myght sho induce hyñd perto, & so he went his wais & sho loste hur  
24 wageor. And whē þe toder wommeñ asked hur þat at sho had  
loste, sho ansswerd̃ agayñ & said̃, þat sho layd̃ hur wageor of  
a mañ & not of a stokk, for he was a stokk, sho sayd̃, & no mañ.

#### DXXIX.

Mulier virtuosa.

28 Valerius tellis how þer was a mañ þat hight Ninus, þat had  
a wyfe. & whē he was dead̃, oñ a day as scho was byndand̃ vpp

hur head, it was lattyn hur wit þat Babyloñ defaylið in bataill.  
And *with* þe ta syde of hur heade vnþun vpp sho ran to fecht  
agayn þaim of Babylōñ. & neuer wold sitt at bynd vp hur head  
vnto all was won & þai fled. & þerfor is ane ymage made of hur 4  
& sett vp in þis maner of wyse.

DXXX.

Mulier luxuriosa.

Orosius tellis of one þat hight *Semiramis*, þat was burnand  
in lichorie & thristie in blude, made ane ordinans and a constitucioñ 8  
þat for no maner of reuerens nor inceste þer sulde no lettyng be,  
bod at betwix þe fadur & þe moder & þer childer, als ofte as þaim  
lykid, it sulde be lesuñ to hafe at do samen or for to hafe to wyfe  
or husband. So on a tyme sho desyryd hur awið soñ to hafe at do 12  
*with* hur, and þer in despite he slew hur.

DXXXI.

Adhuc de muliere luxuriosa.

We rede in ‘*Cronicles*’ of þe wyfe of *Claudius*, how þat sho was  
so gyffed vnto luste & lykyng, þat furste privalie and syne opynlie 16  
sho wold expownd hur selie, & counceill þerto other noble wommeñ,  
so þat sho foght þat sho had neuer enogh þerof. And at þe laste  
þe Emperowr & hur husband to-gedur slew hur; and sho was  
so forgetteli of mynd þat whē þai slew hur sho askid þaim whi 20  
þai wolde not com & hafe att do *with* hur.

Mulier superba et despiciens virum quandoque  
postea viro capitur. *Supra* de Assenech.

Mulieres non expedit videre. *Infra* <sup>1</sup> de videre. 24

Mulier rixosa pacienter a viro est toleranda <sup>2</sup>. *Infra*  
de paciencia.

Mulier loquax grauiter punitur. *Supra* de locucione.

<sup>1</sup> MS. *supra*.

<sup>2</sup> MS. *tolleranda*.

358 532. *A niggardly Woman.* 533. *An understanding Judge.*

Mulieris nequicia comparatur serpenti. Infra de serpente.

4 Mulier adultera virum suum contempnit. Supra de adulterio, j.

Mulier bona debet esse que ducitur in vxorem. Infra de vxore.

8 Mulier debet esse quieta et non vaga. Infra de vxore.

Mulier ad peccandum est parata si requiratur. Infra de silencio, ij.

12 Mulier naturaliter ad se attrahit affectum viri. Supra de concupiscencia, j.

Mulier temptat virum. Infra de temptatione, v.

Mulier aliquando feruens est ad<sup>1</sup> bonum. Supra de martirio.

#### DXXXII.

16 Mulier infidelis est marito suo morienti.

We rede how a womman, when hur husband lay in dead thrawis, callid hur maydeñ & bad hur go by hur iij yerdes of hardyn, 'to wynde my husband in.' And sho ansswerd agayñ & sayd;  
20 "Dame, ye hafe enoghe of fayr lyn clothe. Take þerof iiij yerdis and wynd hyñ in." And sho was wroth<sup>2</sup> & said; "May not iij yerdis of harden serriff hyñ well enogh?" So þis mañ at lay seke happend for to here hur, and when he come to hyñ selfe, als  
24 it as he myght, yitt he said; "Ya, make it shorte enogh þat it be not fylid with clay<sup>3</sup>."

#### DXXXIII.

Mulieres quandoque pro parua re litigant.

We rede in 'Libro de Dono Timoris' how þer was ij womē  
28 pleyd befor a iuge for a clew of threde. And þe iuge axkid ather

<sup>1</sup> After ad, h, erased.

<sup>2</sup> After wroth, s, erased.

<sup>3</sup> A hand with Nota above it points to this tale.

of þaim whar-of þe bothom at þe clew was word on was. And þe tane said it was on a cole & þe toder said it was on a lyn clowte. And þan he rewardid at þe clew sulde he word of, & sho at said sothe of þe bothom sulde hafe it.

4

## DXXXIV.

Mulieres <sup>1</sup> attente respicere non debent religiosi.

We rede in 'Vitis Patrum' how on a tyme a monk rañ for to se maydens as þai come samen goyng be þe way. And when he had sene þaim he turnyd oute of þe way. And þan ane olde wyfe 8 at was with þur maydyns sayd vnto þis monk; "And þou wer a parfite monke þou sulde not behalde vs, nor know þat we wer wommen."

Mulier papa creatur. Infra de papa.

12

Mulierem demon incumbens infestat. Supra de demone, xj et xij.

Mulier nobilis eciam viro aliquando se ingerit. Infra de temptatione, vj.

16

Mulier molestia carnis est temptata. Infra de temptatione, vij.

Mulierum ornatui congaudet demon. Infra de ornatu, ij.

20

Mulier virum suum in remotis partibus pergentem debet expectare diu ante quam nubat. Infra de peregrino et supra de celacione, j.

Mulier secretum est male celans. Supra de celacione, 24

## DXXXV.

Mulier mala decipit virum suum.

Petrus Alphonsis <sup>2</sup>; how som tyme a man went to wede his wyyns, and his wyfe trowid þat he wold hafe tarid long and callid

<sup>1</sup> MS. Muliere.

<sup>2</sup> MS. Alphensis.



hur luff into þe hows. So þis mañ happend to be smyteñ in þe ee  
 with a twyste, so þat he mot not se, & he mott hafe no ruste þerof  
 & went home. And when he knokkid' at þe dure þe wyfe was  
 4 ferde, & hid hur luff in a chawmer & afterward oppynd þe dure.  
 And hur husband went in & wolde hafe gane vnto þe bed, and sho  
 askid' hyñ what he wolde do at þe bed, and he tellid' hur all as it  
 had happend hyñ. And sho bad hyñ sitt down & latt hur  
 8 charñ þe hale ee. þat it happend nott þe same. And sho putt hur  
 mowthe vnto þe hale ee to likk it, vnto hur luff was gone his way,  
 at hur husband wiste nott. And þañ sho bad hur husband ryse,  
 & sayd vnto hyñ; "Now I am sekur of þis ee. And now if you  
 12 like ye may go vnto your bed and riste you." And so he did.

## DXXXVI.

## Mulier vna aliam in maleficijs iuuat.

Petrus Alphonsis<sup>1</sup> tellis how som tyme þer was a mañ þat went  
 oñ pylgramege, and he betuke his wyfe to kepe vnto hur moder  
 16 vnto he come home. And when he was gone sho sent for hur  
 doghtur lemman to sup with þaim, & þai ete & drank samen  
 & made merie. And sodanlie þe gudemañ come vnto þe dure  
 & callid, and sho was gretelie trublid' þer-with, & hid hur lemman  
 20 in þe chawmer and þañ lete hur gudemañ com in. And he was  
 wery & wete, & bad þaim go make his bed. And þis olde wyfe  
 had hur doghter bryng a shete & latt hyñ se it þat he sulde  
 lig in, or sho made þe bed. And sho broght a fayr shete, and  
 24 þe olde wyfe toke þat one end þerof, & þe yong wyfe þe toder, and  
 held it vp oñ ege als hy as þai might aforñ þe chawmer dure,  
 & þus þai hid þe gude mañ at he might not se to he was gone, at  
 þai had hyd, oute att þe chamber dure. And þe gude mañ bade  
 28 styll & had a mokr<sup>2</sup>. And þañ þis olde wyfe said vnto hur  
 doghter; "Ga now & make þi husband bedd with þis shete at  
 I made myne awñ handis señ he went." And he said; "Dame,  
 can ye wefe such clothe?" "Ya, soñ," sho said, "forsuth I hafe  
 32 wroght mekull suche señ I was born."

<sup>1</sup> MS. Alphonsis<sup>2</sup> Latin, et maritus delusus remansit.

## DXXXVII.

*Mulier mediatrix aliam ad peccatum inducit.*

Petrus Alphonsis<sup>1</sup> tellis how som tyme *per* was a wurshupfull  
 mañ pat went oñ pylgramege, and he had a gude wyfe and a  
 chaste. So *per* was a yong mañ pat luffid hur pas-andly, & wolde 4  
 hafe giffen hur grete giftis to hafe had his luste oñ hur, and  
 sho wolde not oñ no wyse. So at þe laste he feñ seke for sorow at  
 he mot not spede, & lay in his bed. So *per* come in ane olde wyfe  
 & vysitt hyñ & askid hyñ what was þe cauce at he was seke for. 8  
 And he oppynd his herte vnto hur & tolde hur all þat hyñ aylið.  
 And sho said hyñ þurte not be seke heñ-for, sho cuthe help hyñ  
 weñ enogh. And he promysid hur a gude rewarde to helpe hyñ.  
 So sho had a little bykk whelpe, & sho held it fastand ij dayes. 12  
 So oñ þe iij day sho made a cake of mustard & mele & gaff it,  
 & it ete it. And for bytuernes of þe musterd it began hugelie to  
 grete, & þe een þerof to ryñ. So sho went vnto þis gude wyfe  
 hows, and þis whelpe folowid hur. And sho, becauce sho was ane 16  
 olde wyfe, welcomyd hur fayre, & gaff hur meat & drynk. So  
 at þe laste sho askid hur what þis whelpe aylið to wepe þus.  
 And sho ansswerd & said; "Dere Dame! it is no mervell if  
 I make sorow & wepe, for þis whelpe was my doghter, & was 20  
 a full leaff maydyn, & a gude & a fayr. And becauce sho wolde  
 not consent vnto a yong mañ pat luffid hur, to be his luff, þus  
 sho was shapen to be a biche whelpe." And with þat sho lete as  
 sho swownyd & wepid sore. So þis gude wyfe made mekull sorow, 24  
 & said; "What moñ I do? Allas! for I am in þe same cace;  
 for a yong mañ luffis me & I hafe dispysid hyñ, and I am aferd  
 þat I sall oght be mysshapend." And þañ þe olde wyfe ansswerd  
 & cowneeld hur to consent vnto hyñ, & latt hyñ hafe his liste at 28  
 sho wer not forshapyñ & made a byche whelpe. & sho prayed hur  
 to go for hyñ, and so sho did & fechid hyñ vnto þis womman, &  
*per* he had his luste & his desyre; & þis false alde when had  
 a gude reward of ather partie.

<sup>1</sup> MS. Alphensis.

## DXXXVIII.

## Mulier difficile custoditur.

Petrus Alphonsis<sup>1</sup> tellis how som tyme *per* was a yong wed  
 mañ, and þurgh consell of ane olde wyse mañ he closid his wyfe  
 4 in a hye chawmer þat had no dure butt one, and a wyndow,  
 & evur as he come owder in or oute, he sparrid þe dure faste.  
 And oñ þe night he wolde hyde þe keyis at his bed head. And  
 þus he did a long tyme. So oñ a tyme when hur husband was  
 8 away, sho lukid furth at þe wyndow, and sho was war of a fressh  
 yong mañ, & onone sho wex iolious oñ hyñ. And to þe entent at  
 sho mott gett oute vnto hyñ, iij nyghtis or iiij, by & by sho made  
 hur husband dronken. And oñ a nyght privalie when he was oñ  
 12 slepe, sho stole þe keyis fro his head & oppynd þe durys. And  
 privalie sho went vnto þis yong mañ. So hur husband wakynd &  
 myssid hur, & compasid þat *with*-owten a cauce sho wolde not hafe  
 desyrid [*hym*] to drynk so faste oñ evyns as sho did, & said no þing  
 16 bod lay still & slepte. So when sho had had hur luste, sho come in  
 agayñ, and he lete as he myssid hur noght. So oñ a night afterward,  
 he fenyd hyñ selfe dronken, and þe same night sho rase vp as sho  
 did afor, and went vnto hur luff. And onone as sho was gone, he  
 20 rase privalie & folowid hur & come vnto þe dure & sparrid it faste,  
 & went vp agayñ & stude in þe wyndow wachand. And at þe  
 laste he was war of hur command in hur sark. And sho knockid,  
 & he axkid who was *per*? And sho besoght hyñ forgyff hur  
 24 at sho went furth, & to latt hur com in. And he said sho suld not  
 com in, bod sho sulde stand still *per* & he suld shew hur vnto hur  
 fadur & hur moder in þe aray at sho was in. And þe vse was þat  
 þai þat wer for *per*-oute at mydnyght, wachemen sulde take þaim  
 28 & oñ þe mori sett þaim oñ þe pyllorie, þat all men myght wonder  
 oñ þaim. And when sho saw þat oñ na wyse he wolde lat hur in,  
 sho said sho sulde lepe into a draw-well at was bod a litle fro þe  
 dure, & drowñ hur selfe, rather or sho war takyñ & shamyd.  
 32 And when sho saw for all þis at he wold not lat hur in, sho take

<sup>1</sup> MS. Alphensis.

vp̄ a grete stone & keste in-to þe draw well, and bad fare-wele for  
 evurmoð. And when he herd it fall in-to þe well, he went it had  
 bene sho had loppyn in-to þe well, and he was somewhat asstonyd,  
 and he oppyn þe dure faste, & ran vnto þe well at luke if he mott 4  
 gett hur oute. And sho had hid hur be þe wall & saw þe dure  
 was oppyn, & whippid in & lokkid þe dure faste, & gatt hur vp  
 in-to þe wyndow. And when he hard sho was getten in, he said;  
 "O, þou fals womman, and full of þe devuls craste! Lat me com 8  
 in!" And sho said, nay, he sulde nott. And þer sho held hynd  
 oute vnto wache-men come & take hynd, & had hynd vnto prison.  
 And on þe mornd sho went vnto hur fadur & hur modir, and told  
 þaim how þat he went oute on þe nyght to his strompettis & for- 12  
 suke hur, & þer þai come vnto þe prison all samen & made playnt  
 on hynd. And þer in his sarke & his breke he was sett on þe  
 pellorye, at all folk wonderd on hynd, & þus maliciouslie sho put  
 hur blame opon hynd. 16

## DXXXIX.

*Mulieris malicia quandoque in caput suum  
 redundat.*

We rede in 'Cronicles,' when kyng Albyon was at Veron  
 at a grete feste, he commandid his butler to feche hynd a copp 20  
 þat he had made of þe heade of þe furst husband of Rosamond, at  
 was his wyfe, whame he had slaynd in batell; & he garte fyl  
 it full of wyne & dranke þerof, & gaff Rosamond his wyfe & made  
 hur to drynk þerof. And he bad hur drynk with hur furst 24  
 husband, and sho conseyvid what he ment & was passand wrothe  
 with hynd. So þer was in þe cowrite a duke þat held<sup>1</sup> a chawmerer  
 of þe whene, & sho had knowlege þerof. And on a tyme when þe  
 kyng was fro home, opon a nyght sho went into þis chawmerer 28  
 bed, & sent privalie vnto þis duke a message as it had comend  
 from hur chawmerer, & bad hynd com & lye with hur; and  
 þer þis duke lay bye hur. And when he had done sho said vnto

<sup>1</sup> MS. *repeats*, þat held.

hynd; "Knowis þou what I am?" and he said; "Ya, þou erte þe  
 chawmerer, my lemman." And sho said; "Nay, I am Rosamond,  
 att þou has done þis dede with; & chese þe oon of ij. For  
 4 owther þou saßt sla kyng Albyon at slew my furst husband &  
 garte me drynk of his head, or els I saßt tell hynd what þou hase  
 done, & make hynd to sla þe. And þerfor venge me of hynd  
 þat made my husband head in a copp, or els þou saßt dye þerfor."  
 8 And he said; nay, he wold not do it hynd selfe, bod he promysid  
 hur att he sulde gett a noder þat sulde do it. And sho gart  
 hide þe kyngis armor & his batell-ax at stude at his bed-head,  
 & his swerd at hang sho gart bynd it, so at it mott not com oute  
 12 of þe shethe. And when þe kyng was in his bed & of slepe,  
 þis manwheller come in, & þe kyng gat his swerd & wold hafe  
 drawen oute, & it wold not; & so he was slaynd. And þan  
 he tuke Rosamond, & all þe knygis tresur & fled vnto þe Cetie of  
 16 Raven<sup>1</sup>; & þer he wedd hur. And hur happend þer on a tyme to  
 se a fayr yong man, & sho wex amoros of hynd, and þoght þat sho  
 wolde hafe hynd to hur husband. And sho gaff hynd þat had wed  
 hur poyseid to drynk, and kyllid hynd. And when he felid þat it  
 20 was venon, he garte hur drynke of þe reuercion. And sho wolde  
 nott, & he tuke oute hys swerd & bad hur drynk it, or he sulde  
 kyfl hur. And so sho drank it, & þer þai wer both dead.

## DXL.

*Mulier vbiq̃ue ab omnibꝫ est fugienda.*

24 We rede in 'Vitis Patrum' how þe abbot Semestras had certan  
 disciples þat on a tyme said vnto hynd; "Sur, [go] we into  
 þe werld a while, & latt vs dwell þer." And he ansswerd agaynd  
 & sayd; "Go we þan whare no womman is." And þai ansswerd  
 28 hynd agaynd & said; "Whar is þat place þat a womman is not in,  
 bod if þat it be in wyldernes?" And þan þe abbott ansswerd  
 agaynd & said; "Therfor I pray þe, lat vs abide in wyldernes."

*Mulieris memoria in corde viri esse non debet. Supra*  
 32 *de memoria, ij.*

<sup>1</sup> Lat. MSS. Ravenna.



Mulier luxuriosa in proprium filium impetit. *Supra*  
Andree, ij.

Mulieris specie diabolus sanctos temptat. *Supra*  
Andree, iij. 4

DXLI.

Mulieris nobilis virtus quandoque apparet in morte.

Iustinus tellis of ane þat hight Olimpias, and when she saw  
armyð meñ come and wold hafe slayð hur, sho went & cled hur in  
gay clothýng, & tuke ij maydens with hur and went to mete þaim. 8  
And when þai saw hur in þat aray, þai wer astonyð at sho did so  
& þai went agayð vnto þer maisters [*þ tel!*] how þai fand hur not  
ferð nor fleand fro dead, nor at sho was not ferð for swerð nor  
wound, nor wepid wommanlyke, bod resayvid armyð meñ mekelie 12  
with ioy & murther, and obeyid hur to vndergo dead. And þus sho  
was delyverd.

DXLII.

Mulier et viuens et moriens honestatem debet  
*servare.* 16

Iustinus tellis of þis same wommañ, how oñ a tyme<sup>1</sup> sho was  
stryken with a swerð & fell down & dyed, & yit with hur clothis  
& hur hare sho coverd hur theis, so þat none vnwurshup of hur  
bodie sulde be sene. Also we rede of the whene of Narvañ<sup>2</sup>, 20  
þat hight Isabell, & was doghter vnto Saynt Lowyee þat was kyng  
of Fraunce, þat if all sho was yong and passand fayr, neuer-þe-les  
sho wolde neuer lyg with Kyng Theobald, at was a fayr yong mañ  
at had wed hur, bod in hur sark, nor lat hyñ lig with hur bod in 24  
his sark & his breke. Nor þer was neuer none of hur maydens,  
nowder privalie nor apert, þat nowder in bath nor in wasshyng  
saw als mekuff as hur ancle bare. And when sho dyed, sho  
commandid hur maydens þat þai sulde wapp all hur bodye & hur 28

<sup>1</sup> MS. tyme when.

<sup>2</sup> Harleian MS. de regina Navarre.

membres in a long webb & sew it, at wherū becauce of sethyng hur membrus burde be cutt, þe clothe sulde be cutt, at þai þatt cutt hur sulde not se none *partie* of hur body bare.

4 *Mulier sine assensu viri non debet dare magna.* *Infra* de vxore.

*Mundi debent esse qui contractant sancta vasa et vestes.* *Supra* de corporali.

8 *Mundi pericula sunt evitanda.* *Infra* de risu *et* de periculis.

*Mundo possunt adaptari que supra dicuntur de contemptu mundi, de diuicijs et morte.*

## DXLIII.

12 *Munera parua ab amicis data sunt non spernenda.*

Senec tellis how þat wherū þe disciples of Socrates come and broght hynd many giftis, he had a pure scolar þat hight Escharmes, þat come & offerd hynd selfe vnto hynd and said; “ Sur, I giff you  
16 þe beste þing þat I haue, þat is myne awnd bodye.” & he said þat oper þat gaff hynd small giftis helde *per* beste giftis behynde, & so wolde not he doo, bod he prayed his mayster to take þat pure gifte, & so labur it *with* all his diligens, att it mott be better & fayrer  
20 for his sake. And his maister ausswerd hynd agaynd & sayd; “ I have tane a grete gyfte of þe bod if þou pinke þi selfe little, and giff þi selfe besylie for þine awn profett to do all thyng at I command the.”

24 *Munera magna non debet dare vxor sine licencia viri.* *Infra* de vxore.

## DXLIV.

*Munera accipere non debet princeps vel prelatus.*

Valerius tellis of one Marchus Thurius, þat was þe nobyllest  
28 cowncelor *within* Rome. & on a tyme a grete man come vnto

hynd & fand hynd syttand at his supper be þi fyre, & all his meat  
 on a tre-dubler. And he offerd vnto hynd & wold haue gyffed  
 a grete porcion of syluer vessell, & bad hynd were þaim for his  
 sake. & he forsuke þaim & wolde not take þaim. And he was 4  
 wrothe þerwith & said; “Ye sall nevir tell þat Marchus Thurius  
 had lere be lorde of riches þa for to be maid riche of wisdom.  
 For vmthynk you þat ye neuer saw me ourcommend in bateil, nor  
 yit be corrupte with money.” 8

*Murmurare non debet pauper cui datur elemosina.*  
*Infra de paupertate.*

## DXLV.

*Mures eciam homines aliquando inuadunt.*

We rede in ‘Cronicles’ þat in þe tyme of þe iij Henrie þe 12  
 Emperour, how þer was a riche mañ on a day satt at his meate.  
 And sodanlie he was vmlappid with a grete flok of myce, and  
 sodanly þai leste all<sup>1</sup> at was in þe howse, & pursewid vppon hynd.  
 & men tuke hynd and had hynd vnto a ship on þe watir at he mot 16  
 so eskape þe myce, & voyde þaim fro hynd. And þai lepid after  
 hynd in-to þe watyr, & come to þe shupp & gnaw it þurgh. & so  
 he mott on no wyse kepe hynd fro þaim, vnto so mucche att he was  
 had to land agayn; & þer þe myce fest on hynd & kyllid hynd, & 20  
 ete hynd vp euere morsell vnto þe bare bonys.

## DXLVI.

*Musce infestant multos.*

We rede ex ‘Legenda Lombardica’<sup>2</sup> how at þer happend on  
 a tyme a grete multitude of fleis in ane abbay þat Saynt Barnard 24  
 made, vnto so mekull at þai did mekull noysans vnto all men þat  
 dwellyd þerin. And whend þai come & tolde hynd, he said þat he  
 sulde curs þaim, & on þe morid þai wer fond dead, ilk one.

*Mutacio frequens iudicium*<sup>3</sup> *non est populo utilis.* 28  
*Supra de ballivo, ij.*

<sup>1</sup> MS. *repeats*, all.<sup>2</sup> MS. *ex legibus Lombardorum.*<sup>3</sup> MS. *in deo.* Harl. MS. *iudicium.*

## DXLVII.

## Natalis Domini, primo.

The birth of our Lord is prevyð be many meracleys, for  
 Innocencius þe iij telles how at Rome þer was contynuali pease  
 4 xij yere to-gedur, and þerfor þe Romans byggid a fayre temple, &  
 sett þerin þe ymage of Romulus, & garte call it *Templum Pacis*.  
 And þai askyð Appollo how long it sulde laste, & he said vnto  
 a womman þat was a clene mayden bare a childe. And when þai  
 8 hard þat, þai said it sulde laste evur, & wrate abowne þe dure  
 in golden letters; '*Templum Domini*'<sup>1</sup> in eternum manet.' And  
 when our Ladye bare hur childe, vppoñ þat same nyght it fell  
 down vnto þe hard erth, and þer is now *Ecclesia Sancte Marie*  
 12 Noue<sup>2</sup>.

## DXLVIII.

## Natalis Domini probatur dupliciter, ijº.

Ex '*Legenda Lombardica*'<sup>3</sup> we rede how þat vppoñ þat day  
 þe ymage of Romulus and all oþer ydolfis in Rome fell down  
 16 & brak. And Saynt Ieronim tellis also how þer come a tokynd  
 in Egipte for all þer idolfis fellis when our Ladye bare hur chylde.  
 And her-for þe prestis of þe temple garte make ane ymage of  
 a maydyn with a barid in hur armd, and sett it in a privay place in  
 20 þer temple, & vnto þat þai did wurshup.

## DXLIX.

## Natalis Domini probatur multipliciter, iijº.

We rede ex '*Legenda Lombardica*' how þat same nyght þe  
 derknes of þe nyght and clerenes of þe day war turnyð evun  
 24 contrarie.

<sup>1</sup> Lat. MSS. *Templum Pacis*.<sup>2</sup> MS. *Sancte Marie de nouo*.<sup>3</sup> MS. *Legibus Lombardorum*.

## DL.

Natalis probatur, iiij<sup>to</sup>.

Orosius and Innosins<sup>1</sup> tellis how þat a well in Rome þat same nyght was turned in-to oyle & ran in-to Tyber, and all þe day after spran habundandlye; for Sibilla had prophecyed & said þat 4 our Savyor sulde not be born or a well of oyle sprang oute of þe erthe.

## DLI.

Natalis Domini probatur, v<sup>to</sup>.

Crysostimus tellis þat vppoð þe nyght of þe natiuitie, vnto 8 þe kynges þat war prayand on a hyll, a fayr star in appered<sup>2</sup> vnto þaim. & it had in it a fayre childe, and vppoð his shulder a fayr cros shynnyng, whilk childe spak vnto þe kyngis and bad þaim go in-to Iudea & seke hym, & þer þai sulde fynd hym born. 12

## DLII.

Natalis Domini probatur, vj<sup>to</sup>.

We rede in '*Legenda Lombardica*' how þat vppoð þat day þer apperid in þe este iij sonnys<sup>3</sup>, and somewhat befor þat tyme after þe dead of Iulius Cesar. 16

## DLIII.

Natalis Domini probatur, vij<sup>mo</sup>.

Innocencius þe iij, pope, tellis how þat Ottouianus þe Emperour, þat all þe werld was subgett vnto, and be his reson he plesid so vnto þe senaturs of Rome, þat þai wolde hafe wurshuppid hym 20 as Godd. And he callid Sybilla þe prophetice vnto hym, & axkyd hur if evur þer sulde be any born þat sulde be gretter þan he was.

<sup>1</sup> Harl. MS. *Innocens* iij.

<sup>2</sup> MS. appeyed.

<sup>3</sup> Harl. MS. *qui paulatim in unum corpus solare redacti sunt.* Eusebius in *Cronicis*, et *Magister* in *Historia*

*Seolastica* dicunt quod non ipso die apparuerint tres soles, sed autem per aliquod tempus, scilicet post mortem Julij Cesaris.



So it happend on þe yole-day, and þis Sybyll was in þe Emperour  
 chawmer. And evyn aboute mydday þer apperid̃ aboute þe soñ a  
 goldeñ cerele, and in myddeste of þe cerele was þer standand̃  
 4 a fayr maydyñ and a chylde in hur armys. And sho shewid̃ þis  
 vnto þe Emperour, and þe Emperour had grete mervail here-of, &  
 said̃ þat he hard̃ a voyce þat spak, saying, “Hee est ara celi.”  
 And Sybyll said̃ þat childe sulde be mare þañ he was, and þerfor̃  
 8 sho bad hyñ wurshup̃ hyñ. And þat chawmer is consecrate  
 a kurk in honor of our Ladie, & is callid̃ to þis day *Sancta Maria*  
*de Ara Celi*<sup>1</sup>. And fro thens furth þe Emperour wurshuppid̃  
 þis childe & wolde wurshup̃ none oþer goddis. And vnto þis  
 12 sentans accordis Timotheus, historiagrapheus, and Orosius for þe  
 moste partie.

## DLIV.

*Natalis probatur, viij<sup>uo</sup>.*

We rede ex ‘*Legenda Lombardica*’ how þat þe ox & þe ass,  
 16 knowyng mervolosly Almighty God̃ layd̃ in a cryb befor̃ þaim,  
 þai fell dowñ on þer kneis and wurshuppid̃ Hyñ. And Saynt  
 Ierom̃ tellis þat vppoñ þat nyght all þat euer laburd̃ in vicio  
 sodomitico was slayñ, so þat not in þe kynd̃ þat Almyty God̃ had  
 20 takeñ fro thens furth þer sulde be foñ so mekull vnelomes.  
 For als Saynt Austyñ sayd̃; “videns Deus vicium contra naturam  
 in natura humana fieri, fere desijt incarnari.”

## DLV.

*Negacionem dei inducit frequenter malum consilium*  
 24 *et inopia siue paupertas.*

Cesarius tellis how þat in þe dioces of Leodenensis<sup>2</sup>, besyde  
 Florens, þer was som tyme a yong knyght & noble in tournamentis,  
 & giffeñ vnto vanytis of þis werld̃, vnto so mekull þat þer aboute  
 28 he consumyd̃ all his gudis, so þat he fell evyñ in despayr. Vnto  
 so mekull þat on a nyght he garte a mare of his lede hyñ in-to a  
 wude, & þer þai raysid̃ the devyll as þai was wunt to do, & made

<sup>1</sup> MS. Cela.<sup>2</sup> Harl. MS. Leodiensis.

hynd to speke with paim. And þer he bad þe knyght make no  
 charge of his povertie, & he askid hynd if he wold haue riches  
 agayn, & ioy, as he was wunt to haue. And þe knyght said,  
 ya, he wolde, and it mot be done be God Almyghtie. And þan 4  
 hys mañ sayd vnto þe fende; "Here haue I broght you a noble  
 mañ, my maister, at ye may restore hynd vnto þe degre at he was  
 in afore tyme." And þe fende saide, hynd burde furst forsake  
 Almyghti God & make homage vnto hynd. And þis knyght, þus 8  
 all it war tremland & makand sorow, neuer-þe-les, in hope of  
 requoueryng agayn of þat at he had loste, þurgh cownceill of  
 þis mañ he did itt. And þan þe fend said hynd burd nede forsake  
 Goddis moder. And þe knyght ansswerd agayn & said, þat wolde 12  
 he neuer doo. And þus he partid away fro þaim, and went agayn  
 vnto þe towñ. And þer was a kurk in his way, and he went  
 in and sett hynd dowñ oñ his kneis befor̄ ane ymage of owr Ladye,  
 & wepid & made grete sorow, at all þe kurk rang with. So evyñ 16  
 þe same howr, a knyght þat had boght all his lifelod befor̄, happend  
 com̄ by þe kurk away, & hard grete noyse & went in, & whē  
 he fand þe knyght, þat he kend well enogh, cryand & makand his  
 prayer so devowtly, he had grete mervell, & drew hynd le-hynd a 20  
 pyler & stude still, & þoght he wolde wit what all þis bement.  
 And, at bathe þies knyghtis hard, our Ladie spak vnto hur Soñ &  
 said; "O, þou swete Soñ! Haue mercie of þis mañ!" And  
 þe childe at satt oñ hur kne wolde not speke agayn vnto his 24  
 moder, bod turnyd his head awayward fro hur. And sho prayd  
 hynd agayn, & sayd þat þe mañ was dessayvid, and with þat  
 he turnyd his bak opoñ hur and said; "This mañ hase denyed  
 me, what shulde I do vnto hynd?" And þan þe ymage of owr 28  
 Lade rase vp & sett hur Soñ apoñ þe altar, and fell dowñ oñ hur  
 kneis at His fete and said; "I pray þe, swete Soñ, þat for my  
 sake þou forgyff hynd his syn." And onone þe child listyd vp His  
 moder and said vnto hur; "Moder, yit I neuer denyed þe thyng 32  
 att þou axkid me. And now, beholde, for þi sake I forgyff hynd."  
 And þan þis knyght was sayd, & rase & went his ways furth of þe  
 kurk, and was passyng sadd & hevy for hys syn, & glad þat it was  
 forgyffed hynd. And þe toder knyght folowid hynd privalie, & 36

ouertuke hynd & axkid hynd whi his een war so wate & so bownyd.  
 And he ansswerd agaynd & said þe wynd garte itt. And he said  
 agaynd; "Sur, I knaw þe cauce of your truspas well enogh. And  
 4 Sur," he said, "I hafe a doghter & no mo childer, and if ye wult wed  
 hur I sall giff you all your lyfelod agaynd, & you ij I sall make  
 heyris of all my riches." And he thankid hynd & wed hur, & was  
 afterwerd a gude man & a riche.

8 Negant *eciam* deum religiosi. Supra de *miseri-*  
*cordia.*

Negacionem dei inducit amor carnalis. Supra de  
 amore.

12 Negacionem dei inducit ambicio dignitatis. Supra  
 de Maria, vj<sup>1</sup>.

Neganda non est pauperi elemosina. Infra de  
 paupere, ij<sup>2</sup>.

16 Negligencia hominis impedit ne ei ab aliquo sub-  
 ueniat. Supra de cogitacione.

Negligencia executorum nocet testatori. Supra de  
 executore, j.

20 Negligencia vtencium aliqua re perditur aliquando  
 ipsa res. Supra de legato.

Negligencia dicendi horas. Supra de Augustino, ij.

## DLVI.

Negociatores sine fraude debent emere *et* vendere.

24 Tullius tellis how on a tyme it was disputid betwix Diogenes &  
 Stocius<sup>3</sup>, þat was his disciple. And Diogenes sayd; "All þe vices  
 of a thyng þat is selde aw not to be expowndid to hynd þat byes it,  
 bod ewhils it is constitutt be þe law; ewhils neuer-þe-les oper

<sup>1</sup> So Lat. MSS., Eng. MS. *has*, de  
 iniuria, ij.

<sup>2</sup> MS. ij.

<sup>3</sup> Arund. MS. inter Diogenem,

Babilonium stoicum, et discipulum  
 eius, Antipatrem. Harl. MS. inter  
 Diogenem, Babilonium storeum, etc.

thynges er done withouteñ gyle." And his scoler ansswerd hyñd  
agayñ & sayd, þat when þe byer trowes att þe thyng be gude, &  
puttis truste in hyñd þat sellis it, þe sellar aw to tell þe byer & þer  
be any fawte þerin. Thañ Diogenes sayd; "It is one to be styfl 4  
& anoder to layñ, and þe tane is not profitable to þe to here, nor it  
is not nedefull to me to say." And þañ his scoler sayd; "And  
it be dampned at Athenys at a mañ sañ not tell þe way vnto hyñd  
þat travels, mekuñ moñ dampnable it is wittandlie to suffer a mañ 8  
fall in-to error." Thañ Diogenes sayd; "He hase not garte þe  
bye þat stirris þe not to bye; and þou byes þat þing at plesis  
þe, and he praysis þat þing þat is his awñ. And whar þe dome is  
in þe byer, þer is no begyle in þe seller. And þerfor<sup>1</sup> a<sup>2</sup> seller<sup>12</sup>  
aght to layñ nothyng vnto þe byer<sup>3</sup>, neuer-þe-les hyñd thar not  
tell hyñd bod if he wyñ, for what-sonð-evur langis to hyñd þat byes  
it, longes to hyñd þat sellis, to witt how þat he sañ sell."

*Nequicia mulieris comparatur serpenti. Infra de* 16  
*serpente.*

DLVII.

### *Nequicia Herodis.*

We rede in 'Cronicles' how þat Herode, when he hard tell þat  
þe Iewis abade with grete myrth agayñ he sulde dye, he garte 20  
gadur samen all þe noble yong men of Iudee, & garte spar þaim in  
a prison, & commandid vnto Salome his wyfe þat als tyte as  
he war deade, þat sho sulde sla þaim ilkone, at on þat maner  
of wyse all Iudee sulde make sorow when he was dead as wele as 24  
þai dyd in his lyfe. And so was done.

*Nero. Supra de crudelitate, et infra de prodigalitate*  
*et Simone.*

DLVIII.

### *Nicholai confessoris.*

28

We rede in his 'Meracles,' how sonð tyme þer was a Iew þat  
hard tell of þe meracles of Saynt Nicholas, and he garte make ane

<sup>1</sup> MS. *repeats*, and þerfor.

<sup>2</sup> MS. &

<sup>3</sup> MS. *seller*.

ymage of hynd, & sett hynd to kepe all his gudis. And when  
 þe Iew on a tyme was fro hame, thevus come & stole away his  
 gudis, & when he come and fand þai wer away, he began to reprove  
 4 þis ymage, and bett itt sore. And Saynt Nicholas apperid vnto  
 þies thevis, & shewid þaim how his body was betyn for þat gude  
 att þai had stollen, and thretid þaim at þai sulde be hanged bod if  
 þai had þis gude agayn & restorid it, & teld þaim at he was Saynt  
 8 Nicholas, in whose kepyng þis Iew had putt all his gudis. And  
 þies thevis wer fferd, and broght all þies gudis agayn, and tolde þe  
 Iew þis meracle. And he was turnyd & þai, bothe, and become  
 gude men; & þe Iew was cristend.

## DLIX.

12

## Nicholaus scolarem suscitauit.

We rede in his 'Meracles' how þer was a gude man þat vsid  
 yerelie, becauce of a son þat he had þat was a scolar, apou Saynt  
 Nicholas day for to make a grete feste, & dele grete almos in  
 16 wurshup of Saynt Nicholas. So þe deuill had a dispite þeratt, &  
 come to þe dure in a pure mans liknes, & axkid almos vppou  
 þe Saynt Nicholas day. And þe gude man sent hynd almos with  
 þis scolar, and þer þe deuill strangeld þe childe & kyllid hynd.  
 20 And when þe fader come vnto þe dure and fand his son dead, he  
 made mekull sorow & had vp þe dead childe in-to a chambur, and  
 sett hynd down on his kneis & made his complaynt vnto Saynt  
 Nicholas, & said; "Loo! Saynt Nicholas! behold, is þis your  
 24 reward of þe wurshup þat I hafe þis many day done vnto you?"  
 And as he was þus complemand þe childe oppynd his ene & rase  
 vp & was olyfe agayn.

## DLX.

## Nicholaus iuuenem de captiuitate patri restituit.

28 We rede in his 'Meracles' how þat a man purgh þe merettis of  
 Saynt Nicholas had a childe, whilk þat when he was a yong man



was taken in þe were with þe Aragans<sup>1</sup>, & depute into serves with þer kyng. So it happend vppon Saynt Nicholas day þis yong man broght þe kyng wyne in a copp of golde, and as he held it befor þe kyng he remembreð hynd þat it was Saynt Nicholas 4 day, & how his fadur as þat day was wunte to make a grete feste. And sodanly he gaff a grete sigh, and þe kyng wold algattis wete þe cauce at he sighed for, and he told hynd evure dele. And þis vnerestend kyng thrett hynd & said; "What at evur þi Nicholas 8 duse, þou shalt dwell here with vs." And with þat sodanlie þer come a grete wynd, & smate downd þe howse and listid vp þe childe with þe copp in his hand & þe wyne in it, & sett hynd evyn at his fadur dure. And he went in & fand his fadur & all his 12 frendis at dyner, & þer he teld þaim all how it happend. And þai war passand faynd & thankid God & Saynt Nicholas.

Nicholaus indeuotos sibi verberat. Supra de deuocione, ij. 16

Nicholaus deuotos sibi remunerat. Supra de deuocione, j.

## DLXI.

Nigromancie<sup>2</sup> ars est valde periculosa.

Cesarius tellis how som tyme þer was a knyght at wold not trow 20 at þer was any fendis. So on a tyme he come vnto one þat was callid Philip, þat was practyse in nygromancye, and prayed hynd to latt hynd se som fendis. And he re[ce]sid & said he durst nott; & yit he laburd hynd beselie. So on a day, aboute none, þis 24 Philip garte þis knyght put his swerd abowte hynd, and at a gateshatyll, with a<sup>3</sup> swerd he made a cerele aboute þis knyght, and bad hynd kepe hynd wele within þis cerele. ffor and any membre of hynd come withoute itt, he mond lose itt vnto tyme þat he come 28 agaynd vnto hynd. And he bad hynd, & he saw any bodie, nowder

<sup>1</sup> Lat. MSS. ab Agarenis.<sup>2</sup> MS. Nigromancia.<sup>3</sup> After a, w, erased.

giff þaim right not, nor take right not of þaim, and he tolde hynd  
 þat þai wolde bothe tempe hynd & flay hynd; bod & he wolde do so  
 he bad hynd, he sayd, þer shuld nothyng noy hynd. And when he  
 4 was gone & þe knyght was he his one in þe cerele, belyfe þer come  
 as it had bene grete fludis, & a nowder tyme as it had bene  
 gruntyng of swyne, and now blastis of wynd. And now hynd  
 þoght he saw a mañ als hye as treis, and when he come nere  
 8 þe cerele he axkid þis knyght what he wold, & bad hynd aske & he  
 suld tell hynd. So he lukid opoñ hynd & hynd thoght he was  
 a grete mañ & a blakk, & of grete difformytie, so þat he durste not  
 verelie behald hynd. So att þe laste þis knyght spað & said vnto  
 12 hynd; "I hafe desyrid gretelie to se þe." And he axkid hynd,  
 whareto. And þe knyght said, for he had hard tell mekuñ itt  
 of hynd. And þe fend answerd hynd agayn & said; "Men demys  
 me ofthis withowten cauce, and I do no mañ skathe bod if  
 16 he gar me. And Philip þi maister is my frend, & I do all þat  
 plesis hynd, for I grevid hynd nevir yitt, vnto so mekuñ when he  
 callid me & bad me now com vnto þe, I come." And þe knyght  
 askid hynd whar he was when he callid hynd. And he said he was  
 20 als far beyonde þe se as þe se was fro thens; "& þerfor," he said,  
 "it is right at þou reward me for my labur." And þe knyght  
 axkyd hym what he wold hafe, and he said owder his gowid or his  
 gyrdyll, or a shepe of his flokk; & þan he askid a heid, & att þe  
 24 laste a cokk. And þe knyght said hynd evur nay, and wold giff  
 hynd none of þies. So þe knyght axkid hynd whare he had so  
 muche comyng as he had, and he answerd agayn & said at þer  
 was none itt done in all þis werld bod he knew itt. "And to  
 28 so mekuñ," he said, "þou in such a towñ & in suche a howse loste  
 þi maydenhede, and swylk synmys & swilk hase þou done." And  
 þis knyght enthe not agayn-say itt. And þan þe devuñ put furth  
 his hand as he wold hafe taken hynd, and þe knyght was ferd  
 32 & fetl bakward in þe cerele, & cryed as he had bene wude. And  
 als sone as þis Philip harde hynd, he come and made all þis  
 fantasies to vanyssh away. And evur after, fro þat howf forward,  
 he was pale & itt bewid, & trowid alway at þer war fendis. And  
 36 afterward he amendid his life & become a gude mañ.

## DLXII.

Nigromantici discipulus a demone rapitur et  
deportatur.

Cesarius tellis how at þe cetic of Tholett þer was ane þat held  
a skule of nygromancy, and his scolers on a tyme desyrd þer 4  
maister þat he wolde prufe þat befor þaim þat he taght þaim.  
And þer maister, þuf all he wer il-wyllid þerto, on a tyme led þaim  
into þe feld, and with a swerd he made a cercle aboute þaim, & he  
bad þaim if þai saw any thyng nowder gif it nor take þer-off, bod 8  
at þai sulde holde þaim iustelic within þe cercle. And þan he  
went a littyll fro þaim, & began to say his enchawntmentis.  
& belyfe fendis þat war callid come, son in liknes of a mañ, son  
of a wommañ, & son makand mynstralecy, & son dawnsand. And 12  
emang þaim þer was ane like a fayr wommañ, fayrer þan all  
þe toder was, and sho profurd a golde ryng vnto ane of þe scolers  
ofte sythes, & lang he forsuke it, & at þe laste he tuke it, and  
onone sho clekid hym oute of þe cercle & þe ryng, bothe. & onone 16  
sho was away with hym. And his felos began to cry, & þer  
maister come onone, & þai told hym. And onone he callid vp þe  
maister-fend, and tolde hym of þe wrong at was done vnto his  
scolar, and desyrd to haue hym agayn. And þis fend callid all 20  
þe toder fendis vnto a cownceill, and reprovid hym þat did þe dede.  
And he excusid hym & sayd he dyd no wrong, becauce þe scolar  
was inobedyent vnto his maister. Neuer-þe-les a sentans was  
gyffed at he sulde be delyverd agayn vnto his maister, for he was 24  
a behufable scolar vnto his maister, and þus he was restoryd  
agayn vnto his maister. And fro þat day forward his felows  
poght att his face was lene & pale, evyn as he had bene taken oute  
of his grafe. & he told his felows what he saw at heil yatis, 28  
& told þaim it was a cursid seule at þai wer at, & desyrd þaim to  
lese itt. And he went and made hym a monk of Ceustus ordur,  
and afterward was a hali liffer.

Nigromanticam scienciam adipiscens dampnatur. 32

Infra de sciencia, iij.

## DLXIII.

*Nomen Christi semper est in corde habendum.*

We rede in ‘*Legenda Beati Ignacij*,’ þat when he was in dyvers grete turmentis, he wold neuer sease of calling of þe name of  
 4 Cryste, & þe turmenturs axkid hynd whi he rehersyd þat name so ofte. And he answerd agayn & sayd; “ I hafe þat name wretten in my herte, & þerfor I may not sese fro calling þer-vppon.” And when he was dead, þai tuke his harte oute of his body, & cut  
 8 it sonder be þe myddeste. And þai fand all his herte written within with þies namys, *Jesus Christus*, & all of letters of golde. And herefor many oon trusted in hynd & was cristend.

*Nomen acquirunt aliqui etiam per aliqua mala opera.*

12      *Supra de memoria, i.*

## DLXIV.

*Nouicius debet semper in deuocione proficere et non tepescere.*

We rede in ‘*Vitis Patrum*’ how þer was one þat wolde entir  
 16 into religion, and he lete his moder hafe knowlege of his purpos. And sho cowneeld hynd nay; & he wold not lefe his purpos for hur, bod sayd þat he wolde go safe his sawle. And when he was entred into þe religion & governyd hynd wele, & was fervent  
 20 in þe begynnyng, fro he had contynued awhile he began to wax slaw, & yrked with þe strate[nes] of his religion. So on a tyme hynd happend to fall seke & lay in a trans. So hynd boght þat he was broght vnto his dome, & þer hynd thocht he fand his moder  
 24 þat was dead. And when sho saw hynd sho sayd vnto hynd; “ Son, how is it with the? Come þou hedu to be demyd with vs? Whar is it now at þou said vnto me, ‘ I will go safe my sawle? ’ ” And at þis wurde he was confusid, & wuste never what he suld  
 28 say vnto hur agayn. And with þat he wakend of his trans, & amendid of his sekenes, and vmthoght hynd þat for he wex somwhatt yrke in his religion he was in way of dampnacion, & he

turnyd hynd vnto þe fervor & þe luff þat he had vnto his religiō  
at his furste entre, and said vnto hynd selfe; “I þat myght not  
abyde & suffer þe blame & chalange of my moder, how may  
I abyde þe blame of Almyghtie God & all his aungels & all þe 4  
sayntis off hevynd?”

Nouicius confirmatur in religione ex *consideratione*  
*penarum inferni.* *Supra de conuersione*<sup>1</sup>.

Nouicius confirmatur in religione ex *certitudine* s  
*mortis.* *Supra de conuersione.*

Nouicij dissoluti debent corripī. *Supra de correccione,*  
iij.

Nouicij *orationibus* iuuantur ad *perseuerandum.* 12  
*Infra de oracione.*

Nouicio possunt adaptari multa que dicuntur *supra*  
*de contemptu mundi, conuersione*<sup>1</sup>, monacho, et  
*infra de religione et obediencia.* 16

## DLXV.

## Nupcie secunde non sunt appetende.

Ieronimus tellis how oñ a tyme þer was a yong wedow þat  
hight Ann, and whēd hur husband was dead sho thocht sho wolde  
not<sup>2</sup> be wedd with a noder man. Hur frendis come & counceld hur 20  
yis, & said vnto hur; “Thow erte yit bod of a myddiff age,  
& a sayr womman & a listie, take þe a noder husband.” And sho  
said; “Nay, þat wiff I not doo; ffor & I haue als gude a husband  
as I had befor, I wiff evur be ferd þat I sail lose hynd, & if he be 24  
yff, me wiff gretelie repent þat I had ane ift after a gude.”

## DLXVI.

## Obediencia debet esse parata.

We rede in ‘*Vitis Patrum*’ of a monk þat was a writer, þat  
hight Marchus, & as he was writand & in makying of ane O, 28

<sup>1</sup> MS. *conuersacione.*<sup>2</sup> *Added above the line.*





þis watir-ber sesid̃ not of his labur, þis stow̃r at was dry floriss̃hid̃,  
 & bare levis & frute. And he went vnto his abbott & told̃ hyṁ,  
 & he take aḷl his monk̃s with hyṁ & come & saw it & sayd̃;  
 “Loo! brethur, þurgh vertue of fulfylling of obediens, þis dry 4  
 stow̃r agayṁ kynde is now fayr floriss̃hid̃ & beris levis.”

## DLXIX.

## Obediens verus non attendit quid precipitur.

Cassianus tellis how oṁ a tyme þer was ane abbott þat com-  
 mawndid̃ his dissiple & said̃ vnto hyṁ; “Go, ryṁ,” he said̃, “als 8  
 faste as þou may, and als tyte as þou may turñ me yone grete  
 stone.” And onone his dissiple a grete stone, þat many meṁ  
 myght not hafe turnyḍ, now with lifte at his head̃ & now at  
 his breste, with grete strenth he turnyḍ it ouer; & he swett so þat 12  
 aḷl his clothis war̃ wett through, for he supposid̃ þat nothyng was  
 commandid̃ vnto hyṁ þat was impossible to doo.

## DLXX.

## Obediencia perfecta amorem naturalem postponit.

Cassianus tellis how som tyme þer was oṁ takeñ in-to ane 16  
 abbay, & he broght with hyṁ his soñ of viij yere olde; and  
 he was disseverd̃ fro hyṁ & put in a-noder cell. So þis abbot  
 poght þat he wolde [*prufe*] his obedians & his affeccioṁ, & he  
 commaundid̃ hyṁ to caste his soñ in-to a grete watir. And onone 20  
 as he had commandid̃ hyṁ, he gatt his soñ in his armys and come  
 vnto þe watur-syde, and wold̃ hafe eastyṁ in his awṁ barṁ bod  
 at þer was monk̃s þat wachid̃ what he wolde doo & lettid̃ hyṁ.  
 And yitt for aḷl at þai cuth do he keste it in, & onone þai gatt it 24  
 oute and savyḍ itt olyfe.

## DLXXI.

Obediunt quandoque creature etiam insensibiles<sup>1</sup>.

Saynt Gregorie tellis how þat in þe cctie of Placens þe watur þat  
 was<sup>2</sup> cald̃ Padus rase vp opoṁ a grete spate and ow̃ryode aḷl þe 28

<sup>1</sup> MS. ininsensibiles.<sup>2</sup> MS. wald̃.

feldis þat langid vnto ane abbay. & þer was a gude, holie mañ  
 þat hight Sabinus, a bisshopp, and wheñ he saw þis he garte  
 a notorie of his write a byll & caste in þe flude, and þis was  
 4 þe wrytyng; "Sabinus, þe *servand* of owr Lord Iesu Criste com-  
*mandis* vnto þe, Pado, þat ouf þi bankis þou pas no moir fro hens  
 furth, nor at þou hurte nott landis þat longis vnto þe kurk." And  
 his notarie did as he bad hym. And onone þe watir felt of þe  
 8 kurk-land and come vnto þe bowndis at it was wunte to ryd  
 in; and nevir after vnto þis day rase it ouer þe bankis nor passid  
 þe bowndis.

## DLXXII.

*Obediunt sanctis eciam bruta animalia.*

12 Saynt Gregorie tellis how þat Florencius, þe *servand* of Almighty  
 God, dwelt alone be hym selfe in a celi, & he had v or vj shepe.  
 And he made his prayer vnto Almyghti God & besoght Hynd at  
 He wold send hym somwhatt to dwell with hym to comfurth hym.  
 16 And onone as he had made his prayer, he fand at his celi-yate,  
 standand, a bere, whilk þat lowtid vnto hym and fawnyd hym, &  
 was nothyng wylde. And he conseyyd at it was sent hym be  
 Almyghti Godd, & bad it go hafe his shepe furth & kepe þaim, & at  
 20 it sulde bryng þaim home at sex of þe clok at evyñ; and it did  
 trewlie as he bad it. And in þe mornyng he commandid it not to  
 com home or ix of þe clok, and he fastid evur to it come home.  
 And evur þis bere did as he bad itt, and so he tarid long fastand o  
 24 days<sup>1</sup>. And he had iiij disciples þat war wrothe with þis bere  
 becauce it held þaim long fastand o days, & pai dwelt with anoder  
 mañ in þe wyldernes þat hyg't Euticius. Becauce þer maister  
 did no swilk takens, and privalie, pai slew þis bere. And þis  
 28 holie mañ bade of his dener to evyñ, & evur lukid astur þis bere,  
 & she come nevir home. So opon þe morn he went vnto þe felde  
 and fand þis bere slayd, and als sone as he saw hur<sup>2</sup> he knew wele

<sup>1</sup> Harl. MS. cepit ex hoc fama-  
 cius longe lateque crebrescere; cui  
 invidentes, quatuor discipuli Euthiei,  
 eo quod magister eorum, Euthicius,

signa non faceret, latenter vrsu-  
 occidunt.

<sup>2</sup> MS. hym.

enogh who did itt, and he felt opoñ a wepyng, more for þe malice of his bredur þaīd for þe dead of þe here. And þus he said vnto hyñd selfe; “I trow þat in þis life at vengeange sañ be takeñ oñd þaim for þer males.” And belyfe after it happend as he said, ffor 4 þies iiij brethur war onone strekeñ with a sodañ sekenes, & rotid abowñ erde at þai stykyd with. And heñ-vppoñ þis holie mañ had conciens & tolde his brethur þat hyñd forthoght at he had sayd. And añ þe dayis of his lyfe he had sorow perfiñ, & wepud 8 & made muche murnyng, and held hyñd selfe as a crowest mañ & a vengeable homycide.

## DLXXIII.

Obediencia prefertur alijs <sup>1</sup> virtutibus.

We rede in ‘*Vitis Patrum*’ how soñd tyme iiij brethir þat 12 was cled añ in pylchis come vnto ane abbott þat hyght Pambo, & ilkone of þaim tolde hyñd þe vertue of oper, wheñ þai war away at þai spak off. So one of þaim was a grete faster, and anoder was passand pure, and þe iij had passand mekuf charitie, and 16 þe iiij had xij yere dwelte in obediens emang olde meñ & brak neuer his obedyens. And þaīd þis abbot Pambo sayde; “I saw þat þe vertue of hyñd þis is moñ þaīd of añ þe toder, ffor ilkone of you þe vertue þat he hase holdys it purgh his awñd wyñ, and he this 20 makis his wyñ his servand. And such meñ er acordable in religion, and speciallie þai þat perseuers þerin vnto þer lysis end.”

## DLXXIV.

## Obediencia debet aliquando a superiori probari.

Cesarius tellis how soñd tyme þer was a husband þat had 24 a servand þat was profetable & trew vnto hyñd. And wheñ he hard tell of þe inobediens of Adam, owñ former fadur, he had grete dedeyñ þeratt. And oñd a tyme he said vnto his master þat hyñd þoght þat Adam was a grete fole, þat wolde not kepe his 28 maisters commandment. “For,” he sayd, “& ye commandid me a

<sup>1</sup> MS. alij.

thyng I sulde not breke itt." So *with-in* a few dayes afterward  
 his maister delyverd<sup>t</sup> hynd a box at was sparrid<sup>t</sup>, bod nott bod at he  
 myght oppyid itt, and said<sup>t</sup> vnto hynd; "pis boyste I delyver pe;  
 4 bod I charge pe att þou oppyid it natt, for & þou do. þou sañt lose  
 my grace, & I wull giff pe no hyre." And wheñ he had takyñd pis  
 box and was be his one, he turnyd it abowte & sayd<sup>t</sup> vnto hynd  
 selfe; "I and now be myne one, whatt & I oppyid pis boyste?  
 8 Na man may se me & I doo." So þus he was ouercommen<sup>d</sup> with  
 temptaciō and oppyñd<sup>t</sup> pis boyste. And þer was þerin a little  
 burde, & it flow away; and þañ he was passand hevy & felt  
 on kneis befor his maister & askid<sup>t</sup> hynd forgyfnes, bod he had  
 12 it noȝt.

## DLXXV.

Obediencia eciam aliquando in minimis<sup>1</sup> non seruatur.

Cesarius tellis how som tyme þerfor þer was a knyght þat had a  
 wurthi gentyll-wommañ vnto his wyfe, and a gude, whilk þat had  
 16 a grete skorñ & a hethyng agayns [*Eve*], þat sho sulde be so  
 vnobedient vnto Adam hur husband. And pis knyght blamyd<sup>t</sup> his  
 wyfe herefor and said<sup>t</sup> þat sho was inobediente vnto hynd in les þing  
 þañ evur was Eve vnto Adam. And sho sayd<sup>t</sup> nay, & he yis. So  
 20 he chargid<sup>t</sup> hur in payñ of xlii mark þat opon þat day at sho shulde  
 be wasshid<sup>t</sup> or bathid<sup>t</sup>, at sho sulde not entre in-to þe cowrte nor  
 into þe dyke barefute. And lo! so merualoslie it happend<sup>t</sup>; for  
 fro thens furth sho was so turment *with* temptaciō þat on a tyme  
 24 wheñ sho was bathid<sup>t</sup>, sodanlie sho sterte oute of hur bathe & went  
 barefute in-to þe cowrte & in-to þe dyke vp to þe kneis. And one  
 at saw hur come & tellid<sup>t</sup> his lord. & he come vnto þe ladie & teld<sup>t</sup>  
 hur þat sho had broken hur obediens in les þing þañ Eve did<sup>t</sup>, &  
 28 þer he blamyd<sup>t</sup> hur gretelie & made hur pay hur money at he had  
 putt hur in payñ of evurilk dele.

Obedienciam tollit aliquando temptacio gule. Supra  
 de gula.

<sup>1</sup> MS. nimis. Harl. MS. *as above*.



Obedire nolens *quandoque* visibiliter<sup>1</sup> punitur. Infra  
de religione.

Obediunt *perfecti* suscipere penitentiam quam non  
meruerunt. *Supra* de accusacione. 4

## DLXXVI.

Obediencia debet impleri usque ad reuocationem  
precepti.

We rede in ‘*Vitis Patrum*’ how a gude, symple man, þat hight  
Paule, left all his gudis & went vnto Saynt Antoñ þe abbott. 8  
And þe furste nyght þis abbott commawndid̃ hyñ at he sulde sitt  
hyñ dowñ in his prayers vnto he come vnto hyñ. And he sett  
hyñ dowñ befor̃ þe olde man celf dure & made his prayers, and  
nowder for þe dew of þe nyght, nor yit for hete of þe day, he wold̃ 12  
not move hyñ nor go away or his maister come. So it happend̃  
oñ a tyme wheñ he was emang his brether, he askid̃ þaim whethur  
was furste, Criste or His profettis; and so Saynt Antoñ was  
ashamyd̃ with his questiō & commaundid̃ hyñ to go his wais 16  
& holde his tong. And onone he did so; and fro thens furth  
he kepyd̃ sylens so ferventlie, at he wold̃ neuer speke bod wheñ his  
fadur commawndid̃ hyñ.

## DLXXVII.

Oblacio non debet fieri nisi de bono.

20

Iacobus de Vetriaco tellis how soñ tyme þer was a husband-man  
þat was ane yll payer of his tenndis, and he wold̃ seldom̃ offer bod  
if it wer oñ solemne dayis, and þañ he wold̃ offr̃ a fals peny  
or ane yll. So oñ a passch-day hyñ happend̃ emang oþer to com̃ 24  
vnto þe howselburde, and þe preste, þat knew þat he vsid̃ evur to  
offer a fals peny, wheñ he had gyffed̃ oþer meñ þer howself, he gaf  
þis husband̃, in-stead̃ of his howself, þe same yll peny þat he offerd̃.

<sup>1</sup> MS. invisibiliter. Harl. MS. *as above*.

And he chewid & feld at it was hard, & grapid in his mouthe what it was, & he fand it was þe same fals peny þat he had offerd; & when he saw it he had grete mervell þerof, and made mekull 4 sorow. So when mes was done, he come vnto þe preste wepand & sayd; “A! sur, my syn is so grete þat it happend me þis day at þe sacrament att ye gaff me is turnyd in-to a fals peny.” And þe preste ansswerd hynd agaynd & said; “This thyng happynd not 8 vnto þe with-oute som cawce, and þerfor þou haste done som horrible syn. Tell me what it is!” And with grete shame he tolde hynd in confessiõ, & said; “I shryfe me þat I was so attemptid with<sup>1</sup> covatice, þat evur when oþer folk offerd gude 12 syluer I offerd alway ane ill peny.” And þan þe preste said vnto hynd; “This was þe iugement at þou tolde me off; and herefor in-stede of þe sacrament þou fand in þi mouthe ane ill peny. And þerfor þou moste make restitucion.” And so he did, & promysid 16 þat evur after fro thens fuith he sulde trewlie pay his tend & offer gude syluer. And so þe preste asoylid hynd & gaff hynd his howself, and evur after he was a gude man.

Oblacio sacramenti in missa valet ad viuos et de-  
20 functos. *Supra de missa.*

## DLXXVIII.

Obligatus pro aliquo, vel hic vel in futuro, persoluet  
illud ad quod se obligavit.

Petrus Damianus tellis how þer was a monke þat was a grete 24 synner, & grete penance at was enionyd hynd he besoght one þat was familiarie vnto hynd to helpe hynd to do. And he vndertuke to do þat one halfe of his penance, & bad hynd be not ferd þerfor. So hynd þis at band hynd selfe þus, with-in a while after deyid, and 28 he was a gude man emangis his brethir; and with-in a little while he apperid vnto þis oþer monk. And he axkid hynd how it stude with hynd, and he said; “Ill & hardlie, not for my selfe bod

<sup>1</sup> After with, or, crased.

for the; ffor when I was fre of myne awnd selfe I bande me for þe. And þerfor." he said; "go, & pray þe covent at þai fullfylt all þat at I promysid to do for the." And when þat was done he apperid vnto hym agayn, and lete hym witt þat onone he was 4 delyverd þurgh his brethir prayer.

Obligare se<sup>1</sup> pro aliquo non semper est securum.

*Supra de fideiussore.*

Obliuio scitorum prius causatur aliquando ex minucione. *Supra de minucione.*

Obliuissi debet confessor ea que in confessione audiuit. *Supra de confessione, iiij.*

Obloquendum non est sanctis. *Supra de blasfemia, 12 iiij.*

#### DLXXIX.

Obstinacio. Obstinatus<sup>2</sup> in peccatis suis dampnatur sepius.

Saynt Bede tellis in 'Gestis Anglorum' of one þat was turnyd 16 in name bod he was shrewid in condicions, and when he was correcte he wolde not amend hym bod was ay longer war; bod becauce he cuthe gude skylf of ane offes, þerfor he was suffred more. So at þe laste hym happend to fall seke, and he garte call 20 all his brethir asfor hym, and was all comen, he tellid þaim his sete was ordand in heft, noght ferr fro Pylatt & Cayphas. And when his brethir cryed on hym & bad hym aske mercye & do penans for his syn, he said he might not forthynk his syn, for 24 iugement was passid agayns hym. And þus he dyed in wrichidnes.

Obstinacio impedit restitutionem forisfactorum. *Intra de usurario, vj et x.*

Obstinacio impedit contricionem. *Supra de contri-* 28

<sup>1</sup> MS. Obligare se semper pro aliquo.

<sup>2</sup> MS. Obstinatutus.

388 580. *A busy Hermit.* 581. *Idle Words.* 582. *Cell-Life.*

cione, v, *et de heretico*, ij ; *de accusacione, et de aduocato*, iiij.

Occasionem querit potens *et princeps contra im-*  
4 *potentem.* *Infra de potente.*

Ocium est semper fugiendum. *Supra de labore*, ij.

#### DLXXX.

*Ocium detestantur sancti.*

We rede in ‘*Vitis Patrum*’ how som tyme *per* was ane hermett  
8 in wyldernes, neuer-pe-les, þuf all he mott nott sell pain, yit  
he wolde make baskettis and swyllis of palme levis, þat he sulde  
not be ydill, and for to kepe his harte fro yduß thoghtys & vanyties  
þat wiß comð in a mans mynd and he be not occupied.

12 *Ociosa verba non sunt dicenda.* *Infra de verbo*, j,  
& ij.

#### DLXXXI.

*Ociosa verba precipue in ecclesia non sunt dicenda.*

Iacobus de Vetrico tellis at þe devull wrate in a kurk all  
16 maner ydul wurdis þat was wretten *per*<sup>1</sup>, and when he had not  
parchement enogh to write on he drew it oute with his tethe  
& his handis, & he drew so faste at he rappid his head agayn  
þe wall. And *per* was a holie man at saw hynd, and he askid hynd  
20 what he did, and he tolde hynd all þat is befor said.

#### DLXXXII.

*Oculi sunt reprimendi.*

We rede in ‘*Vitis Patrum*’ of one þat hight Gladius<sup>2</sup>, when he  
had bene lang in his cell, xx yere or more, yit he lukid neuer vp,  
24 nor neuer saw þe rufe þrof within.

<sup>1</sup> Lat. MSS. *verba ociosa que ibi dicebantur.*

<sup>2</sup> Harl. MS. *Claudius.*

DLXXXIII.

Oculus est inimicus cordis.

We rede in 'Gestis Petri Clareuallis' how oñ a tyme, when he had purgh raklesnes loste ane of his eeñ and was made *monoculus*, afterwarde in his sporte he wolde say he had loste 4 ane of his enmys, & at he was moŕ dredefull for pat ee pat was lefte hyñ pañ for þe los<sup>1</sup> of þe toder ee.

DLXXXIV.

Odore contingit peccare.

We rede in 'Vitis Patrum' off ane pat hight *Arsenius*, pat was 8 a passand grete laburer with his handis, when he was in wylderne- he wolde nevir skyfte his clothis bod ons in a yere, to so mekull pat when he doffid<sup>2</sup> þaim pai stynekid. And pañ he wolde say vnto hyñ selfe; "For þe vntement and gude savurs pat I hafe felid in 12 þe werld, þerfor it is necessarie to me to fele þis styнке."

Odore nimis delicati *eciam* corporaliter puniuntur<sup>2</sup>.

*Supra* de delicijs.

Offertorio possunt adaptari que *supra* dicuntur de 16 oblatione.

Officialis malus est ammonendus<sup>2</sup>.

DLXXXV.

Oracio debet esse continua *et cum* reuerencia.

Saynt Ierom tellis how som tyme þer was a mañ pat hight 20 Iohñ, & in a banke vndernethe a grete stone he contynued<sup>2</sup> iij yere in his prayers, and all-way standdand. And he neuer satt nor lay, nor neuer slepid<sup>2</sup> bod standand; and he had neuer meate bod oñ þe Sonday when a preste come vnto hyñ and said<sup>2</sup> a mes aforñ hyñ; 24 and pat was his fude. So at þe laste he was ouŕ-commend & myght

<sup>1</sup> MS. repeats, of þe los.

<sup>2</sup> MS. perununtur.

<sup>3</sup> Reference missing in the MSS.



stand no langer, for his leggis & his fete warr rotyd vnderneath  
 hym & ware come oute of paine. And when pies iij yere was done,  
 aungels come vnto hym & helid hym.

- 4 *Oratione impeditur raptor et restituere compellitur.*  
*Infra de raptore, ij.*

## DLXXXVI.

## Oracioni devote obediunt bruta.

Saynt Gregur tellis how on a tyme when þe holie mañ Boniface  
 s stude vppon a grece lenand our, þer come a fox & take a heñ evyñ  
 befor hym. And when he saw þat, he went in-to þe kurk & fell  
 down in his prayers & said; "Lorde! Plesis it þe at I may  
 not eatt of þat at my moder bryngis vp! Lorde, behald, sho  
 12 bredis hennys, & þe fox commys & eatis paine." And when he had  
 done his prayer he rase & went furth of þe kurk; and onone þe fox  
 come agayñ, & þe heñ att he had takyn lete hur fall owte of his  
 mouthe. And with þat he fell dead befor þis holie mañ.

## DLXXXVII.

- 16 *Oracio eciam dampnatos ad vitam et penitentiam*  
*revocat.*

Petrus Damascenus<sup>1</sup> tellis how on a tyme þer was a monk  
 at was dead, & was borñ in-to þe kurk whils a mes sulde be  
 20 songeñ for hym. And when þe Agnus Dei was said, þis dead  
 monke rase evyñ vp sodanlie & spakk & blasfemyd God & bannyd  
 Hym, & spitt vppon þe crucifix, and wolde hafe revyñ down  
 þe ymage of owr Ladie. & he said vnto þe monkis; "Wharefor  
 24 syng ye or prayes for me? I am dampnyd and in þe paynys of  
 hell." And þa ð þe monkis with all þer hertis prayed for hym, &  
 did of þer clothis & bete þer selfe for hym, & made tunsions on þer  
 breste. So at þe laste, þurgh þer prayer, he come agayñ vnto

<sup>1</sup> Lat. MSS. Petrus Damianus.

hym selfe. and began to dispice þe fend & lofe God & our Ladie,  
& wurshuppid þe cros & askid confessiõ & penance. And þer he  
confessid hym þat after he had forsaken all þe werlð he had fallen  
in-to fornicaciõ & laynyd it, & was neuer shrevyn þeroff. And 4  
þus he liffid to on þe toder day in prayer & in penance. And  
það he passid vnto God.

# DLXXXVIII.

## Oraciones non iuuant finaliter dampnatos.

Iacobus de *Vetriaco* tellis þat when Saynt Marie of Oigniez<sup>1</sup> 8  
apou a day had made hur prayer vnto God for a certayn dead  
man, hur was bydden at sho sulde no mor pray for hym; "for he  
is reprovit of Almytty God." And when þat he unhappellie was  
slayn in turnament. he was dampnyd vnto evurlastyng payn. 12

# DLXXXIX.

## Orationibus iuuantur anime in purgatorio.

Iacobus de *Vetriaco* tellis how on a tyme þis Saynt Marie  
of Oigniez<sup>2</sup> was in hur cell, and sho saw afor hur a grete multitude  
of handis haldyng vp as it had bene to pray vnto hur. And sho 16  
besoght God to latt hur hafe knowlege what it bement. And  
it was ansswerd hur at þai war sawlis of þaim þat war in purgatorie.  
þat besoght hur to pray for þaim. And sho was fayn þerof &  
prayed specialle for þaim. 20

Oracio avis audita est. *Supra* de aue, ij.

Oracione Deus aliquando mortem tardat. *Supra* de  
Basilio.

Orantes impedit demon. *Supra* de oracione, iij. 24

Oraciones aliquas dicere omni die vtile est. *Infra*  
de remuneracione.

Oracioni cordis plus attendit deus quam vocis.  
*Supra* de *Annunciacione.* 28

<sup>1</sup> MS. Ogimet.

<sup>2</sup> MS. Oxninez.

## DXC.

*Oracioni corde est attendendum.*

Saynt Ierom tellis how þat whēn Hillarion had lefte all maner  
 of oper þingis and was giffen aloneliē vnto his prayers, he sufferd  
 4 many snybbis of þe fend: & whēn he was in his prayers þe fend  
 apperid vnto hym in many lyknessis. So it happend on a tyme  
 whēn he was in his prayers, becauce he wolde be lett *with* no  
 maner of sight, he sett hym down on his kneis & on his elbowys,  
 8 & layd his face down vnto þe erth. And onone þe deuill come &  
 sett hym stridlyngis on his bak, & dang hym in þe sydes *with*  
 sharpe spurris, & laid on his head *with* a swip & said; "Wharto  
 sytlys þou þus scornand & nappis?" And he was als hevy on his  
 12 bak as it had bene a grete sekk full of barlie.

## DXCI.

*Orantes illuduntur a demonibus.*

We rede in 'Vitis Patrum' how on a tyme þe deuill said vnto  
 þe Abbott Macharie; "Go we vnto gaderyng samen of our brethir."  
 16 And he askid hym what he had at do *with* þe gaderyng samen  
 of þaim, and þe fend answerd hym agayn & said; "Knowis þou  
 not at *withouten* vs þer is no gaderyng! Comd and þou salt  
 se our besynes." And he went *with* hym & saw, & þer was all þe  
 20 kurk our as it had bene littyfl men of Ynde, & let þe monkis  
 to make þer prayers, & turnyd þaim in wommen liknes & made  
 þaim thynke on þaim, & samen þai garte slepe & be wery of  
 þer prayers. And whēn þis holie man saw þat, he made his  
 24 prayers vnto God, & sodanlie þai vanyshid away.

*Oracionibus iuuantur morientes. Supra de morte,*  
 xix.

*Oracio predonis ei vitam prolongat. Infra de re-*  
 28 *muneracione, viij.*

## DXCII.

## Oracione reuocatur ab inferis dampnatus.

We rede in 'Gestis Beati Gregorij' how oñ a tyme as Saynt Gregor walkid befor þe palace of Traiañ and vñthoght hyñ of his mekenes, he begañ to fall opoñ a sore wepyng. And he 4 prayed hyñ so long for hyñ at Saynt Petur altañ, wepyng & makýng sorow, vnto a voyce spak vnto hyñ & sayd, þat Traiaýñ þurgh his prayers was delyverd oute of þe payñ of hefl; bod it bad hyñ at fro thens furth he sulde bewar, & not presume hyñ 8 to pray for none vñcristend mañ þat was dampned.

## DXCIII.

## Ordinacio dei non potest impediri.

We rede in 'Chronicles' þat in þe yere of ouñ Lorde m̃lxxv, the erle þat was callid Corandus<sup>1</sup>, beyng ferd oñ a tyme for 12 þe emperowr wreth, fled with his wife in-to a wudd, & þer he hid hyñ in a tufall. So þe Emperour happend oñ a tyme to com to þis wud oñ huntýng, & folowid a dere so lang at it was nyght, & he cuthe fynd none of his meneya; so hyñ happend com to þis 16 tofall. Bod þe Erle was gone & þe ladie was þer be hur one, grete with childe; so hyñ burde nedis be herberd þer þat nyght & sho, als ifl as sho myght, made hyñ a bed. & þat nyght sho traveld & was delyverd of a soñ. and when þe childe was 20 borñ þe emperour hard a voyce say vnto þe childe; "Childe! þis emperour sall be þi fadyr-in-lay." And vpoñ þe morñ þe Emperour rase & went his wais, & commandid ij of his squeyers to feeche þis childe in þe wud, & for to sla itt & bryng hyñ 24 þe harte þeroff. And when þai saw þis childe þai had compassion þeron, and þai gat a hare & tuke þe harte þerof, & broght it vnto þe emperour, and leste þe childe lygand in þe wudd. & onone after þer come a duke & fand þis childe, and he sent it home vnto 28 his wyfe becauce he had no childe hyñ ellsel, and bad þaim tell hur

<sup>1</sup> Lat. MSS. Conradus.

at he had getteñ it, & bad name it Henrie. So when þis chylde was waxeñ he was fayr & semely & wele-spoken, and passand gracious. And when þe emperour saw at þis childe was fayr  
 4 & wyse, he tuke hyñ into his cowrte. So on a tyme he keste in his mynde a dowte wheper þis was þe childe at he commaundit to sla or nay. And he thoght he wolde be sekur, and he garte make a *lettre* vnto his wyfe in þis maner of wyse; "As þou luffis  
 8 þi lyfe, onone as þou hase red þis *lettre* sla þis childe"; & he sent þis childe *with* þe same letter. So as he went vnto þe whene-ward hyñ happend com into a kurk, & he was werie forgone & lenyd hyñ down & fell on slepe; & his purs at þe lettyr was in  
 12 hang oute of his bosom. So þer come a preste & fande hyñ & opynd his purs & lukid þe letter, and hyñ ygged *with* þe wykkydnes at was þer-in, & he skrapid oute, "*puerum hunc necabis,*" & sett in þies wurdis; "*puero filiam meam dabis.*" And  
 16 so he went furth *with* þis *lettre* & he was wele welcomd; and onone he wed þe Emperours doghter. So when þe Emperour come home & saw how it was, firo he wiste þat he was anc erle soñ his sorow begañ to slake. And he made mekull off hyñ.  
 20 & after when þe Emperour was dead he was made Emperour. And in þe place þer he was borñ he byggid a wurthie abbay.

## DXCIV.

Ornatus immoderatus corporis dampnacionis est  
 causa.

24 We rede in 'Libro de Dono Timoris' how som tyme þer was a holic ladie in Fraunce. So on a tyme sho was ravysshid in hur spirutt and sho saw a cowntas dead þat sho was passand familiarie  
 with, and sho saw hur draweñ *with* fendis vnto hefl. And sho  
 28 made grete sorow, & cried & said: "Allas! Allas! I sary wrich, I was chastie enogh & a grete almos-deler, & I am now dampnyd & for none oper þing bod for varios & prowde arayment þat I luffid passand wele; & when I was snybbed þerfor yitt I wolde  
 32 not lefe it<sup>1</sup>."

<sup>1</sup> This and the following tale are marked *Nota*.



## DXCV.

Ornatus immoderatus causa est exultacionis  
demonum.

Cesarius tellis how som tyme *per* was a preste at hight Catus, & oñ a tyme he saw a wommañ com̃ fro þe kurk, & he met hur at þe 4 kurk-dure. & sho was gaylie atyrid̃ in cowrebevis, and sho had a passand̃ lang tayle folowand̃ hur, and *per* was *per*-vppoñ dawnsand a huge multitude of fendis. as it had bene blak meñ of Ynde, skornand̃ *with per* mowthes and̃ clappand̃ *with per* handis. And 8 þai war als thykk as it had bene fyssh in a nett. So he commaundyð aʃl þe peple to stand styʃl, and he coniurid̃ þies fendis at þai sulde nott go away, & he made his prayer & besoght God att þe peple myght se þaim; & so þai did̃. And whend̃ þis wommañ 12 saw at þe fendis had so mekuʃl power oñ hur for þe pryde of hur clothyng, & at þe peple yrkid for to luke oñ hur, sho went home and skyftid̃ hur clothyng & wold neuer were tayle after. And bathe vnto hur and aʃl oper at say þis visioñ it was ane occasioñ of 16 mekenes, & at þai sulde neuer after vse prowde clothyng.

Ornare se potest mulier interdum *per* virum. Infra  
de vxore, iij.

## DXCVI.

Ornatus vestium non debet esse nimis sumptuosus. 20

Helynandus tellis how som̃ tyme *per* was a kyng in Yngland̃ þat hight Gillelmas, and he wolde were no clothyng bod of a huge price; and if it war light of price, & it war neuer so gude, he wold̃ hafe grete dedeyñ *per*-att. So on a tyme hys chamberlayñ did oñ 24 hym̃ a payr of new hose, and he axkid̃ hym̃ what þai coste, & he sayd̃ iij s; and he grynnyd̃ & had grete dedeyñ *per*-att & said̃ vnto hym̃; "þou huresoñ! Whaʃ saw þou evur kyng were hose off so vile a price? Go," he sayd̃, "faste, & bryng me a payr of a marke 25 price." And he went furth & broght hym̃ a payr þat was mekuʃl better þañ þe toder, bod he made a lee of þe price of þaim. And

whēn þe kyng saw þaim he said; “ Ya, thies acordis vnto a kyng to were.” And fro þat tyme evur afterward his chawmberlayn tellid̃ hyṁ þe price of his clothyng as hyṁ lystē, and as it plesid̃  
4 hyṁ. And bod if he said̃ it coste mekuḡl he wold not were it.

*Ornatus vestium quandoque eleuat cor hominis in superbiam. Supra de augurio, ij*<sup>1</sup>.

## DXCVII.

Paciencia. *Paciens etiam ab inferioribus suis iniurias tollit.*

8

Saynt Ierom̃ tellis how Socrates had ij wyfis, & oft sithes ather of þaim wold̃ flite with other, & evur he wolde do bod scor̃n þaim. And att þe laste þai wex bothe wrothe with hyṁ & callid̃ hyṁ  
12 belluḡd̃ chule, & said̃ his nease droppid̃ & his eēñ raṁ, and þe harys on his browis war lyke swyne-brustyls. And þus þai made hyṁ fayñ fle fro þaim & leve þaim be þer one. And a maṁ axkid̃ hyṁ whi he wold̃ not bete þaim, and he ansswerd̃ agayñ & sayd̃ þat  
16 womman, ay þe moṛ sho was bett, þe wars was sho.

*Paciens iniurias illatas de naturalibus defectibus patienter tolerat*<sup>2</sup>. *Supra de castitate.*

*Paciens ab indignis iniurias tollit. Infra de paupertate, iiij.*

20

*Paciens equanimiter tolerat*<sup>2</sup>. *Supra de Anthonio.*

*Pacienter conuicia ferre signum est humilitatis. Supra de humilitate, ij.*

24 *Paciens etiam infamia de crimine falso sibi imposito*<sup>3</sup> *patienter tolerat*<sup>2</sup>. *Supra de infamia.*

*Pacienter debet sustineri infirmitas corporales. Supra de infirmitate.*

28 *Pacientes debent esse religiosi in amissione temporalium. Infra de religioso*<sup>4</sup>.

<sup>1</sup> MS. iij.<sup>2</sup> MS. tollerat.<sup>3</sup> MS. imposito.<sup>4</sup> Reference from Arund. MS.

Paciens obiurgaciones *et* contumelias patienter portat.  
*Supra* de moniali, xiiij.

## DXCVIII.

Paciens bonum pro malo reddit.

We rede in 'Gestis Iohannis Elemosinarij' how oñ a tyme 4  
 when a cussyñ of his had a grete wrang of a tawurner. & when he  
 made playnt vnto þe patriarke, he mott gett no comfurth, and þe  
 patryarke said vnto hyñ; "Who is he att dar gaynsay þe or  
 oppyñ his mouthe agayns þe? Truste, soñ, vnto me, þat I shal 8  
 do to-day vnto hyñ suche a thyng þat all Alexandria shal hafe  
 mervell þeroff." And when he hãrd þis he tuke a grete comfurth,  
 & trowid þat he wold gar hyñ be grevuslie betyñ. And þañ  
 when Iohñ saw he tuke a grete comfurth, he kyssid his breste & 12  
 said; "Soñ, & þou will be cussyñ vnto my mekenes, þou bus  
 make þe to be betyñ & suffir stryfe & debate of ilka mañ, for  
 a trew thoght is nowder of flessñ nor blude, bod it is knowyñ  
 of trewth of þe mynd." & onone þai sent for þis mañ, and he 16  
 made hyñ fre of al maner of tributt & pension. And all þat evur  
 hãrd þis had grete mervayle and vnderstude what he ment when  
 he sayd; "I shal do vnto hyñ suche a thyng þat all Alexandria  
 shal hafe mervell þeroff." 20

## DXCIX.

Pacientes iniuste deus in fine *eciam* in hac vita  
 honorat.

We rede in 'Legend Longabardica' of ane þat hight Theodora,  
 a noble wommañ & a fayr, þat had a husband at Alexander 24  
 in tyme of Zenonis þe Emperour; and hur husband was a gud  
 mañ & a riche, and downtid God. So þer was a yong mañ þat wex  
 passand ameros of hur and begylid hur be þe mene of ane alde  
 wyfe, þat tolde hur at Godd knew not þat at was done oñ þe 28  
 nyght, bod aloneli þat at was done oñ þe day. And þus sho

made hur to latt þe mað lygg by hur. So afterward, wheñ sho come to hur selfe, & felid̃ at sho had done wrong and at God knew all maner of þing þat was done, sho wepid̃ & made much sorow  
 4 & garte cut hur head̃, & gatt hur mans clothyng of hur husbandis & did it on hur & went vnto ane abbay far thens & made hur a monk, & sayd̃ hur name was Theodorus. & þer sho lifid̃ a gude haly lyfe and did meracles. So on a tyme hur<sup>1</sup> happend̃ to be  
 8 hostid̃ with his camels at sho drafte vnto þe cetie be þe commandment of þe abbott, at a mans howse þat had a fayr doghter; and on þe night sho come vnto þis Theodora & wold̃ have lyggyñ with hur, & sho wold̃ not latt hur. So with-in a while after þis wenche  
 12 was with barñ, and sho said̃ at þis Theodora had gettyñ itt; and hur abbott gretelie blamyd̃ hur þerfor̃, and wheñ þe childe was borñ it was broght & layd̃ in hur skurte. And sho & it was putt furth of þe abbay for vij yere, and with mylke & swilk as sho  
 16 cuthe gett [*sho nurisslid̃ it*]. And in þis menewhile sho was gretlie tempyð with þe devuß to syñ, bod he prevaylid̃ not on hur. And wheñ vij yere was gone þe abbott consydurð hur paciens & take bothe hur & þe childe in agayñ. And þer sho & it  
 20 to-gedur was sparyd̃ samen in a cest. And þer with-in ij yere to-gedur sho passid̃ vnto God̃; and yit sho had enformyð þis child̃ or sho dyed̃ in lernyng & in holie lifyng to persever. And þat night at sho dyed̃, þe Abbott þoght at he saw all þe ordurs  
 24 of Aungels & Patriarkis & Prophet̃tis & all Saynttis com̃ & feche hur sawle vnto hevyñ; & hym̃ thought þai made grete ioy. And þer was a voyce at sayd̃ vnto hym̃: "þis Theodorus was falsly accusid̃ of þis childe-gettyng." And with þat þe Abbott wakend̃  
 28 and callid̃ vp his brether, and went vnto hur cest & fand̃ hur dead̃; and wheñ þai nakend̃ hur þai fand̃ sho was a wommañ. And he garte call þe wenche fadur & said̃ vnto hym̃; "Lo! now, whethur he this corrupte þi doghter or nay." And all meñ had  
 32 wonder her-of. So þer come a voyce vnto þe Abbot & bad̃ hym̃ go in-to þe cetie. And so he did, & þer mett hym̃ a mañ, and he axkid̃ hym̃ whyter he was bowñ. And he said̃; "My wyfe is deað̃ & I go to se hur." And þe Abbott & he went samen

<sup>1</sup> MS. hym.

wepand, and with grete devocioun þai beryd hur. And þan hur husband made hym monke & dwelte in hur celi. & was a gude man evur whils þat he lifid. And þis childe persevurd in gude warkis & was made a monk in þat same place. And afterward, 4 when þe Abbott was dead, he was chosyn vnto Abbott.

DC.

*Pacicus vilia a vilibus personis tolerat* <sup>1</sup>.

We rede in 'Gestis Alexij' þat þis Alexius was þe son of Eufemia at was a wurthi offesur in þe Emperour hali, and he was made rewler of iij m l childir at wer all cled in sylk & had gurdils of gold. And þis Eufemya & Aglaes<sup>2</sup> his wyfe war passand mercyfull & full of gude werkis; and þai had no childe bod þis Alexius, and hym þai maryed vnto a wurthie womman of þe 12 emperour howsolt. So vppone þe nyght after þai war wed, he desyrid his wyfe to kepe hur in clene virginytie. And when sho had grauntid hym, he lefte hur a gold ryng and a bygyrdyl full of gold, and went privalie away from hyr & fled far thens into 16 Syrie, vnto þe cetie of Egissa. whar þer is ane ymage of oure Lord þat nevur was made be mans hand. & þer he come in-to ane almos howse at was callid Syndo, & þer he satt in ane entry emang pure men, & lifid of almos þat was gifen þaim. And his 20 fadur sent men þurgh all þis world to seke hym. So one of þaim at soght hym come þurgh þis entry & gaf hym almos, and he knew hym wele enogh, bod he knew not hym. And þan he said vnto hym selfe; "Lord. I thanke The at þou hase made me to 24 reseife almos of myne awid servand." So all þies messangers come agayn & tolde his fadur þai cuthe not fynde hym, and he & his wyfe & his doghter made mekul sorow for hym. And when he had bene in þis hospitall xvij yere in pouertie & in Goddis serves, 28 þe ymage of our Ladie spak vnto hym þat kepid þe kurk. & said; "Make þe maid of Almyghti God to com in, for he is wurthie þe kyngdon of hevyn." And þis keper wiste not whome sho

<sup>1</sup> MS. *tollerat*.

<sup>2</sup> MS. *Aglaes, with the first l crossed.*



ment off, and sho said; " He þat is withoute þe dure, þat is he." And when he was broght in & þis was knowen vnto all his felows, þai began to wurshupp, and he saw þat & fled away fro þaim  
 4 & gatt our þe see. And as God wold, hym happynd to land at Rome, and when he conseyvid þat he said vnto hym selfe; " I sail ga dwell vnknewen in my fadurs hows, and I sail bere no grete coste of hym." So he come vnto his fadur place & sayd  
 8 vnto his fadur when he mett hym; " Thow *servand* of Almyghti God, take me into þi howse at I may liff of þe crombis commys fro þi burd, for þi son sawle þat was a pylgram." And he tuke hym in for his son sake, & commandid hym into a place in his howse.  
 12 & gaff hym meate euerilk day from his awn burd, & made hym his awn *servand*. And he did all þing þat evur any bodye bad hym, & none knew hym, ffor with fastyng & with wakyng he made hym selfe lene and oute of knowlege, and her-for þe *servandes*  
 16 of þe howse wolde skorid hym, & stryke hym, & powr watyr at þai had wasshid vessel in vppon his head; and all þis he suffred xvij yere & nevur was knowen. So at þe laste he knew be reuelacion at his dead drew nere, and he wrate all þe cowers of his  
 20 lyfe in a grete roll. And vppon þe Sononday at evyn þer was a voyce hard in þe kurk at Rome, þat said; " Venite ad me omnes qui laboratis et onerati estis, et ego [*reficiam* uos]." And all þat hard it fell down on þer kneis & had grete mervell þeroff. And  
 24 þai it said agayn; " Go, seke þe *servand* of God, at he may pray for Rome." And þai soght hym & cuthe not fynde hym. So þai hard it say agayn þat he was in þe howse of Eufemyan; and þai þe pope and þe imperour, a bisshop & ane archdekynd come vnto  
 28 þis mans howse and desyrid to se þis pure mañ & bad hym luke graythelie whethir it war his son or nay, for he was a mañ of gude life & of grete pacyens. And Eufemianus ran in-to þe howse vnto hym and fand hym dead, and his face shane as  
 32 it had bene ane angel. And he had a roll in his hand, & Eufemyan wolde hafe takyn it & sene it, & he wold not latt it goo; bod when þe pope come he lete it go alreedy. And when it was red befor his fadur, at all þe peple hard, his fadur wex nere-  
 36 hand mad & drew of þe hare of his head & of his berd, & fell down

vppoñ þe body of his soñ & sayð; “A! soñ, full wo is me þat I se þe þus lygg in a bedd & may not speke vnto me.” And þa ð his moder come, & when sho saw hyñ sho swonyð & made grete wepyng & said; “Allas! soñ, whi did þou so vnto vs, þat when 4 þou saw þi fadur & me wepe for owr soñ þou wolde neuer shew þe vnto vs? þine awið *servandis* hath done þe grete wrong, & þou hase evur suffyrd it.” & evur sho swonyð & cryed & made mekuñ sorow, & sayð; “All þat bene here, I pray you wepe with 8 me, for xvij yere I hase had myne awið soñ in my howse daylie, & knew hyñ noght.” And þa ð his wyfe come & made þe maste sorow of all. And þa ð þe pope, þe Emperour, þe bisshoþ & þe arche-dekyñ tuke vp his body oñ a bere, & bare it oñ þer awið shuldres 12 vnto þe beryafl; & þai myght nott pass away *per-with*, for nere-hand all Rome was gadurd þedur, & þe peple was passand thrang. And þai garte caste golde & syluer by þe way at peple sulde be besy *per* aboute & so lat þaim pas, bod þe peple lukið nowder 16 after þe gold nor yit þe sylver, bod evur was besy abowteward for to tuche his bodye. So at þe laste with grete labur þai broght hyñ vnto his grafe. And *per* þe peple abade vij dayes & made grete lovyng vnto Almyghti God. & *per* [he] was berid & his 20 grafe coverd with golde and *precious* stonys; and fro his body *per* come a passyng gude odor. And he dyed xvij *Kalends* of Auguste, in þe yere of our Lord CCC xvij.

Paciens in amissione membrorum *pacienter* tolerat <sup>1</sup>. 24

*Infra de oculo, ij.*

Paciens *etiam* mortem *pro deo* tolerat <sup>1</sup>. *Supra de martirio.*

Paganus aliquando bonas leges condit. *Supra de* 28  
lege, j.

DCL.

Papa. Papa mulier creatur.

We rede in ‘Chronicles’ how som tyme *per* was a yong damyseth, and a luff of hurs went away with hur & broght hur in mans 32

<sup>1</sup> MS. *tollerat*.

clothyng vnto Rome; and *per* sho went vnto þe scule and wex so *parfyte* in connyng þat sho had no make in all Rome. So att þe laste, be ane hole consent, sho was chosyn to be pope and was  
 4 made pope. And when sho was pope hur luff lay *with* hur & gatt hur *with* chylde, so he wiste not at sho was *with* childe to sho was evyn at travellyng<sup>1</sup>. So hur happend on a day to com in *processiõ* fro Saynt Peturs vnto Saynt Iohn Latarenens, and *per* sho  
 8 began at travel, and bare hur chylde betwix Colliseum & Saynt Clemett kurk; & *per* sho dyed, & *per* þai berid hur. And because of þat detestable dead, þe pope vsid neuer syne to com *per*-away *with* *processiõ*, and here-for hur name is not putt emang other  
 12 popes namys in the *Martiloge*.

Papa *per* diaboli *procuracionem* creatur. *Supra* de ambicione.

## DCH.

## Papa multipliciter dehonestatur.

16 We rede in 'Cronicles' of one þat hight Formosus, at was furste a cardynafl & syne pope. And pope Iohn cursyd hym & degradid hym agayn vnto the lay astate, and made hym swere þat he sulde never com in Rome, nor desyre nor take þe papeshup on hand.  
 20 Neuer-þe-les after-ward, of þis pope Iohn successour he was asoylid, & restorid to com agayn vnto Rome; and he tuke þe papeshup agayn on hand. And when he was dede, Stephanus VI garte take his bodye, & doff all þe his pope clothyng & clethe hym  
 24 in lay wede, & garte cutt of<sup>2</sup> ij of hy[s] fyngers of ather hand & cutt of bothe his handis & keste hym into Tybur. So vnto þis Stephan succedid Iohn, and he reprovid all þe warkis off Stephan, & provid þe warkis of þis Formosius. Than after hym come Sergius III,  
 28 & he garte take Formosius oute off his grafe & vnordurd all þat he had gyffen ordurs to, & garte caste hym in Tybur. And flysshers happend at flynd hym in *per* nettis, & þai broght hym

<sup>1</sup> Harl. MS. *verum autem partum ignotus, cum de Sancto Petro, &c.*

<sup>2</sup> Harl. MS. *et duobus digitis dex-*

*tere* abscisis, manu præavit, et eam in Tiberiâ iactari præcepit.

into Saynt Peturs; and when pai broght hynd in, all þe ymagis  
in þe kurk, att all meñ myght se, as he come by þaim lowtid  
vnto hynd & wurshuppid hynd. And here-by pai wyste he was  
a gude man. 4

Papa bonus. *Supra* de Gregorio.

Pape possunt adaptari multa que infra dicuntur<sup>1</sup> de  
prelato, *et supra* de morte.

### DCIII.

Paradisus. Paradisi dispositio. 8

Saynt Gregur tellis how som tym at Rome *per* was a knyght  
pat fell seke, & was evyn bownd to dye & lay in a trans. And  
when he come agaynd vnto hynd selfe, he said þat he saw a bryg.  
and vnderneath it ran a grete blak watur at keste owte intollerable 12  
savurs & styngis. And when he was passid þis brygg, on þe  
toder syde of þis watyr was fayr medows & grene, & full of gude  
flowris wele savurand. And *per* he saw a grete company of white  
meñ in allys; and *per* was suche a gude savur emang þaim at pai 16  
war saciatt & fulfyllid *per*-with as it had bene with meate or  
drynk. & *per* he saw dyvers mansions for evure man, at war  
full of grete light. And *per* was byggið a howse, and all þe sydis  
*per*off wer off fyne gold, for he cuthe not wytt whose it was. And 20  
*per* was many habitacles apou þe banke of the same watir; and he  
said he saw many on þis brygg þat, þurgh felyng of þe ift savur  
on þe watur, pai fell in-to itt.

Parentes frequenter visitare non expedit religiosos. 24

*Supra* de affectu carnali.

Parentes debent filij honorare. *Supra* de honore, j.

Parentes non debent filijs maledicere. *Infra* de  
Stephano. 28

Parentes sunt relinquendi perfectis. *Infra* de  
relinquere.

<sup>1</sup> MS. *repeats*, *infra after* dicuntur.

Paruulus male disciplinatus *eciam* deum blasphemans dampnatur. *Supra* de blasfemia.

4 Patris necligencia circa correccionem filiorum frequenter est ipsis filijs in detrimentum. *Supra* de blasfemia.

Pater filios <sup>1</sup> instruere debet. *Supra* de filia. j. Patriarchia. *Infra* de veste.

## DCIV.

## 8 Pauli Apostoli.

We rede in his legend how on a tyme when Pawle was hostid att þe Ile of Mustelañ, þer come ane erdur in-to his skurte and hurte hyñd nocht, & he keste it in þe fyre. & þe gude mañ was  
12 wrothe, for all þat evur was born of the kynred of þat person at he was at hoste with was neuer hurte with þase venomos bestis. And when þer childer war born, þai wolde put þies serpentis in þe creduls with þaim, at þai mot prufe whethur þai wer þer trew  
16 fadurs or nay.

## DCV.

## Paulus velum restituit Plautille.

We rede of Saynt Pawle þat when he went vnto his passioñ. Plautilla, at was his disciple, delyverd hyñd hur curchyff to wype  
20 þe swete of his face, & to covur his eeñd in þe howr of his passioñ. And when þe turmaturs smate of his head, evyñd in þe strake he toke þis curchyff and <sup>2</sup> gadurð þerin all his awñ blude. And he wappid [it] samen [ð gaff it] vnto þis Plautille <sup>3</sup>. When  
24 þe turmatur was gone, þis Ploattyfl mett hyñd & axkid hyñd whare he had done hur maister Pawle, and he teld hur þat he lay

<sup>1</sup> So Latin version. English MS. *has liberos.*

<sup>2</sup> MS. *repeats*, and.

<sup>3</sup> Harl. MS. Paulus in ipso ictu

velum explicuit, et in eo sanguinem proprium collegit, obvoluit, et tradidit Plautille.



with his felow dead with-oute þe cetie. And sho said agayn vnto hynd; "Petur & Pawle is gone in-to þe cetie, & fayr crownys vppon þer hedis, & þai er cled in gay cloth yng." & sho tuke furth hur curchiff full <sup>1</sup> of blude & shewid hynd & many oþer. <sup>4</sup> And herefor many folke become crystend.

## DCVI.

Pauli caput proprio corpori post mortem per se coniungitur.

Dionisius tellis how þat many yeris after þe passiõ of Saynt <sup>8</sup> Pawle, his <sup>2</sup> head was fõd in þe felde with a hurd-maõ, & he sett it vp on a rodd. & oppon þe nyght a grete light shane per-oppoñ fro hevyn; and when þe pope hard tell of þis, he tuke þe hede & laid it at Saynt Paule fete. And, at mekuñ pepuñ saw, <sup>12</sup> þe body of Saynt Pawle rase & turnyd it, & ionyd it vnto þe hede; & mekuñ pepuñ had grete mervayle peroff.

Pauli primi <sup>3</sup> heremite. Paulus honorat hospitem <sup>4</sup> suum. Supra de honore, iij <sup>5</sup>. 16

## DCVII.

Pauper humilis ditabitur et pauper superbus pauperabitur.

Iacobus de Vetriaco tellis how som tyme per was ij pure meñ, ane meke and a noder prowde; bod þe meke mañ, whare-so-eyur <sup>20</sup> þai berid corn, he wold com with his glofe & ask þaim itt full, & no mañ grucid bot gaff hynd. And with-in a while he was a <sup>6</sup> r[i]che mañ. And þe prowde pure mañ wolde com with a sekke and ax corn. And þe gretnes of þe sakk flayed ilk mañ so and þai <sup>24</sup> wolde giff hynd noght; and so he was neuer bod a pure mañ.

<sup>1</sup> MS. *repeats*, full.<sup>2</sup> MS. *he*.<sup>3</sup> MS. *prime*.<sup>4</sup> So Latin MSS. The English MS.*has* hosten.<sup>5</sup> MS. *j*.<sup>6</sup> MS. *repeats*, a.

## DCVIII.

*Pauperi non est neganda elemosina.*

Sigilbertus tellis how *per* was a pure mañ axkid̃ almos of a ship-mañ, and he wolde giff hyñd none. And the shipmañ bad hyñd  
 4 lefe his almos-axking for þai had nothyng *per* bod stonys. And þe pure mañ ansswerd̃ agayñd & said̃; “Stonys be þai þañd.” & all þat evur was in þe ship was turnyd̃ in-to stonys, & þe color & þe facion abade styff.

8 *Pauperis meritis bona temporalia augentur. Supra de elemosina, iij.*

*Pauperi data elemosina datur deo. Supra de abbate, iiij*<sup>1</sup>.

12 *Pauper plus dilectatur in minimis quam diues in magnis. Supra de Basilio.*

*Pauperi est gratis consulendum. Supra de Augustino, iij.*

16 *Pauperi datum datur deo. Supra de abbate, iiij. et de Gregorio, i*<sup>2</sup>.

## DCIX.

*Pauper murmurans tolerandus*<sup>3</sup> est.

We rede in ‘*Gestis Iohannis Elemosinariij*’ wheñd Iohannes  
 20 *Elemosinarius*, þat was patriark of Alexander, vnto a pure mañ þat axkid̃ hyñd almos commandid̃ to be giffeñ vñd he had grete dedeyng at he wold̃ gyff hyñd no more. And onone he sett at debate with hyñd, & begañ to flite. And wheñd þe patriark  
 24 *servandis* saw þis, þai wold̃ hafe betyñd hyñd. And þis holy mañ Iohñd sayd̃ nay, and said̃; “Suffre hyñd, brethur, to bañd me; for I am̃ lx yere old̃ and I have oftsithis blasfemyd̃ almyghti God̃; & þerfor̃ I may suffer a flytyng of þis mañ.” And with þat he garte

<sup>1</sup> MS. iij.<sup>2</sup> MS. iij.<sup>3</sup> MS. tollerandus.

bryng a sacheil full of syluer and lay befor hynd, & bad hynd take enogh þeroff.

Pauper non debet fieri villicus aut balliuus. *Supra*  
de balliuo, j<sup>o</sup>. 4

Pauper[es honorare debent'] principes et prelati.  
*Supra* de iudicio.

Pauperes non sunt deridendi. *Supra* de apostasia, j.  
Pax. Pacem semper cum omnibus quantum possibile s  
est debet habere bonus christianus. *Supra* de  
odio et inuidia.

## DCX.

## Peccatum multiplex nocet homini.

We rede in 'Vitis Patrum' how som tyme þer was a voyce 12  
at said vnto þe abbot Arsenius; "Com, and I sail shew þe werkis  
of men." And he went furth & he saw a man of Ynde cuttant  
treis and makand a burdynd þat he mot not bere. And þe voyce  
sayd; "Thies er þai þat ekys synd vppoð synd." And það he saw 16  
a temple & ij men syttand on hors, holdand vp a brade tre for þe  
whilk þai myght not entre in. And það þe voyce sayd; "Þies er  
þai þat beris rightwusnes with pride." And það he saw a man  
standand vppoð a dyke, & filland a vesel with watir þeroff & 20  
puttant it in-to ane ill cisternd. And það þe voyce said; "Thies  
er þai þat hase som gude dedis, and blendis þaim with evul  
warkis."

## DCXI.

Peccatores aliqui benigne etiam recipere debent 24  
sancti.

Heraclides tellis & sais þat on a tyme when he visitt ane olde  
man þat had þe grace of prophecyng & spak with hynd, þer come  
þe mayr of þe cetie, and he forsuke Heraclides & talkyd with hynd. 28

<sup>1</sup> Supplied from the Latin MSS.  
The English MS. leaves a blank.

<sup>2</sup> So Latin MSS. The English has  
sunt sancti.

& afterward when þai commoned to-geder, þai commoned of þis, at he sulde forsake hynd & talk with þe mayr. & þan he said; "Wherefor hase þou reprovied me in þi saule? þou & I luffid wele  
 4 athur of vs to comen vnto oþer, at ather of vs myght hafe solas & comfurth of other with owr talkyng: and he is gyffed all vnto þe devuls power, and vnnethis he may brethe in aue how. And now he as a *servand* come hedur from his lorde to seke refute,  
 8 it wer aue vnsondabyll thyng to do, if it sulde be he lefte & [I] taryd with þe <sup>1</sup> þat hase bene wunte beselye to call me vnto þi hele."

*Peccatum incurrit aliquando nimis de se presumere.*

12 *Supra de carne, iij.*

*Peccata remittuntur orationibus sanctorum. Supra de Basilio, iij.*

#### DCXII.

*Peccata venialia impossibile est vitare.*

16 Iacobus de Vetriaco tellis how þer was a monk þat luffid passand wele clennes and innocentie fro þe state of chilydþ vnto þe state of man. And he wold eatt, bod he wold not hafe delectacioun þerin, and he studyd for to put away syn, and for to luff <sup>2</sup> with-  
 20 owted any syn. And becauce for aue impossible thyng <sup>3</sup> he fell into a dispayre, vnto so mekull þat he myght not liff with-owted venyall syn, [he] demyd hynd selfe þat it was impossible þat he sulde be savyd.

#### DCXIII.

24 *Peccantes simul in morte simul in vita puniuntur.*

Helynandus tellis how som tyme þer was a colyer <sup>4</sup> & he was *servand* vnto religious men and vnto þe commontie of Meruernens.

<sup>1</sup> MS. if it sulde be taryd with þe & he left þat hase, &c.

<sup>2</sup> *Should be liff*; Harl. MS. *ducere vitam sine omni peccato.*

<sup>3</sup> Harl. MS. *et quia laborabat ad impossibile, decidit in desperationem,*

ad eo [ut] *quia sine veniali non poterat vivere, indicabat se saluari impossibile.*

<sup>4</sup> Lat. MSS. *uir carbonarius, pauper sed religiosus, et comiti Munensi plurimum familiaris.*

So oñ a nyght as he was kepanð his cole-pitt, & þer was a light  
 fyre by hyñð, he was warr of a nakyd wommañ rynand, and  
 ane oñ a blak hors with a swerd in his hand drawen, folowand  
 after hur for to take hur. And as sho come, sho rañ vnto þe cole- 4  
 pytt, & þer he take hur & strake hur þurgh with his swerd;  
 & when sho was nere dead he keste hur into þe fyre. And when  
 sho was all to-swythyñ, he drew hur oute, & layð hur befor hyñð  
 oñ þe hors & rade away. And þis he saw dyvers nyghttis; and 8  
 all þis he tolde vnto þe said commontie<sup>1</sup>. So oñ a nyght þer  
 come a felow<sup>2</sup> with þis colleyer vnto þe same place, and he saw  
 all as þe colyer told. And he take þis hors-mañ be þe brydifi  
 when all was done, and askyd hyñð what he was. And he 12  
 ansswerð agayñ & said; "I was swilk a knyght, and þis was  
 þe wyfe of swylk a knyght whome sho slow for my luff, att sho &  
 I mot moñ frelie hawnte our syñ; and in þat syñ we er bothe  
 dead. And vñmethis when we dyed we forthoght our syñ; and 16  
 þus ilk a nyght I sla hur & burnys hur, and sho suffers moñ payñ  
 with þe strake of my swerd þat I stryke hur with, þañ evur sho  
 did with dead; and with þe burnyng sho felis mekuff moñ." And  
 þañ he askid hyñð what hors þat was at he satt oñ, and he said; 20  
 "It is a fend þat turmentis vs." Thañ he askyd hyñð if any þing  
 mot helpe þaim, & he sayð; "Ya, and ye wold gar syng so many  
 messis & gar say so many psalters for vs, onone we sulde be helpyl  
 & our payñ relesid." And þus þai partid, and þis mañ garte do 24  
 þies messis & say þies psalters for þaim, & þai wer neuer sene  
 after.

*Peccatum punit Deus quandoque in hac vita.* Supra,  
 ambulacio, ij. 28

*Peccator per que peccat per hec et punitur.* Supra  
 de agro, i & ij.

*Peccata esse remissa ostendit aliquando deus aliquibus  
 signis.* Infra de remissione. 32

<sup>1</sup> Lat. MSS. *Quod ille comiti pre-  
 dicto per ordinem narrauit.*

<sup>2</sup> Ac comes vna cum carbonario  
 ad prefatum locum . . . veniens.



*Peccatum quandoque dissimulat*<sup>1</sup> *Deus ut plus puniat.* *Supra* de dissimulacione.

*Peccata sua eciam bruta aliquando cognoscunt.*

4 *Supra* de furto, ij<sup>2</sup>.

*Peccata delet confessio quandoque de memoria confessoris.* *Supra* de confessione, iijj.

*Peccata delet confessio de consciencia penitentis.*

8 *Supra* de confessione, iijj.

*Peccata celat confessio multiplex.* *Supra* de confessione in pluribus locis.

*Peccatum unum quandoque inducit in aliud.* *Supra*

12 de contricione, vj.

#### DCXIV.

*Peccata sunt causa aduersitatum que nobis eveniunt.*

We rede in ‘*Vitis Patrum*’ how þer was som tyme a gude mañ þat suffred wrong of a noder, and he compleynyð hyñ vnto ane olde  
16 mañ. And þe old mañ ansswerð hyñ agayñ & said; “He did not þis, bod þi synnys did itt. And þerfor blame not þis mañ in nothyng at he duse vnto þe, nor at is happend vnto þe, bod say at þi synnys hath adlið þaim.”

20 *Peccatum fetet coram deo et angelis.* *Supra* de Angelo, iijj.

*Peccatum onerat hominem et animam.* *Infra* de simia.

#### DCXV.

*Peccatum trahit hominem ad infernum.*

24 We rede in ‘*Vitis Patrum*’ how þat oñ a tyme when ane ypocryte was deað. meñ þat wer present aboute hyñ hard a voice say vnto fendes oñ þis maner of wyse; “Draw hyñ oute wheder

<sup>1</sup> MS, dissimilat.

<sup>2</sup> MS, iij.

he wilþ or nay. And as he gaf me no reste in þe synmys þat he didþ  
beselie befor me, on þe same maner of wyse giff ye hynd no reste."

*Peccatores portat demon ad infernum. Supra de*  
*demone in pluribus locis.* 4

*Peccator in inferno punitur. Supra de Langrauo.*

*Pena infernalis est multiplex. Supra de inferno per*  
*totum.*

*Penam debitam minuunt suffragia. Infra de* 8  
*suffragijs.*

*Pena respondet culpe. Supra de agro.*

## DCXVI.

*Penitencia potius est hic facienda quam in futuro.*

Iacobus de Vetriaco tellis & says; "Soð tyme I saw a holye 12  
womman whilk þat when sho was long dead, or hur body was  
beryð & layd in erth, hur sawle turnyd agaynd vnto hur bodye.  
& sho had grawntid at sho suld liff styll in þis werld, and sho  
sulde suffre in purgatorie penans for hur syn & sho wold, & if sho 16  
wold not, sho suld suffre penance in þis werld: & sho tuke hur to  
suffre penance in þis werld. So a long tyme, as God wold<sup>1</sup>, sho  
was gretelye turment, to so muche at sho wold som tyme weltyr in  
þe fyre, and soð tyme in wynter sho wolde lay hur downd in 20  
frosyð watyr & lay hur þer a long while; and soð tyme sho was  
constreynyð to entyr dead mens gravis. So at þe laste sho had  
grace grauntid of almyghtie God at sho was oft sythes ravysshid in  
hur spyritt at sho led dyvers tymys þe sawlis of þaim at wer dead 24  
into purgatorie, & through purgatorie, & sho had no hurte, vnto þe  
kyngdom of hevynd."

*Penitere potest interdum unus pro alio. Infra de*  
*satisfaccione.* 28

<sup>1</sup> MS. *repeats*, a long tyme, *here*.

## DCXVII.

*Penitencia perfecta delet peccata et nichil formidat.*

Cesarius tellis how som tyme *per* was a blak monk þat felt  
in apostasye, & syne he was a Premonstracence & went oute ; and  
4 at þe laste he was a monk of Ceustus. And evur he gaff hynd  
vnto luste & lykyng of his bodie, & vnto oper innumerable vices.  
So at þe laste, as God wold, he take þe ordur & habett of Ceustus  
ordur, and onone he shrafe hynd and take his penance. And  
8 he did his penance trewlie, in wepyngis, prayer, & fastyng, &  
in all oper thyngys. So at þe laste he felt seke and was bownd to  
dye, & evur he contynewid in syngyng, prayers-saying, and wur-  
shipping our Lady vnto þe stounde of dead. And in *presens*  
12 of his abbot & his brethyr he said on þis maner of wyse ; “ Wur-  
shupfult brethur, I, a synner & a penytent, ye beryng me wytnes,  
covettis of almyghtie God to hafe a space to make a clere con-  
fession, & to do verray penans for my synnys. And if God wyll  
16 graunt me lyfe, I am redie to make a sethe, and for to vnder-go  
all maner of turment, and all maner of hard thyng & labur ; for  
nothyng is hard nor impossible vnto hynd þat is verray penytent.”  
And þus, emang þies wurdis, with a grete compuncion & a grete  
20 forthynkyng, he gaff vp vnto God a gude sawle ; and *per* was sene  
com vnto hynd aungels, whilk þat bare his sawle into hevynd with  
a grete myrth & a ioy.

*Penitencia magis unum quam alium attenuat. Supra*  
24 *de apostata, ij.*

*Penitere facit hominem cogitacio penarum. Supra*  
*de delicijs et de inferno, i.*

## DCXVIII.

*Penitencia modica<sup>1</sup> ex corde facta placet Deo.*

28 We rede in ‘*Vitis Patrum*’ how som tyme *per* was a monk þat  
askid abbott Pastor, & said on þis maner of wyse ; “ I hafe done a

<sup>1</sup> MS. inordita. Lat. MSS. as above.

grete syn, & I wil<sup>1</sup> þis iij yere be penytent þerof." And þan þis abbot Pastor ansswerd hynd agaynd, & sayd; "þat is mekuf! " & þis monke bad hynd commawnd hynd a yere, & yitt þe abbott said þat was mekuf. And þai at was aboute desyrd at he sulde be 4 enionyd þerfor XL<sup>ti</sup> dayes, and yitt þis abbott said it was mekuf, & said on þis maner of wyse; " I trow þat & a mañ forthynk his syn with all his harte, & turnd not þerto agaynd, at God wil for iij dayes penans-doyng forgyff hynd hys syn." 8

Penitenciam impedit gula. *Supra de gula, iij et v<sup>to</sup>.*  
 Penitenciam facit peccator inductus. *Supra de abbate, iij.*

Penitencia debet esse firma et perseverans. *Supra 12 de familiaritate et infra de perseuerancia.*

Penitencia in fine vite valet. *Supra de peccato, iij.*

## DCXIX.

## Penitencia nimis tarda nichil prodest.

Iacobus de Vetriaco tellis how on a tyme Charlis þe Emperour 16 garte call befor hynd his iij sonnys, Gobardus, Lotharius, and Lodonicus; and he helde anc appyfl in his hand & bad pain all oppynd þer mouthes. & þe ij yonger oppynd þer mouthis, & þis Gobardus wold nott. And he gaff vnto þe ij yonger, þe tone 20 a kyngdom, and þe toder a dukedom. And when þis Gobardus saw, he said vnto his fader at he wolde oppynd his mouthe & hafe parte of þis appyfl. And his ffadur ansswerd hynd agaynd & sayd; "þou oppynd þi mouthe to late, & þerfor I wyfl nowder gyff 24 þe appyfl nor land." And hereof come a proverb þat is said in Franche, " A tart bea <sup>2</sup> Gobard, qe eu la tere nout parte."

Penitent simul qui simul peccant. *Supra de peccato, iij* <sup>3</sup>.

28

<sup>1</sup> After will, not, *erased.*<sup>2</sup> MS. 'Acarbea Gobard,' &c.<sup>3</sup> MS. iij.

*Penitencia viuorum facta pro mortuis valet eis.*

*Supra de morte, xiiij.*

*Penitencia debet a confessore acceptari quam a confitente potest extorquere. Supra de confessore.*

DCXX.

*Peregrinum demon subito reportauit* <sup>1</sup>.

Cesarius tellis how som̄ tyme in þe tow̄n of Halybach, þer was a knyght þat hight Gerard, and he had grete deuociōn vnto Saynt  
 8 Thomas þe apostell. So on̄ a tyme þe deuul̄ in lyknes of a pure mañ come vnto hyñ, & askyð hyñ gestynnyng for Saynt Thomas luff; & he grauntid̄ hyñ it. And when̄ he was gone vnto his bed̄, þis knyght sent vnto hyñ his beste furred gow̄n to happ̄  
 12 hyñ *with* for colde, and he vppon̄ þe nyght had þis cape away, & wolde not be fōd̄ in þe mornyng. And þe knyghtis wyfe was wrothe here-*with*, & blamyd hugelie <sup>2</sup> hur husband̄ for herberyng of pure beggers, & said̄; “þou sulde nevir do hyñ moꝛ gude.” And  
 16 þis knyght ansswerd̄ hur agayñ mekelie & said̄; “Saynt Thomas is in power to do me als gude a tur̄n as my gow̄n was wurth.” So on̄ a tyme after þis knyght wold̄ go in pylgramege vnto þer Saynt Thomas lay, and he brak a golde ryng in ij befoꝛ hys wyfe,  
 20 & he gaf þe tone halfe vnto his wyfe and sayd̄; “Trust vnto þis tokyñ, & I send þe itt, and abyde my commyng home vnto v yere be passyd.” And sho said̄ yis & tuke þis ryng, & he went his ways. So after dyvers yeris he come vnto þe cetie of Saynt  
 24 Thomas, and when̄ he was in þe kurk & made his prayer vnto Saynt Thomas, & commendid̄ in his prayers his wyfe and his childer & his meneya, he was war of þe fend̄ walkand vp & dow̄n in his furred gow̄n. And þe fend̄ come vnto hyñ & sayd̄;  
 28 “Gerard! knowis þou oght me?” And he said̄; “Nay, I know þe not, bod I know þat gow̄n weñ enogh.” And þan̄ þe fend̄ said̄; “I am̄ þe deuul̄ þat in lyknes of a pure mañ was herbard̄ *with* þe, and I stale þi gow̄n; & herefoꝛ I hafe bene gretely

<sup>1</sup> MS. temptauit. Lat. MSS. as above.

<sup>2</sup> MS. repeats, hugelie.



punysshid. And I am chargin at I shall onone have þe home agayn vnto þi place safe & sownd, for als mekull as þis day þi wyfe is wed with a noder man; for now it is xv yere sen þou come fro hur." And with þat, when he had offerd, he take hym 4 vpp in Ynde, and onone he broght hym home to his awn yate in Ducheland. And his wyfe & hur husband, att war wed þat same day, wer at meatt, & he come in & keste in hur copp þer sho satt þe halfe of þe golde ryng. And when sho saw it sho take þe 8 tuder parte þer-of & putt þerto, & þai acordid; & here-by sho wyste he was hur husband, and þer sho forsuke hur new husband & take hur to hur olde.

## DCXXI.

*Peregrinos deus in morte consolatur.*

12

We rede in ' *Vitis Patrum* ' how som tyme þer was ij brethir, & þe tone was a pylgrem, and þe toder gaff hym vnto quiete & ryste. So it happid at þis pylgram dyed, and angels take his saule & flow up vnto hevyn þer-with, & wolde have broght it in. And 16 þan our Lord said; " He was a little negligent, bod because he was a pylgram, þerfor take hym in." So onone after his other bruther dyed, and a gude olde man, þat saw aungels com to þe furst & not to þe latter, he asked our Lord why þis was. And 20 our Lord ansswerd hym agayn & sayd; " þis pylgram in atl his life had no comfurth of none of his frendis, and þerfor me behuvis comfurthe<sup>1</sup> hym with myne angels; bod his bruther in his life had comfurth of his gude frendis, & þer-for I comfurthid 24 hym not with myne aungels."

## DCXXII.

*Peregrinus a deo remuneratur.*

Cesarius tellis how som tyme þer was a cetysyn of Tulpytt þat hight Cono, & he went with other pylgramys vnto þe see; 28 and þer he fell passand seke and dyed. And when he was dead-

<sup>1</sup> MS. comfutte.

lyke, he begaū to wax passand mery, and his felows axkid hyū whatt was cauce att he was so merye. He ansswerd agayū & sayd; "Whi sulde I nott be mery? Our Ladie was here & sayd  
 4 vnto me, 'Cono! becauce þou left þi wife, þi childer, & att þi gudis for þe luff of my soū, I shal wele reward þe.'" And with þat he cryed & said; "Behold! I se hevyū oppyū & a seatt ordand for me." And with þat he passid away, & his sawle went  
 8 vpp vnto hye hevyū.

Peregrino inclinat ymago crucifixi. *Supra* de misericordia.

Peregrinacio mentalis valet. *Infra*<sup>1</sup>, Petri martiris.

### DCXXIII.

12 *Pericula mundi sunt pertimenda*<sup>2</sup>.

We rede in 'Dictis Barlaam' how som tyme þer was a maū þat fled from ane vnycorn, and hyū happend fast in-to a grete pytt. And as he fell, hyū happend with his handis to gett holde be  
 16 a buske at grew in þe syde of þe pytt, and his fete wer straye in a vesseff<sup>3</sup>. So he lukid aboute hyū & he saw ij myce, ane white & a noder blakk, & daylie þai gnew vppon þe rute of þis buske, to it was nerehand in sondre. And he consydued þe depenes of þis  
 20 pytt, & he saw þer-in ane vglie dragon spowtand fyre. So he lukid vnto þe grownd þeroff, & þer he saw iiij neddyr-hedis knytt to-gedur. So he lukyd wpward, & he saw a dropp of hony drope in þe bewis of þis buske, & he, negligent of þe said þerels, he  
 24 thought he wold not lese, bod he wold hafe þis drope of honye. *et c<sup>o</sup>. Moraliter sic.* Frendis! Be þis vnycorn is vnderstonde deade, & be þis pytt þe werld, and be þis buske þe lenthe of our lyfe, whilk þat be howris of þe day & of þe nyght, as a white  
 28 mowee and a blakk, cuttis it downd; & be þe iiij neddyrs is vnderstand þe iiij elementis þat mans body is made of, & be þe dragon

<sup>1</sup> MS. *Supra*.

<sup>2</sup> So Lat. MSS. The English MS. has *percanenda*.

<sup>3</sup> Harl. MS. *pedibus vase quodam impressus, for pedibus base quodam lubrica impressis.*

is vnderstand<sup>d</sup> heft, and be pis drope of hony, þe swettnes of þis life, whilk who-so covattis er casteñ in þe said<sup>d</sup> perels.

*Periculis possunt adaptari multa que dicuntur  
supra de morte et de mundo.*

4

## DCXXIV.

*Periurium eciam in hac vita punitur.*

Cesarius tellis how þat þe deað of Bononye<sup>1</sup>, beyng in þe dioces of Colayn, lent vnto a bruther þat he had xx marcis of cone of mony of his kurk. And when þis deað was dead, his<sup>2</sup> bruther, 8 a knyght, denyed þis said<sup>d</sup> dett. And þe chanons, þat had no prefe þer-in, made þis knyght for to swere þerfor, and so he did, and forswore hym. Bod when he went fro Bononye, whar he sware, vnto his awn howse-ward, hym happend to stand in myddest 12 of þe way styff, & mott go no ferrer nor yitt turñ bak. And his tong was taken from hym, vnto he promysid in his harte þat he sulde turñ agayn vnto Ponoñ & knowlege his manesword athe & restor þe said<sup>d</sup> money vnto þe chanons agayn. And so he did & 16 was hale.

*Periurio possunt adaptari que supra dicuntur de  
iuramento.*

## DCXXV.

*Perseuerancia. Perseuerandum semper est in bono* 20

We rede of one þat hight Iohn, þat was ane ankyr, þat was a mañ þat had lede ane iif lyfe. And when he was compu[n]ete, he garte spar hym selfe in a grafe, and þer he wasshid away his synmys with salte teris, and he lay on his kneis & his elbows, 24 and wolde not lifte vp his eeñ nor name þe name of almyghtie God, bod þar he enduryd a long tyme in his prayer. So þer come fendis into þis grafe vnto hym, and cryed vppon hym & sayde;

<sup>1</sup> Harl. MS. decanus Bonnensis.

<sup>2</sup> MS. repeats, his.

“þou cursid̃ caytuff! Whatt duse þou here? For wheñ þou was  
fulfyllid̃ *with* al maner of syñ & vnclennes, & now þi strenth  
sufficies not to do no syñ, now þou wilt liff in chastite and seme  
4 a gude mañ. Turñ agayñ vnto vs, ffor þou erte one of vs.” And  
þañ a noder spak vnto hyñ & sayd; “What hopis þou att þis  
place shaft do þe gude? Do as þou hase done befor, & lyff in luste  
& lykyng of þi fless̃h; ffor what payñ mott þou suffer mõr in hell  
8 þañ þou suffres now?” And euer he lay styl̃ & nothyng wold̃  
say. And wheñ þe fendis saw þatt, þai bett hyñ & gaff hyñ  
many a sore wownde, and þat anys, twyse, thryce, to so mekuñ þat  
att þe laste þai lefte hyñ halfe deade. And þai cryed̃ *with* a  
12 hedus noyce & sayd̃: “Vicisti! Vicisti!” And *with* þat þai  
vanyshid̃ away, and nevr after apperid̃ vnto hyñ.

*Perseuerans in bono eciam mortem contempnit. Infra  
de silencio, ij.*

16 *Perseuerare debent novicij in deuocione. Supra de  
Novicio.*

#### DCXXVI.

*Peticio. Petitur aliquando contrarium uolito.*

Valerius tellis how oñ a tyme Grete Alexander was strekeñ  
20 in a grete yre, & thoght to kaste dowñ þe cetie of *Lapsatum*. So  
hyñ happend̃ mete sodaulie one þat was callid̃ *Anaximetes*, þat  
was his *preceptor* & his maister, and he was ashamyd to mete  
his maister becauce he was in suche ane angre, and he grawntid̃  
24 his maister þat what þing souñ-eyur at he wulde axke hyñ, he  
wolde grawnt hyñ itt. And wheñ þis *Anaximetes* hard̃ þis  
he said̃; “Sur Kyng, I aske at þou dof þine envie ayeynste þe  
cetie of *Lapsatt*.” And he grawntid̃ hyñ it. And þus þurgh his  
28 benefice was þe cetie sauid̃.

*Petri Apostoli. Petrus cum voluit Petronillam  
sanauit et cum placuit eidem infirmitatem  
reddidit. Supra de infirmitate, iiij.*

## DCXXVII.

## Petri Martiris.

We rede in his Legend how on a tyme when he was at þe cetie of Melayn<sup>1</sup> & prechid *per*, he disputid with a maister þat hight Hesiarcha<sup>2</sup> in presens of all þe prelattis of þe cetie. And þis<sup>4</sup> Hesiarcha said vnto hym; “O! þou froward Petur! And þou be als holie as þis fond peple trowis, whi prayes þou noght þi God to putt a clowde betwix þaim & þe son, at þai dye nott for so grete hete as þai d[oo]?” And þis Petur ansswerd hym agayn & said;<sup>8</sup> “And þou wilt promytte me at þou shalt renownce þine heresie, I shall do as þou hase axkid.” And þe heretykis, trowyng at þat myght not be done, cryed oppon þis maister, and bad hym make a promys. And yitt he wolde nott. Neuer-þe-les þis Petur, to<sup>12</sup> shew þe power of almightie God, and at He was former of al thyngis visible and invisible, made his prayer & made a cros agayn þe son; and *per* apperid betwix þe son & þe peple a little clowde like a tent þat coverd þe peple fro þe son. And befor<sup>16</sup> þat was no clowde in all þe ayre.

## DCXXVIII.

## Petrus mortuum suscitauit.

We rede also in his Legend how *per* was som tyme a womman in Flawndres, and when sho had born iij childer sho prayed Saynt<sup>20</sup> Petur for to helpe hur. And sho bare þe iiij childe and it was dead, and sho take þis childe & broght it vnto Saynt Petur & besoght hym hertelie *perfor*. And onone þis dead childe become whik. And when it was ordand þat at his baptym he sulde<sup>24</sup> be callid Johñ, þe preste, not wittand what he suld say, namyd hym Petur; and þat name remayuyd with hym ewhils he lifid.

<sup>1</sup> Lat. MSS. *Apud Mediolanum.**stuum heresiarcham examinante.*<sup>2</sup> Harl. MS. *et quemdam magi-*



## DCXXIX.

Petrus monialem absentem sanauit <sup>1</sup>.

We rede also in his Legend how *per* was a non in Lombardye  
 pat had þe gutt grevuslie in hur kne, and sho cuthe not be helid  
 4 with no medeyn. And when sho hard tell at it was bod xiiij day  
 iorney fro hur place vnto Mylayn, pat at sho mot not do with hur  
 bodye sho thoght to go in hur mynde. And ilka day sho sayd  
 a hondreth patyr *noster*, and þus sho thoght ilk day to make  
 8 a iorney. And onone as sho begaun þus for to go in hur <sup>2</sup> mynde,  
 sho wex evur bettur and bettyr. And when sho did hur laste day  
 iorney, & in hur mynde went vnto his tombe, kneland on hur kneis  
 as sho had bene at hys tombe in hur prayer, sho said ouer hur  
 12 psalter with a grete devocioun. And be sho had done it, sho felid  
 bod a litle of hur sekenes. And so sho turnyd agayn with hur  
 prayers as sho begaun, and be sho had done all hur day iorneys, sho  
 was al hole & sounnd as evur sho was.

16 *Pietas. Pietati conueniunt multa [que dicuntur  
 supra de elemosina, hospitalitate, leprosis et  
 pauperibus <sup>3</sup>].*

## DCXXX.

*Pigricia. Pigricia semper est uitanda <sup>4</sup>.*

20 Saynt Ieronim tellis how som tyme *per* was ane olde monke, & he  
 thoght to comfurth a slaw bruther of his, and sayd vnto hynd in pis  
 maner of wyse; "Som tyme *per* was a man pat had lande to  
 be sawen, bod becauce of his negligens it grew full off thornys  
 24 & breers. So he bad his soyn go & clence itt of pain. And when  
 he come þerto, & saw *per* was so grete multitude of thornys &  
 breers, he begaun to fayle in his herte & sayd vnto hynd selfe;  
 "When shall I haue clensid all pies?" And with patt he layed

<sup>1</sup> MS. *absentem nominauit et*  
*sanauit.*

<sup>2</sup> MS. *his.*

<sup>3</sup> *From the Harl. MS.*

<sup>4</sup> *Heading from the Arun. MS.*

hym̄ down̄ & slepyd̄. And when̄ his fadur knew how he did̄,  
 he sayd vnto hym̄; “Soñ! wurke & clence evurilk day als mekuf̄  
 grownd as þou occupyes when̄ þou lyes oñ þe erthe & slepis.”  
 And he obeyed̄ his fadurs commawndment and did so. And þus 4  
 be little & little he clensid̄ all þis grownd̄.

Piscator. *Infra purgatorij, iij.*

Pollucio nocturna aliquando non impedit commu-  
 nionem et aliquando impedit. *Supra de com- 8*  
*munione, v.*

## DCXXXI.

Potencia. *Potentes frequenter querunt occasiones*  
*contra pauperes.*

Esopus tellis in his fables how þe lambe & þe wulfe war bothe 12  
 thrustie, and þai come bothe vnto þe watir to drynk; & þe wulfe  
 dranke abowñ, & þe lambe benethe. Thañ þe wulfe sayd vnto þe  
 lambe; “Whi haste þou troubled̄ þe watyr vnto me?” And  
 þe lambe ansswerd̄ hym̄ agayñ & sayd̄; “How sulde I make 16  
 þe watir drovy when̄ itt come fro the vnto me?” And þañ þe  
 wulfe said̄; “Whi<sup>1</sup> bannys þou me?” And þe lambe sayd̄;  
 “Nay, I bañ þe nott.” And þañ þe wulfe said̄; “Thi fadur did  
 vnto me mekuf̄ ill, and now I sall venge me of the.” And with 20  
 þat he rañ oñ þe selie lambe and word̄ itt. And þis had þe  
 lambe þat did no trypas

Potus superfluous est vitandus. *Supra de abstinencia,*  
*ebrietate et gula.*

24

## DCXXXII.

Preceptum. *Preceptum eciam indiscretum nocet*  
*subdito inobedienti.*

Cesarius tellis how þer was a monk som tyme of Ceustus ordur  
 þat dyed̄, and he apperid̄ vnto a bruther of his and requirid̄ hym̄ 28

<sup>1</sup> MS. whañ. Lat. MSS. cur̄.

of his estate. And þe dead monk ansswerd agayn & sayd;  
 “I troweð neuer God had bene so straye, ffor He thynkis of  
 þe leste thyng. Bod God,” he said, “for-giff our prelattis, for þai  
 4 make vs oftsithis to vnder-go great paynys, & many. And He  
 byndys hugelie þe *preceptis* of þaim when þai commawnd anythyng  
 vndiscretelie, & *per* subgettis giffis little hede *perto*, or els sett it at  
 noght; & so it is reseruid vnto þe laste iugementt.”

8 *Precepto conveniunt que dicuntur supra de obe-*  
*diencia.*

### DCXXXIII.

*Predestinacio. Predestinacioni innitentes multi*  
*decipiuntur.*

12 *Cesarius* tellis of one þat hight *Lodowicus*, *Lattgravius* Thu-  
 rungie, þat was a letterd man, & he was deseyvid with suche  
 ane errour at he said hynd burd nedis be sayd & he wer destanyed  
*perto*, or els he sulde be dampned and he war destanyd *perto*.  
 16 And also he said he mott not fle þe howr of his dead, nor nowder  
 lenthe it nor shorted itt; and for þis, with-owtynd any drede,  
 he gaff hynd vnto all maner of vices. So att þe laste he fell  
 in a huge sekeneis, & he garte gett hynd a leche, and prayed hynd  
 20 to take hynd in cure and amend hynd of his sekeneis. And þis  
 leche was wele lernyd, not aloneli in lechecraft, bod also in  
 dyvynyte, and knew wele enogh his errour, and said vnto hynd  
 in þis maner of wyse; “Sur, and þe day of your dead be commed,  
 24 þan it wer in vayn þat I sulde do any cure vppen you.” And þe  
 seke man axkid hynd why he sayd so, & said; “I know well  
 enogh bod if I hafe sone helpe I moð dy befor þe tyme.” Than  
 þe leche sayd vnto hynd; “And ye trow at your lyfe may be  
 28 lenthend be þe *vertue* of medeyns, wharto denye ye to do penance,  
 þat is medeynd of þe sawle?” And þan þis *Lattgravius*, con-  
 sydurand þe *vertue* of his wurdis, sayd vnto hynd in þis maner of  
 wise; “Fro hens furth be þou þe leche of my sawle; ffor be  
 32 þi medecynable tong I trow at God shaft delyver me from my  
 moste errour.”

## DCXXXIV.

*Predicacio. Predicandum sincere*<sup>1</sup> *est propter deum.*

Cesarius tellis how *per* was ane of þe Premonstracensis ordur þat, when he had prechid of þe cros, he dyed and apperid vnto his felow. And he axkid hym how at it stude with hym, and he 4 ansswerd agayn & sayd; “When I dyed devuls vmbelappid me<sup>2</sup>, and ane of þaim sayd, ‘þou kepyd neuer trewlyc þine ordur.’ And a noder said, ‘þou prechid neuer trewlie for Goddis cauce.’ And I vnderstude at þai said bothe trewlie, and I was nerehand in 8 despayr becauce *per* was none att ansswer for me. And þa almyghti God held me with His hand & sayd; ‘ffollow Me, ffor þou prechid for Me.’ And onone þe fendes fledd, and I folowid Cryste vnto evurlastand ioy; and I had none other payn bod aloneli þis 12 drede.”

## DCXXXV.

*Predicatori infundit deus aliquando scienciam.*

Cesarius tellis how some tyme *per* was a symeple monke, & he was bod ane ydiott, bod he was devowte. And on a tyme hym 16 thocht in his slepe þat he was ravissid in-to hevyn, & was cled in aray like a dekynd befor God, as he sulde hafe red þe gospell. And when he sulde hafe axked þe blissing<sup>3</sup>, hym þoght at þis was sayd vnto hym; “Fro þis day forward þou shalt hafe connyng & vertue 20 in prechyng þe wurd of God.” And he was gretelie mervaylid of þis vision at hym þoght he saw so oppynlie, and þoght he wold rede þe gospell þat day, if so wer at þe sacrestan ordand hym suche a stole and a vestement as he saw in hevyn; ffor þa 24 he wold trow at his vision wer trew. And so when he come in-to þe revestiarie, & saw þe stole and þe vestiment at was layd furth for þe dekynd, he knew it wele enogh; & þa he was certayn of his vision and went vnto his abbott & tolde hym all þat he had 28

<sup>1</sup> MS. scincere.

<sup>3</sup> MS. blissid. Harl. MS. a quo cum

<sup>2</sup> MS. þaim. Lat. MSS. circumde- benedictionem acciperet.  
derunt me demones.

sene. And he commandid hynd go rede þe gospell & for to preche. And so he did; and he feli vnto prechyng and prechid so clerklie at vnto þis day his saying is taken for auctorite. And all men þat  
 4 hard hynd had grete mervayle how þat he, þat had no conyng befor, had so connynglie prechud, & had so grett perfeccion in conyng.

*Predicantes demon nititur impedire. Supra de*  
 8 *auditu.*

## DCXXXVI.

*Predicator ea que predicat debet facere.*

Iohannes Anachorita was a monk in wyldernes, and was enowrned with þe flour of all maner of vertues; and he was  
 12 in bodye lyke vnto ane aungett. And he was sent ilk day his fude from almyghti God, ffor evure day he wold go into his case, & þer he fand a burd, & bread sett þer vppon þat was passand white & of a mervalus swetnes. & when he had etyd þer-of,  
 16 he wold þonk God & go vnto his prayers and his ympnes. And when he begaid to hafe a ioy of his merettis, onone þer entred into hynd certain desyris of his witt be little & litle, at he mot vnethis purseyve pain, and afterward gretter, vnto so much at he wexid  
 20 necligent, & mor slow in his prayers þan he was wunte to be. And so þer folowid in his hert fowle thoughtis & wykkid, & he made no charge to correcte hynd for þies little thyngis. So on a tyme when he was strekynd with a grete luste of his flessch,  
 24 he went into his case to take hynd bread, and he fand bread, bod it was browner somwhatt þan<sup>1</sup> þe toder was; & he had grete mervell þerof & was passand hevye. Notwithstondyng he ete þerof and refresshid hynd. And vppon þe toder day his thoughtis  
 28 grew apou hynd, & on þe nyght hynd thought he lay be a womman; neuer-þe-les in þe mornyng he went vnto his prayers, & stude with a waveryng ee and a waveryng mynde. So he went into his

<sup>1</sup> MS. þat.



cave to take hynd meate, and he fand a lafe, bod it was passand brown, & hard perwith, and as it had bene gnawen all aboute with myce. And þan he began to make sorow & wepyd, bod his sorow was not so great to distroy þe flawmys of his ill thoghtis. 4 So at þe laste he was ouercommen with thoghtis, to so much þat at mydnyght he rase & went vnto þe cetie; and when it was day he was war of a lityll celi of freers & he was werye, & þer he restid hynd. And þe brethur began to axke of hynd, as of a wyse 8 fadur, who may esshew þe temptacions of þe deuill & euill thoghtis. And þan he sufficientlie techand þaim turnyd agayn vnto hynd selfe & sayd; "How may I command other men & is deseyvid my selfe?" And þan he said vnto hynd selfe þus; "O þou 12 wriche! Do furste þi selfe at þou techis oper men to do." And he toke his lefe at his brethur & ran als faste as he myght into wyldernes vnto his cave agayn, & þer he sparrid hynd selfe þerin, & cled his bodie in hare & putt askis on his head. & þer he lay 16 a long tyme in prayers & wepyngis, vnto ane angel come vnto hynd & sayd; "Almighti God hase reseyvid þi prayers and þi penance, bod fro hens furth bewar at þou wex no moꝝ prowde, and so be deseyvid when þou leste wenys." 20

## DCXXXVII.

*Predicator devotus vbique feruenter predicat.*

We rede in þe 'Gestis of Bede' when for grete age his sight faylid hynd, he had a leder to lede hynd to townes & castels, & in evur-ilk place þer he come he wolde preche þe wurde of God. So 24 on a tyme as þai went þurgh a valie full of stonys, his leder in a skorn tolde hynd at þer was a huge peple, þat bade vppon hynd in sylence to here hynd preche, and þan he began ferventlie to preche. And when he had done, & concludid his sermon with 28 'per omnia secula seculorum,' onone, as men sais, þe stonys with a hie voyce cried & sayd; "Amen! Venerabilis pater!" Sonð says þat aungels ansswerd & sayd; "Amen! Bene, venerabilis pater, dixisti!" 32

## DCXXXVIII.

Predicator discrete debet predicare secundum condiciones audientium.

Valerius tellis how som tyme *per* was at Athens a yong mañ pat  
 4 hight Pollonius, & he was gyffed to suche luste of his bodie pat he  
 had grete ioy in his infame. So oñ a tyme he was at a feste, &  
 he satt *per* not aloneliē vnto *pe* soñ sett, bod also vnto *pe* moriñ at  
*pe* soñ rase. & he was full of wyne and of gude meatis, & had  
 8 enoyntid<sup>r</sup> hyñ *with* precious oyntementis, he cled hyñ in gay  
 clothyng, & made hyñ a gay head<sup>r</sup> & went home. So hyñ happend  
 se *pe* scolchowse dure oppyñ of one pat hight Zenocrates pat was  
 techand<sup>r</sup>; he went in at he mot here what he said<sup>r</sup>. And whēñ añ  
 12 *pe* scolers loghe at hyñ & had grete disdeyñ at he come in, pis  
 Zenocrates *with* a merie chere begañ to *preche* hyñ of sobernes  
 and temperans, not-with-standyng añ pat he sayd<sup>r</sup> befo<sup>r</sup>. And  
 þurgh sadnes of his wurdis pis Pollonius was greteliē movid<sup>r</sup>,  
 16 so pat he keste of *pe* hatt pat was oñ his head, & afterward<sup>r</sup>  
 he keste of his gay clothyng & was passand<sup>r</sup> glad of his *prechyng*.  
 And at *pe* laste he lefte añ his luste & lykyng pat he had in  
 lychorie, and become a gude mañ. And þus *with* medeyñ of ane  
 20 how<sup>r</sup> he was helid<sup>r</sup> of añ hys infame. *et c<sup>o</sup>*.

## DCXXXIX.

Predicacio cum bono modo et gestu multum valet.

Valerius tellis of one pat hight Eschines commendid greteliē  
 Demostenis eloquens<sup>1</sup>; and he said<sup>r</sup> he consydurid *perin* a bytter  
 24 strenth of eed and a ferdfull chere, and a hevyē burdyñ, & in  
 evure wurd<sup>r</sup> a sownd<sup>r</sup> of voyce, & at he knew *per-in* *pe* spedefull  
 movyngis of *pe* bodie, vnto so mekil<sup>r</sup> pat nothyng mot be putt vnto  
*pe* nede *peroff*. Neuer-þe-les a grete parte of Demostenes wantys  
 28 whēñ it is red<sup>r</sup>, mo<sup>r</sup> þañ whēñ it is hard<sup>r</sup>.

*Predo. Predonem deus in hac vita remunerat si aliqua  
 bona ab eo sint facta. Infra de remuneracione.*

<sup>1</sup> MS. Eschines Demostenis commendid greteliē eloquens. Harl. MS.

Eschines Demostenis eloquentiam commendabat.

## DCXL.

*Prelatus ratione carnalitatis non debet eligi.*

Valerius tellis of one Fabius, þat was a grete cowncelur of Rome ; & he govern[*id*] nobyllie after his grawncer & his fadur þe offes of cownceſſ þat he bare. So oñ a tyme þe peple desyrid 4 gretelie þat his soñ sulde be made a cowncelur of Rome, and he alone, als muche as he myght, laburde to lett it. Notwith- stondyng he was not dowtand of þe vertues of hys soñ, for he was passand connyng, bod for cauce he wold not hafe many maisters in 8 one howshold.

*Prelatus non debet eligi puer.* *Infra de puero*, iij.

*Prelatus non debet eligi pauper vel auarus.* *Supra*  
de balliuo.

12

## DCXLI.

*Prelatus debet condescendere moribus subditorum.*

Valerius tellis how oñ a tyme þe consullis of Rome desyrid gretelie one þat hyght Manliciosus<sup>1</sup> to be of cownceſſ with þaim, and evur he excusid hyñ & sayd nay, & said his syght faylid hyñ ; 16 bod nevur-þe-les þai aſſ laburd hyñ hugelie therto<sup>2</sup>. And evur he bad þaim take a noder in-to þat wurschup, ffor he said ; “ And ye make me to bere itt, I may not suffer your maners, nor ye may not suffer me to hafe rewle abowñ you, nor ye wuff not fulfyſſ my 20 commandmenttis.”

## DCXLII.

*Prelatus non debet se ingerere.*

Hugo Florianensis tellis when þe knyghtis of Rome saw Vaspasyñ, at he was a nobyl mañ and a redy to cownceſſ, and 24 comfurthable to yong men in bateñ, þai besoght hyñ at he wold take governance of þe empyre of Rome. And when he denyed

<sup>1</sup> Harl. MS. *Cum consulatus Manlio, seni, . . . offerretur.*

<sup>2</sup> MS. *repeats*, hugelie, here.

paim & sayd he was not wurthie perto, & pai laburd hynd perto  
 daylie, at þe laste he grauntyd vnto paim, þuf all it wer agayns his  
 will, at he wulde furste tytter take þe charge of þe empyre rather  
 4 þaũ þe wurschuþ þeroff. And whend he had resyvid þe empyre  
 he sayd þat in his begynnyng onone he wold clens paim at wer  
 fowle, & putt vnwurthi men oute of þer placis and fulfyll þair  
 rownd with honeste men. And he was neuer prowde nor statelye,  
 8 bod all-way consydurd of what kynryd at he come; & he wold  
 neuer do grete punysshment for offens.

## DCXLIII.

*Prelatus non debet superbire.*

Helinandus tellis how som tyme in þe kyngdom of Iurie þer  
 12 was a hurd-maũ þat hight Gygens, þat on a tyme after a grete  
 raynd he went downd in-to a law crak in þe erde, and þer he fande  
 a maũ dead, syttand vpon a hors of bras. And vpon his fynger  
 he fande a ryng, be þe whilk he made hynd selfe invisible, & lay  
 16 be þe whene; & als sone as sho knew þis sho garte sla þe kyng<sup>1</sup>, &  
 he vsurpid þe kyngdom. And Valerius tellis þat whend he had  
 gettend þe kyngdom be þis chawnce, he wexid so prowde þat  
 he askid cownceit of Apollo his god, if þer war any in þis werld  
 20 þat was happier þaũ he was. And Apollo ansswerd hynd agaynd  
 & sayd; "þou sulde be bettur provid with sekurtie of a sheperde  
 tofall þaũ for to hafe a grete haif & lathis, & giff þi selfe to grete  
 charge and besynes; for it is bettur vnto a maũ [*hafe*] bod att  
 24 hynd nedis vnto his lyfe, and so for to hald hynd plesid, þaũ for to  
 gett hynd samen grete tresurs & evur lyf in drede and covatyce."

## DCXLIV.

*Prelatus non debet esse crudelis nec facere vnde  
 odio habeatur.*

28 Valerius tellis how on a tyme whend Dionisius Situlus shewid  
 hynd selfe vnto his [*suggettis*]<sup>2</sup> moꝛ to be a tyraunt þaũ a prince,

<sup>1</sup> MS. kyngdom, -dom *erased*.<sup>2</sup> Lat. MSS. subditis suis; Engl. MS. tyrandis.

he was so hatefull vnto all men at all folk desyrid at he had had a myschefe. Neuer-be-les one old wyfe evurilk day in matyn-tyme prayed vnto þer goddis to kepe hym hale & sownd. And when he axked hur þe cauce at sho did so for, and sho ansswerd hym agayn 4 & sayd; “Me had levur hafe þe a grevus tyrand as þou erte, þaið þou sulde dye & a war succede after þe; and þerfor I bow down my head & prayes for the.” & when he herd hur say þus<sup>1</sup> he wexid confusid & ashamyd, and began to forthynk and amend 8 hym.

*Prelatus aliquando morte subitanea moritur. Supra de archidiacono.*

*Prelatus a demone aliquando deportatur. Supra de* 12 *demone, v.*

*Prelatus eciam malus*<sup>2</sup> *debet subditos in disciplina tenere. Supra de abbatissa*<sup>3</sup>, i.

#### DCXLV.

*Prelatus debet esse communis et affabilis* [omnibus]<sup>4</sup>. 16

Seutonium tellis how þat when Titus was made emperour, he vsid to make mony ryall festis, & he wold dispyse no cetysyn, bod gladlie wold speke with þaim & here what þai sayd; & he wold neuer gyff o man bettyr gyfte þan a noder. And he was so 20 beneuolus at he wold latt none go away from hym with-owtynd a gude hope. So on a tyme his howshold-men counceld hym at he sulde not do so, and he ansswerd þaim agayn & sayd þer sulde no man go hevylie away purgh þe wurdis of a prince. So on 24 a day when he went to supper, he vmthoght hym how þat he had þat day nothyng nowder gyffed nor lent, and he said unto hym selfe; “*Diem perdidisti.*” Also Eutropius tellis of Troiayn, þat when his frendis blamyd hym for he was so hamelie with evure 28 man, he ansswerd agayn & said; “Ane emperour sulde be such a

<sup>1</sup> MS. *repeats*, þus.

<sup>2</sup> MS. *malos*.

<sup>3</sup> *Reference from Lat. MSS.*

<sup>4</sup> *From Lat. MSS.*



mañ outeward anence his commons as he wold pai war inward vnto hym agayn."

Prelatus pauperes debet habere in reuerencia. *Supra*  
4 de iudicio vltimo.

Prelatus non debet cito credere contra subditos.  
*Supra* de accusatione, iij.

Prelati aliqui nolunt audire nisi placencia. *Supra* de  
8 adulatione.

Prelati debent beneficia dare dignis. *Supra* de  
beneficio, ij.

Prelati non debent munera suscipere. *Supra* de  
12 munere, ij.

Prelatus debet esse liberalis. *Supra* de liberalitate.

Prelatus debet fugere rapinam. *Infra* de rapina, j.

#### DCXLVI.

Prelatus statuta sua servare debet.

16 Valerius tellis how one pat was callid Licinius ordand a law,  
pat no mañ suld by our l acre of land; and he boght many ma.  
And vnder grace of a fenying he excusyd hym perof & gaff parte  
peroff vnto his soñ. And for pis he was accusyd, furst pat he  
20 made a law & chargid it to be kepyd, & syne pat he was furste at  
brak it hym selfe.

Prelatus non debet esse nimis rigidus vel durus.  
*Supra* de abbate, ij.

24 Prelato possunt adaptari fere omnia que dicuntur  
*supra* de abbate.

Prelatus debet esse constans in execucione officij sui.  
*Supra* de Ambrosio, j.

28 Prelatus infirmis debet condescendere. *Supra* de  
leproso, i, & ij.

*Prelatus debet compati peccatoribus. Supra de abbate, ij.*

*Prepositus dampnatur. Supra de demone, v.*

*Presciencia. Prescitus potest saluari. Supra de 4 predestinacione.*

*Presciunt demones aliqua futura. Supra de demone, iv <sup>1</sup>.*

## DCXLVII.

*Presumpcio. Presumunt aliqui plus quam deberent 8 de statu suo.*

We rede in ‘*Vitis Patrum*’ of ane abbott þat hight Iohn, þat þoght he wold seryff almyghtie God in maner as aungels duse, and he doffid̃ all his clothis and he stude all a weke so in wylder- 12 nes. And wheñ he was like to periss̃h for hunger & was shrewidlie wowndid̃ with waspis & fleis, he turnyd̃ agayñ vnto his bruther dure, & knokkid̃ per-att. And he axkid̃ who was þer, and he sayd̃; “I, Iohn.” And his bruther ansswerd̃ agayñ & sayd̃; 16 “Nay, it is not Iohn, for Iohn is made ane aungeñ & wyñ be no mõr emang meñ.” And he said̃ agayñ; “Forsuthe I am he.” And he wold̃ not oppyñ þe dure, bod lete hyñ alone stondyng þer vnto in þe mornyng oñ þe toder day. And þañ he oppynd̃ þe dure 20 & said̃ vnto hyñ; “And þou be a mañ, þou hase myster to hafe þe dure opynd̃, and to hafe meatt and warñ þe; and if þou be ane angeñ, wharto desyris þou to come in-to my cell?” And þañ pis Iohn sayd̃ agayñ vnto hyñ; “Bruther, I pray þe forgyff me, 24 ffor I know my selfe þat I hafe synnyd̃.”

*Presumptuosus aliquando cadit in peccatum. Supra de carne, ij.*

*Presumpcio nimia de se ipso aufert dei beneficia. 28 Supra de predicare, ij.*

*Presumpcio est aliquando occasio desperacionis. Supra de peccato, ij.*

<sup>1</sup> MS. v.

*Presumunt aliquando religiosi nimis de statu suo in comparacione secularium. Supra de Basilio, j.*

*Presumptuosus debet humiliari ex consideracione sui.*

4 *Supra de consideracione, ij.*

DCXLVIII.

*Presumptuosum est verb[a] subtilia et alta loqui.*

We rede in ‘*Dictis Patrum*’<sup>1</sup> of ane ankyr, whē he come vnto þe cetie of Pemenen, þer was a gude mañ reseyvið *with gladnes* 8 hyñ. And as þai satt, þis ankyr begañ to talke of holie writt, and of privaties of hevyn. And þañ þis olde mañ turnyð his face vnto a noder of his brethir, and wold̃ nothyng ansswer þis ankyr; and so he went furth and was passand hevye. So a disciple come 12 vnto þis olde abbott & sayð; “For þe come þis mañ hedur, þat had grete myrth at home in his awñ place, and þou dedeynys not now to speke vnto hyñ.” This olde abbott ansswerð hyñ ayeyn & sayð; “He is a mañ of hie placys, & spek̃s all of hevyn- 16 lie thyngis; and I am̃ a mañ of law place, and vnnethis I may vnderstond erdlie thyngis.” And þis dissiple went furth & tolde þis ankir what he said̃. And he was gretelie compuncte here-with, & went in-to þis olde abbott agayñ & said̃ vnto hyñ; “What 20 shall<sup>2</sup> I do, ffadur abbott? For þe passions of my sawle base lordschup̃ on me.” And þañ þis old̃ abbott had ioy of hyñ & sayð; “Now þou erte welcom̃, fadur. Oppyñ þerfor̃ my mowthe and I sall fulfyll it *with þi gudis*.” And with þis wurd̃ þis ankir 24 was gretlie comfurthid̃ & sayde; “Forsuthe it is a gude way at þou holdes, & a trew.” And þañ he thankid̃ þis olde abbott & went agayñ vnto his awñ region.

*Presumptuosus frequenter credit habere gratias quas* 28 *non habet. Supra de cantu*<sup>3</sup> *et de obediencia.*  
*Princeps debet esse compositus in aspectu. Supra de aspectu.*

<sup>1</sup> MS. *repeats*, we rede.

<sup>2</sup> MS. *shat*.

<sup>3</sup> So the *Latin versions*. The English MS. *has cantiri*.

Princeps non debet esse odiosus subditis. *Supra* de prelato.

Principi possunt adaptari multa que dicuntur *supra* de abbate, iudice *et* prelato. 4

Princeps subito moritur. *Supra* de morte, iij.

Princeps debet humiliter suscipere correccionem. *Supra* de Ambrosio <sup>1</sup>.

Probacio. Probat deus aliquos. *Infra* de temptacione, vij.

## DCXLIX.

*Prodigalitas multa mala facit.*

Seutonius tellis how þat Nero þe emperour was so statelie þat he trowed þe frute of <sup>2</sup> riches and of money was no nodur þing 12 bod ordynance made for a mans expens, vnto so mekull at he wuld nevir were a garment twyce, and he wold fyssh with a nett made of gold wyre, and all þe duris of his pales was made of evurye & enowntid with precious oyntementis. And he had rownd 16 chawmers þerin, þat day & nyght turnyd abowte as þe firmament duse. And yit at þe laste hym þoght he had not tresur enogh, bod he gart punyssh and sla dyvers ryche meñ at he myght hafe þer gudis. 20

## DCL.

*Promissio. Promissum debet solui.*

Petrus Alphonsis <sup>3</sup> tellis how som tyme þer was a knygh[t], and hym happend on a tyme to lose a sakett and a thowsand talentis þerin and a serpent of gold; and a pure mañ happend to 24 fynd itt. And he garte cry it in þe markett, & promysid in his cry þat he þatt had fowd itt sulde hafe for þe fyndyng þerof a hondreth of þe talentis with gude will. So þis pure mañ at fand it þoght hym had levr hafe les with-owten syn þañ more 28

<sup>1</sup> MS. anbrocio.<sup>2</sup> MS. repents, of.<sup>3</sup> MS. Alphensis, as elsewhere, for Alphonsus.

with syn, þuf all his wyfe agayn-said it, [&] gaff agayn þis sakett vnto þe knyght & askid *per* of a hondreth talentis as he promysid in his cry. Bod þe riche mañ, when he had þe sakett agayn, 4 wolde not pay þe salfay, and he said *per* was ij serpentis of gold in þe sakett, & at þe pure mañ had with-drawen þe tone of pain. And þe pure mañ said nay; so he complenyd of þis pure mañ & þai war bothe broght afor þe knyng. And evur-ilk mañ held 8 with þe riche mañ, & none with þe pure mañ. So *per* was a philosophyr & he had grete patie of þis pure mañ, and sayd vnto þe kyng in þis maner of wyse; “Sur kyng! It is mekull to trow vnto þis riche mañ, for he wold not say at he loste ij serpentis of 12 gold bod if he did so. And on þe toder partie, þis pure mañ at fand þis gude, and he had not bene a gude mañ and a trew, he mot hafe holden all þis gude privalie, & nevur giffen it agayn. And *perfor* call þe riche mañ & say vnto hym in þis maner of 16 wyse; ‘This sakett and þis gold is not pine, for þou says þou lost ij serpentynys & here-in is bod one,’ & kepe þis styll in your handis & gar cry agayn in þe markett a sakett with ij serpentynys *perin*.” And when þis riche mañ hard þis, at he sulde be þus betyn with 20 his awn staff, he grawntyd vnto þe kyng at he said *per* was ij serpentynys in þe sackett when *per* was bod one, becauce he wold nott hafe gyffen þe pure mañ a hondreth talentis to salfye, as he promysid he sulde do. And when þe kyng hard þis, he made 24 þe riche mañ to pay vnto þis pure mañ þis hundreth talenttis, as he promysid he sulde doo.

Promittunt multi multa que non soluunt. *Supra de amicia* <sup>1</sup>.

28 Promocio <sup>2</sup>. Promocionem in temporalibus impedit aliquando auaricia. *Supra de auaricia*, iij <sup>3</sup>.

# DCLI.

Proprietas. Proprium non debet habere religiosus.

Cesarius tellis how som tyme in Pycardye, *per* was ane abbay of 32 Ceustus ordur, *per* was a lewid monk, and hym happend fast seke

<sup>1</sup> MS. amicia.

<sup>2</sup> MS. promocio.

<sup>3</sup> MS. ij.



and lyke to dye. And he was shrevyn, and þaȝ þe sacrament was brought to hyȝ and he was howseld; and when it was in his mouth he myght nowder chew it nor swelow it. Neuer-þe-les þe same day, a little befor, he had etyn a heȝ be his ane. So hyȝ 4 happend sone for to dye, and when he was dead þer was foȝd with hyȝ v soldi, not of clene syluer bod of coppur; and her-for it was demyd þat he myght not ressayfe his sacrament.

*Proprium aliquando est causa confusionis religioso. s*  
*Infra de simonia, i.*

## DCLII.

*Proprietarius in sterquilinio sepeliri debet.*

Saynt Gregor tellis how som tyme þer was a monk in ane abbay, and he was a leche, & he had a noder bruther, monke in þe same 12 place. So hyȝ happynd fast seke, bowȝ to dye, & þer was foȝd emang his medecyns iij nobles of gold. And when Saynt Gregur saw þaim he made mekull sorow what he sulde do here-in, in clensyng of hyȝ þat was bowȝ to dye, and in exsample also 16 of þaim at warr olyfe. And herefor he commawndid at none of his brethyr bod his full bruther sulde speke with hyȝ, nor gyff hyȝ no wurd of comfurth, bod at his bruther sulde tell hyȝ þat his brethir vggid with hyȝ becauce he kepyd golde privalie 20 vnto hyȝ selfe. And when he wiste þis he made mykyll sorow, and in þis sorow and wepyng he decesid. And when he was dead, Saynt Gregor commandid he sulde be beryd in a myddlyng, and at þe money sulde be casten oȝ hyȝ, and at þai sulde say when þai 24 keste it; "*pecunia tua tecum sit in perditionem.*" þurgh þe whilk þing it sulde be bothe punyssment to hyȝ þat dyed, & ferdfulnes to þaim þat lifid, at þe bitternes of dead mott do away his syn, and at þis penance done vnto hyȝ mot flay þaim att war 28 oȝ lyfe. And þus it was done. So afterward þe monk's durste nevir prive to þer selfe kepe no maner of þing, and it war nevir so feble. And when xxx dayes war passyd he had compassion of þis monk, and garte say mes for hyȝ xxx dayes. And when þis 32 war passid he apperid vnto his bruther germaȝ, & sayd vnto

hynd; "Vnto now it was bod ill with me, bod now I thank God it is wele, ffor þis day I reseyvid my howsyll."

*Proprietarius monachus est excommunicandus*<sup>1</sup>.

<sup>4</sup> *Supra de absolutione, ij.*

*Proprietarius eciam post mortem absoluitur. Supra de absolutione, ij.*

*Propria voluntas est deserenda. Infra de voluntate, j.*

<sup>s</sup> *Propositum bonum debet impleri. Infra de voto et voluntate.*

#### DCLIII.

*Prosperitas est aliquando signum aduersitatis future.*

We rede in þe 'Legent of Saynt Ambros' how on a tyme  
<sup>12</sup> as Saynt Ambros went to Rome-ward and was herberd at a riche  
 mañ howse in a towñ in Tussie, he emang oder carpyngis askid  
 hynd of his astate. And he ansswerd agaynd & sayd; "Sur,  
 my state was evur happie & glorious, ffor I hafe at will grete  
<sup>16</sup> riches, many *servandis*, many childer, & many cussyns, and all  
 pies I hafe evur had at my liste. And I had nevur none aduer-  
 sitie." And whēd Saynt Ambros hard þis, he had mekull mervell  
 & sayd vnto his felows; "Ryse, go we hyne, for God is not in þis  
<sup>20</sup> place; and þerfor haste us hyne at þe vengeance of God tak  
 vs not here." So in þe mornyng þai<sup>2</sup> gatt þaim faste vp & wente  
 þer wayes; and whēd þai war passid a little, þai lukid behynd  
 þaim, and sodanly þe erth oppynd and swolud þis mañ & all  
<sup>24</sup> þat longid vnto hynd, at þer was nothyng left aboue erde. And  
 whēd Saynt Ambros saw þis, he sayd vnto his felaschup; "Lo!  
 brethur, how mercyfull at God is! For He sparis þaim at He  
 sendis aduersitie & truble in þis werld, & how felly He is grevud  
<sup>28</sup> vnto þaim at He sendis prosperite and no dissesse." And in witnes  
 here-of yit vnto þis day in þat<sup>3</sup> place þer is a passand depe  
 dyke<sup>4</sup>, callid þe riche mañ pitt of Tuscan<sup>5</sup>.

<sup>1</sup> MS. excominicanus.

<sup>2</sup> MS. þat.

<sup>3</sup> MS. þaū.

<sup>4</sup> MS. repeats, dyke.

<sup>5</sup> *This Legend has two hands pointing to it, nota, written above them.*

## DCLIV.

## Providencia dei infallibilis est.

We rede of þe kyng of Crete he was a semelie mañ, & he had a nygromancier in his courte at hight Estus. And þis kyng had a doghter, and þis Estus happend to gett hur *with* childe. And 4 when it was born, for tene þis kyng hur fadur garte caste it oute in þe wod emang wylde bestis. So *with-in* a while after hunters fand it in a cefe emang wyle bestis, & *þer* it was nurisshid *with* hur mylk. And when it was broght home in a straye gate whar 8 catell vsyd to com by, and when he saw þai wolde do it no skathe bod rather norysshid it, he commaundid at it sulde be casteñ vnto hundis þat long had bene kepyd fastyng, at þai mott destroy itt, & þai wold do it no skathe. & þa he garte 12 caste it emang swyne at þai mott devowr it; and *þer* it was nurisshid on a sew papp. And when he saw þat, he garte caste it in-to þe occiañ; and when it was casteñ *þer*, þis Estus, þe fadur þerof, be his craft broght it vnto þe land agayñ whikk; & *þer* it was 16 nurisshid *with* a hynde. And fro thens furth it wexid so swyfte of fute at whare at evur þe hartys went it wold go *with* pain. So at þe laste it was taken in a snare, & broght to þe kyng & gyffen hyñd to a present. And onone he knew it & had compassion þeroff, & 20 garte name it & nurtur it; & þe name *þer-of* was Avidus. And afterward he made it his successur. And þis kyng Avidus, as we rede, was furste þat evur garte tame oxen & lenñ þaim to draw; and he was furst þat evur fand pleugh, & he taght meñ to plew & 24 to saw whete & oþer cornys<sup>1</sup>.

Providet Deus suis in necessarijs. Supra Benedicti  
et de hospite, iij, et iiij.

## DCLV.

## Providencia in futurum est laudabilis.

28

Barlaam tellis how þat in a cetie beyond se þe cetysyns had suche a custonð þat eu erilk yere þai wolde chalange a strange

<sup>1</sup> A sidenote here has a small hand pointing to the words [*Su*]pra de [*in*]vencione aratri.

mañ, & chese hym vnto þer kyng þat knew nothyng of þe lawis  
 of þe cetie. And alway fro he war chosyn he suld haue his com-  
 mandmentis fulfyllid vnto þe yere end, & what at evur he had be  
 4 sude he done. And when þat yere was gone, when hym thocht  
 he was in his moste sekurtie & his moste mirth, sodanlie þe  
 cetyzens wolde rise vppon hym and wolde take from hym þe  
 kyngis crowñ & nakyñ hym & harle hym þurgh þe cetie, & send  
 8 hym in-to ane yle in þe se þer he sulde nowder haue mete nor  
 clothe, bod at he sukde þer dye for hunger & sorow. So on a tyme  
 þer was a mañ made kyng þat vnderstode þis custom & þis law at  
 þai hadd, and when he was made kyng he garte opyn þe kyngis  
 12 tresurie, and sent a grete cople þeroff into þis yle. And when  
 his yere was done & he was sent into þis ile, he had habundance  
 enogh of riches at he had ordand for þe hys wisdom ewhyls  
 he liffid as a kyng in þe cete.

16 *Prudencia necessaria est multis. Supra de cautela  
 et provisione.*

#### DCLVI.

*Puer desponsauit ymaginem beate Marie Virginis.*

We rede in þe 'Mereclaus of Our Ladye' how som tyme þer was  
 20 a felaship of childer þat vsid to play at hand-ball befor a kurk;  
 and þer was one of þaim þat had on his hand a ryng whilk þat  
 a maydyn þat luffid hym be flesshly luff had gyffid hym. And  
 he was ferde at he with his faste rynyng at þe ball sulde breke it,  
 24 and he went in-to þe kurk to gyff som bodie it to kepe to he had  
 laykid hym. And when he come befor þe ymage of our Lady, he  
 stude mervelland and beheld hur fayrnes, & he set hym down on  
 his kne and deuotelie sayd afor hur his Ave Maria. And when  
 28 he had done he said vnto hur: "Forsuth, Ladie, þou erte fayrer  
 þan any oþer & moʒ fayr þan sho þat gaff me þis ryng, and þerfor  
 I forsake hur. I, fro hens furth, I will luff the, so at þou wyll luff  
 me agayn." And he profurd þe ryng vnto þe ymage synger, and  
 32 þe ymage put furth hur synger streght & he putt it on. And  
 þan þe synger closyd agayn vnto þe ymage as it was are. And

when he saw þis he had grete mervell þeroff & callid his felous & tolde þaim & lete þaim se itt. So afterward hynd happend breke þis promys and was wedd, and on þe furste nyght at he was wed our Ladie come & lay betwix hynd & his wyfe, & putt furth 4 hur hand & lete hynd se þe ryng on hur fynger, & reprovid hynd þat he had broken his behest. So with þat he wakynd & grapyd after þe ymage<sup>1</sup> & fand hur not þer, & lay styff & trowed þat it had bene bod a fantasye. So afterward sho apperid vnto hynd 8 & thretid hynd att he was ferd for hur. And when he wakend on þe morow, at evyng privalie he forsuke his wyfe & all his gudis & went to wyldernes, and þer devoteli he servid our Ladie vnto his lyfis ende.

12

## DCLVII.

Puer ex actibus suis *quandoque* declarat qualis sit  
futurus.

We rede in 'Cronicles' how on a tyme kyng Agibundus, kyng of Lombardie, soiornyd in Germanye, he fasted & walkid abowte, 16 & he fand casted in piscinam vij childer be a common womman for to sla þaim; and all þies þis same common womman had born. And when þis knyght saw þaim he had grete mervayle and put downd a spere-shafte vnto þaim. And ane of þaim gat þe 20 shafte with his hand be þe end & helde it styff. And þe kyng had mervell here-of & pullid hynd vp, & garte nuryssh hynd and namyd hynd Lawncelott<sup>2</sup>, þat is als much to say as he þat sal be a grete man in tyme to com. So afterward hynd happend 24 to be of so grete nobylnes þat when þe kyng was dead þe Lombardis made hynd þer kyng.

Puer in purgatorio punitur. Supra de blasfemia.

## DCLVIII.

Puer non debet eligi in prelatum vel presulem. 28

<sup>3</sup> Helinandus tellis how þat Adrianus þe emperour on a tyme wolde algatis make his son emperour in his lite. And his princes

<sup>1</sup> MS. ymange.<sup>2</sup> Harl. MS. Lamissionem. Arund. MS. Lancissionem.<sup>3</sup> This Exemplum is corrupt and part has been omitted from the Latin versions.



440 658. *Youths not to bear Office.* 659. *Beauty disfigured.*

ansswerd hynd agaynd & sayd pat it longid not aloneli vnto þe  
blude to hafe rewle; bod rather vnto þe adlyngis & vnto the  
governance. And so his desyre contynued, and efterward he con-  
4 seyvid in his mynd pat childer sulde furste be broght vpp and  
exercysed in vertues, at þai mot be provid what governance þai  
wolde be off or þai war putt vnto any wurshup.

Puer a demone temptatur. *Supra de blasfemia.*

8 Puella debet abscondere suam pulcritudinem. *Supra*  
*de abscondere.*

Puella debet solícite custodiri. *Supra de filia.*

#### DCLIX.

Pulcritudo corporis debet abscondi ne alijs sit  
12 dampnosa.

Valerius tellis how þer was a fayr yong mañ pat hight *Spurannus*,  
and he was so pratie & so defte at yong wommen wex evyñ fond  
on hynd, and he was ferd at þai or þer fadurs shulde desyre hynd  
16 to be maryd or to fall vnto syn. And he wowndid hynd selfe  
his visage and his mouth to make hynd disfygurd at þai sulde not  
desyre hynd, and þoght hynd had lyffer be deformyd & liff in  
halynes þañ daylie be a preparatyfe to oper folk luste & syn  
20 & wykkydnes.

Punicio. *Puniuntur corizantes. Supra de cori-*  
*zare.*

*Puniuntur gulosi. Supra de gula, vj, et de bene-*  
24 *diccione.*

*Punitur quis per hec que peccauit. Infra de*  
*religiosis, iij.*

*Puniuntur peccatores diuersi diuersimode. Supra*  
28 *et infra in locis suis.*

## DCLX.

## Purgatorius. Purgatorij pene sunt diuerse.

Iacobus de Vetriaco tellis þat when̄ Saynt Marie of Oginiez prayed for a certayn sawle vppon̄ Saynt Petur day þe apostell, Saynt Petur aperid vnto hur and̄ tolde hur þe paynys at it was in 4 & þe cawsis þeroff, and how at it was turment *with* huge hete becauce it luffid passynglie þis werlde & þe lustis þerof. And som tyme it was gretelie turment *with* a huge caldnes, becauce it was slaw to do gudenes, & nœlegentlie governyd þe chylder & s þe howsholde<sup>1</sup>. And [som]tyme it was punysshid̄ *with* hungre and threste, becauce it had grete dilectaciō in meat & drynk. And sum tyme it was gretelie punysshid̄ *with* nakidnes, becauce it had in þe life grete delectatiō in costious clothyng, & to be passynglie 12 warm̄ happed.

Purgatorij pena mitigatur oratione. *Supra de oratione.*

Purgatorij pena soluitur missa. *Supra de pro-prietario.*

## DCLXI.

## Purgatorij pena modico tempore diu videtur durasse.

Iacobus de Vetriaco tellis how som tyme [*þer was*] a synner þat was correcte *with* a grete infirmytie, to so mykyll he prayed̄ God 20 to feche hynd̄ oute of þis werlde. And when̄ he had lang prayed so, ane aungeſſ come vnto hynd̄ and bad hynd̄ chese whethur he wolde stonde ij dayes in purgatorie or he wolde suffre his sakenes ij yere. And he chose þe furste, and decesid, and his 24 saule went vnto purgatorie. So *with-in* ane houre after it was þer, þe angeſſ apperid̄ vnto hynd̄, and he axkyd; “What ert þou?” þe angeſſ ansswerd̄ hynd̄ agayn̄ & sayd̄; “I am̄ þe aungeſſ þat apperid̄ vnto the when̄ þou was olyfe.” And he said; “Nay, þou erte none aungeſſ, ffor aungeſſs wyſſ not lye; and þou erte bod 28 a lyer, for þou tolde me þat I sulde be bod ij dayes in purgatorie,

<sup>1</sup> *A scribe adds says, nota bene, here.*

and I hafe stand *perin* many yeris." The aungeſt anſſweid hynd agaynd & ſayd; "pou ſalt vnderſtand at pou haſte not bene here nott fullie ane howr." And þaȝ he prayeð þe aungeſt to bryng  
 4 hynd agaynd vnto þis world; for hynd had leuer *per* ſuffer any ſekenes at God wold ſend hynd, þaȝ for to be *per* a noder howr agaynd in paynd." And ſo his ſawle was broght agaynd vnto þe bodie, & mekelie he ſuffereð ſekenes ij yere, and þaȝ he deceſid.

8 *Purgatorium suum faciunt aliqui aliquando inter eos inter quos peccauerunt. Supra de abbate, viij. Purgatorius plus timetur a bonis quam a malis. Infra de timore, iiij.*

## DCLXII.

12

*Purgantur aliqui inter viuos.*

We rede in 'Legend Lombardica' how *per* was <sup>1</sup> certaynd fyſſhers in a townd of Saynt Thebottis <sup>2</sup>, and in harveſte wheȝ þai went on fyſſhyng, and in-ſtede of fyſſh þai drew in *per* nett a grete panett  
 16 of yſe. And þai war moȝ faynd *per*of þaȝ þai wuld hafe bene of fyſſh, ffor *per* byſſhop had a grete ſurans in his fete, and þai laið þis yſe vnder-nethe his fete & he had a grete remedie of his ſekenes *per*bye. So vppon a day he harde oute of þis yſe þe  
 20 voyce of a maȝ ſpeke & ſay dyvurs wurdis, and þe biſſhop coniured it & aſkid it what it was, & it anſſwerd agaynd & ſayd; "I am a certayn ſaule þat is punyſſhid for my ſynnys in þis panett of yſe, and I myght be delyverd and pou wolde ſay for me  
 24 xxx [*missis xl<sup>te</sup>*] <sup>3</sup> dayes to-geddur." And he granttyd at he ſulde do ſo, & did. And wheȝ he had ſayd halfe þe *missis* & was bowȝd for to ſay þe toder halfe, ſodanlie be þe ſuggeſtion of þe devull, all his houſehold fell at were emangis *per* ſelfe, & ilkone of þaim  
 28 was in poynt to kyll oȝer. And ſo þe biſſhop was trublid here-with, & lefte his meſſaying. And yit he fell vnto þaim agaynd &

<sup>1</sup> MS. was a certayn fyſſhers.<sup>2</sup> Latin MSS. Theobaldus.<sup>3</sup> Latin MSS. si quadraginta diebus continuis .xxx. missas diceres.

sayd̃ þaim. And whēn he had sayd̃ ij partis of þaim and was bowið to say mes, one of his menya come vnto hynd & tolde hynd at þer was a grete sege of mē of armys layde abowte þe cetie; and herefor he put of his mess-saying þat day. And at þe iij 4 tyme, whēn he had sayd̃ all his messis bod<sup>1</sup> ane, þer come a mañ vnto hynd whēn he was bowið vnto þe laste mes, & tolde hynd at þer was a grete fyre in þe cetie. And þe bisshop̃ ansswerd̃ agayñ & sayd̃; “And all þe cetie burñ vp stowte & rowte, I sañ not 8 ouerhypp̃ nor lefe þis mes vndone.” And onone as þe mes was done, þis yse resoluyd̃ into watir, and þis fyre vanysshid̃ away and was nevr sene after.

*Pena purgatorij est acerba etiam si diuturna.*

12

## DCLXIII.

*Pusillanimitas quando<sup>2</sup> retrahit a bono.*

Cesarius tellis how þer was som tyme a knyght þat made hynd monk of Ceustus ordur, to the intent at make a noder knyght at was his felaugh to do þe same. And þe toder knyght ansswerd̃ 16 & sayde he wold̃ gladly<sup>3</sup> entyr in-to þe ordur bod he was ferd̃ for lyce. And þe toder ansswerd̃ hynd agayñ & sayd̃; “He is nowder wurthi nor noble knyght þat in þe batell of þe deuill dredis nowder swerd̃ nor spere, & is in þe batell of Cryste ferde for a few 20 smale wormys. And þerfor bewar at þies lies take not fro the the kyngdom̃ of heyynd.” And with þis wurd̃ þis knyght was confusid̃, & holilie and stronglie he take þe ordur and vitirly forsuke all þis weild̃.

24

## DCLXIV.

*Quies mentis in omnibus est querenda.*

Saynt Ieroñ tellis of iij meñ þat luffid̃ passand wele to-gedur, & þai all iij went and made þaim monkis. And one of þaim chose

<sup>1</sup> After bod, iij, *crased.*<sup>2</sup> Latin MSS. *quandoque.*<sup>3</sup> MS. *goldely.*

to condycion to make paim att ane at was at debate, and þe secundu  
 chose hynd to seryff paim at wer seke, and þe iij luffyd alway to be  
 solitarie and be hynd selfe. And þe furste, when he had done  
 4 mykyll & mott not agre paim all þat wer at discorde, he begaund to  
 wax irke, & come vnto þe toder & tolde hynd, & fand at he  
 was irk also becauce he mott not seryff seke folk to plesans. And  
 þies ij war acordyd samen & come vnto þe thrid and tolde hynd of  
 8 all þer trubbles, and prayed hynd at he wold tell paim what at  
 profettyd paim. And he went from paim a litell and put watir in  
 a coppid and sayd vnto paim<sup>1</sup>; "Behold in-to þe watir!" And it  
 was drovy, & so þai did & þai saw þer awid facis as þai had lukid  
 12 in a myrrour. And þaid he said; "þus þai þat er emang many  
 men may not se þer awid synmys no moþ þaid ye mot se your awid  
 shadus in þis watir when it was drovy; and when þai hafe bene  
 awhile in solatare place be þer ane, þaid þai may se paim."

## DCLXV.

16 *Quies corporis a demone aliquando impeditur.*

We rede how on a tyme Abbott Isaac told in a collacion; 'Som  
 tyme þer was a moste holy fadur, and on a tyme as he went  
 be a cell of ane of his brethur.<sup>2</sup> he was war of his bruther dyngand  
 20 on a grete stone with a huge hammer, and ane standand by hynd  
 lyke a mañ of Ynde, as he had prompyd hynd vnto his wark.  
 And þis gude olde fadur had merveill of such ane illusion and  
 trowid it was bod a dissayte. And he come vnto þe cell and  
 24 haylsyd his bruther, & sayd; "What wark is þis at þou wyrkis?"  
 And he ansswerd agaynd & sayd; "Fadur, we hafe laburd agaynd  
 a harde stone, an vnnethis we may any thyng breke it." And þis  
 olde mañ ansswerd hynd agaynd & sayd; "þou says wele, we hafe  
 28 laburd, for þou was not be þine one; anoder was with the at þou  
 saw nott, þat stude evur and prompyd the to wark besylie."

<sup>1</sup> Latin MSS. "Intendite in aquam,"  
*et turbulenta erat. Post medicum*  
*iterum dixit; "Attendite quam*  
*limpida facta est aqua."* Cumque

intenderent in aquam viderunt uultos  
 suos.

<sup>2</sup> MS. *inserts*, and, *before* he.



DCLXVI.

*Quies corporis appetenda est a sanctis.*

Heraclides tellis & says of hym selfe ; Whē variable thoghtis  
hase trublid me & hydden me go furth of my cell, and I had  
nothyng to do, I compleynd vnto Anton of Antioch oppon þis 4  
hevynes. And he ansswerd me & sayde ; “ Whē þies thoghtys  
commys vppon þe, ansswer þaim agayn & say, ‘ ffor Cristis sake  
I kepe þies wallis and wiff do, þuf I doo no noder thyng els.’ ”

DCLXVII.

*Quietem corporis et mentis nititur demon etiam  
visibiliter impedire.*

Saynt Gregor tellis ; “ som tyme þer was a mañ þat hight Martyñ.  
and he led a solitarie lyfe. And þe devull had dispite here-att, &  
in lyknes of a serpent he laburd & keste for to lett hym. And þis 12  
serpent on a tyme be hym selfe come into þe cefe whar þis Martyñ  
led his lyfe in wyldernes, and whē he was alone in his prayers,  
sho stude vp ryght befor hym, and whē he wold lay hym down,  
sho wolde lay hur down. And on a tyme þis holy mañ putt furst 16  
his hand & syne his fute nakid vnto hur, & sayd ; ‘ And þou hase  
lese for to smyte me, I sail not lett the.’ And whē þai had vsid  
þis iij yere samen, at þe laste þis fals enmy, þe devull, was ouer-  
commēd with his mekenes & vanysshid away from hym.” 20

*Rana. Ranam peperit Nero imperator arte medi-  
corum. Supra de crudelitate, ij.*

DCLXVIII.

*Rapina omnis fugienda est et maxime a principe vel  
prelato.*

Seutonius tellis how on a tyme, whē he had exhorted Tyberius  
Cesar þat he sulde eke þe tributis of his regions, the emperour  
ansswerd agayn & sayd ; “ Nay, ffor it longis vnto a gude hurd to  
clypp his shepe, & not all at ons for to worow itt.” 28

## DCLXIX.

## Raptor oratione restituere compellitur.

Saynt Gregor tellis how oñ a tyme a company of Gothomys<sup>1</sup> mett Libertinus, a gude holy mañ, rydand oñ his hors, and pai threw  
 4 hyñ of his hors & take it from hyñ. And when pai had taken it from hyñ, he profurd þaim his whipp, & sayde; “Take þis with you at ye may gar þe hors ga with.” And pai tuke it and went þer wayse. And als sone as pai war gone he fell vnto his prayers,  
 8 and it happend at pai mott go no ferrer, nor with þer spurris gar þer hors go furth. So pai vmthoght þaim at þai had done wrang vnto þis holy mañ, and pai turnyd agayñ & restorid hyñ of his hors. And þaū þai went þer wayes, and nothyng lettyn þaim<sup>2</sup>.

12 Rapine antecessorum debent restitui. Supra de ecclesia.

Rapine possunt adaptari ea que dicuntur supra de fure.

## DCLXX.

16 Raptus spiritualis. Rapitur aliquando anima extra se.

Iacobus de Vetriaco says; “I saw som tyme devote wommen, þat was so hugelie ravissid with thought of holy liffyng, þat of  
 20 all þe day þer was no witt in þaim vnto none oute-ward thyng bod was evyñ as þai had bene oñ slepe. And þai myght not be wakynd with no maner of cryng, nor þai myght fele nothyng sore and þai had bene nevur so prykkid.” And he says he saw a noder  
 24 wommañ nerehand of xxxvi yere old, and sho was kepyd with so grete luff be hur spowse in þe clostre, at sho mot be no ways go furth þeroff. And neuer so many men had drawen hur be þe hand, flör oft tymys sho was enforcid to be drawen oute, bod it was  
 28 in vayñ bod if þai wuld hafe rugid hur in sonder. Also he says þat he had sene a noder wommañ þat som tyme xxvi sythes oñ þe day was besyde hur selfe, whilk þat in his presence opon a day was

<sup>1</sup> Arund. MS. exercitus Gothorum.

<sup>2</sup> Tales DCLXVIII and DCLXIX marked, Nota, in the margin.

vij sithes ravysshid. And in what state sonð evur sho was ravissid sho abade in þat astate vnto sho was turnyd owte of hur ravissyng. And hur handis hang vþ in þe ayre vnmouable after þe disposicioñ at sho was ravissid in, at sho was garte shew a bodely ioying. *et c<sup>s</sup>.* 4

Rebellio. *Rebellis punitur.* *Infra de religione, ij.*

Recidium. *Recidium nocet.* *Supra de heretico, ij.*

Recognicio. *Recognoscere debemus beneficia nobis impensa.* *Supra de beneficio, i.* 8

Recreacio *interdum* utilis est religiosis. *Supra Johannis Euangeliste.*

## DCLXXI.

*Recreacio etiam moderata omnibus est necessaria.*

Valerius tellis þat whenð Socrates þe wyse clerke wexid<sup>l</sup> alde and 12 taght his scolers, he wold<sup>t</sup> not alway bynd þaim in at lernyng, bod som tyme to avanyssh away *per* labur he wolde suffer þaim to have recreacioñ, to cauce þaim to be more dyligent & craftie in *per* lernyng afterward, at þai sulde not be yrke of *per* labur. And 16 herefor þis wise philosophur, Socrates, [*usyd*] for to lope on a rede betwix his leggis, as barnys rydys, and ryde *with* þaim as þai do to make þaim sporte.

Redempcio nulla est in inferno. *Supra de inferno, iiij.* 20

Reddicio. *Reddit deus centuplum.* *Supra de elemosina xiiij, et de decimis.*

Reddunt aliqui malum pro bono. *Infra de serpente.*

## DCLXXII.

*Regina quanto dignior tanto magis castitatem suam 24 servare debet.*

We rede in þe ‘*Meracles of our Ladie*,’ how som tyme in Rome *per* was ane emperour þat had a fayr wyfe & a chaste. So<sup>1</sup> on a

<sup>1</sup> MS. sonð.

tyme þis emperour sulde travell furth oute of contre fro his empyre  
 vnto other grete regions, and he putt a bruther þat he had, & also  
 all his empyre, vnto gouernans of his whene. And whēd he was  
 4 gone, his bruther wexid fond of þe whene, & at þe laste he oppynd  
 his harte vnto hur, & sho forsuke hym vtirlic and wolde not  
 graunte vnto hym; notwithstanding he wolde not lese, bod laburd  
 hur daylie þerin. So at þe laste whēd sho saw he wolde not lese,  
 8 sho sparrid hym in a towr horn faste, and gouernyd þe empyre  
 peasfullie. And whēd v yere was passid þis emperour come home,  
 & he lese of þe empyce his bruther was lattyd furthe of þe towr  
 & come vnto þe emperour and accusyd þe emprice hugelie vnto  
 12 hym, & sayd þat sho was ane oppyd fornycatur nerehand with  
 evur-ilk maid. And becauce he wolde not consent vnto hur to ly  
 by hur, þerfor sho sparrid hym faste in a towr, & herefor he said  
 he was lene and ill hewid. And þis emperour gaff our redelie  
 16 truste vnto hym, & take a grete sorow in his harte, to so mykell  
 at he fell down in swownyng & lay a grete while. So whēd  
 he come vnto his spyrittis agayn he went furth, and þe whene  
 mett hym & wolde hafe kissid hym, & he wolde not bod gaff hur  
 20 a grete strake, & felde hur vnto þe erth. And he commaundid  
 ij of his men to take hur & hafe hur vnto þe wudd & smyte of hur  
 heade. And þai take hur & had hur furth as he bad. & whēd þai  
 come þer þai sulde hafe smyten of hur head, þai wolde bothe hafe  
 24 ligen by hur. And sho putt þaim by and cryed & made a grete  
 noyse. And þer happend com by a wurthi maid, & many men  
 with hym, and harde hur cry & rade to hur & slew þis har-  
 lottis at was with hur, & take hur<sup>1</sup> home with hym & betaght  
 28 hur vnto his wyfe. And sho made hur nuress of a little yong son  
 at sho hadd. So þis wurthi maid had a bruder was a knyght,  
 & he wexid so fond on hur at he wiste neuer what he might doo,  
 & oft wolde hafe had at do with hur; and evur sho putt hym bye.  
 32 So on a nyght, as sho was on slepe in hur bed & þis yong bab by  
 hur, he come privalie with a knyfe & cutt þe barid throte in  
 sonder, & put nemelie þe knyfe in hur hand and sho of slepe; &  
 so he lette hur and went his wayes. So sho felde warn blude

<sup>1</sup> MS. hym.

rynd aboute hyr in þe bed, & wakend þer-with. And whend sho  
 saw how it was sho cryed, at þe lorde & þe ladie and all þe hows-  
 held hard. So þai come vnto hur at luke what hur ayld, and  
 fand þe barnd dead. And þe howshold menywa wold haue slaynd 4  
 hur, bod þe lorde and þe ladie wolde not latt þaim. So þe lord  
 commandid at sho sulde be delyverd vnto shipmen, & at þai sulde  
 haue hur in-to a far contrey. And so sho was delyverd vnto ship-  
 men & broght vnto þe ship. And onone þai wolde haue ligen by 8  
 hur, and in no wyse sho wolde consent vnto þaim, and herefore þai  
 wolde haue drownid hur. Bod pugh grace of God þer counceit  
 changid, and þai sett hur vppon a hy skar in þe see. And þer  
 our Ladie Saynt Marie apperid vnto hur & comfurthid hur, and 12  
 bad hur take aue erbe þat was vnder hur head þer sho lay & kepe  
 it, & with þat sho sulde heale all þaim þat war lepre whar-som-  
 evur sho come. And sho was þer many day & had no meat bod  
 herlys & gress. So on a tyme þer come shipmen by þe land, 16  
 and sho cryed vnto þaim and þai had petie on hur, and tuke hur  
 in-to þer ship & had hur vnto a haven-townd; and onone þer befor  
 þaim all sho helid a lepre man. And in þe mene while þis  
 unhappie man þat had slaynd his bruther barnd þat sho kepid, was 20  
 sodanlie fallen lepre, and sho was broght vnto hynd & no bodie  
 knew hur of all þe howshold. So þe lord prayed hur to hele  
 his bruther, and sho answerd agaynd & sayd sho myght nott bod  
 if he in presence of þe lorde & þe ladie & oþer viij persons shrafe 24  
 hynd clene of all his synmys. And so he did, bod þat synd at he did  
 anence hur, he wolde not shryfe hynd þerof, and evur sho sayd he  
 was not full shrevyn. So he gatt assurans of his bruthir, &  
 knowleged all his synd how he had done. And sho answerd agaynd 28  
 & sayd; "I and þat same womman." And þer sho helid hynd.  
 And þe lorde wolde haue garte hur wed hynd and sho wolde not, bod  
 went hur way; & evur whar any was lepre sho helid þaim. So at  
 þe laste hur happend to com to Rome, and þer sho fand þe 32  
 emperour hur husband bruther, at had done so vnto hur, lepre.  
 And sho was fechid to hele hynd, & sho wolde not bod if he con-  
 fessid hynd oppynlie of all þe synmys at evur he had done befor all  
 men; and so he did & telde opynlie how he had done vnto hur, & 36



how þe emperour had garte sla hur. And all þe peple þat was  
 þer & harde made sorow for los of so gude a ladie. So at þe laste  
 sho lete þaim witt at it was sho, & helid in þe cetie all þat evur  
 4 was lepur. And be þat tyme þe emperour was dead, and þe pope  
 sent vnto hur; & becauce þat in hur tribulacioñ sho had made a  
 vow of chastite, he made hur to take one abbet of religion. And  
 þus sho endid hur lyfe in cleue liffiyng. *et c<sup>o</sup>.*

8 *Regina semper honestatem suam debet tenere.*  
*Supra de muliere, xvi.*

## DCLXXIII.

*Religiosus non debet se de secularibus intromittere.*

Iacobus de Vetrico tellis how som tyme þer was a knyght þat  
 12 leste all his possessions & his wurshuppis and his welefaris, and  
 made hyñ a monk. And þe abbot saw at he was a wyse mañ and  
 sent hyñ vnto þe markett to sell assis of þe abbay at was olde, &  
 at he sulde by yong; þuff all he war displesid þer-with, neuer-þe-  
 16 les he went, and wolde not breke his obediens. And wheñ meñ  
 axkid hyñ if þe assis wer gude & yong, he ansswerd euer agayñ  
 & sayd; "Trow ye at our abbay is fallen vnto suche pouertie  
 at we sulde sell our gude assis & our profetable?" So one come &  
 20 axkid hyñ whi þer taylis wer so pylde, and no hare leste on þaim.  
 He ansswerd agayñ & sayd; "Becauce þai fall oft sythis vnder þer  
 lade & we lifte þaim euer vp be þe tayllis, and þat is cauce þer  
 tayllis er bare." And þus he wolde nott layñ þe treuth. So hyñ  
 24 happend sell none of þaim, and come home vnto his cloystur.  
 A noder lewid monke at was with hyñ at þe markett accusyd  
 hyñ evyñ opyulie in þer chapter hows; and þe abbott dysplyd  
 hyñ as it had bene for a grete truspas. And he ansswerd vnto þe  
 28 abbott agayñ & sayd; "I leste many assis & mekufi oþer gude  
 thyng in þe werlde, and I come hedur to seryff God & becauce  
 I sulde nott lye, bod at I sulde save my saule." And þus fro thens  
 furth he was nevur sent oute forwarde.

32 *Religiosus mentiri non debet.* *Supra de mendacio, ij.*

Religiosus aduocatus esse non debet. *Supra de mendacio, ij.*

DCLXXIV.

Religiosus non debet excedere in potu.

Petrus Clunacensis<sup>1</sup> tellis how sonð tyme *per* was ane holie mañ. 4  
and as he lay in his prayers on Gude Fryday, he was ravisshid his  
spyrid fro his body vnto Pasch day. And whend he come vnto hyñ  
selfe, he tolde how þat he saw a religious mañ of grete penance  
swolud of þe deuñ in drynk þat he was wunte to vse excesly. 8  
And þañ he was drawen vnto his dome, and had noght Saynt  
Nicholas bene, he had bene dampned; bod Saynt Nicholas at  
he vsid to seryff deuotolie helpid hyñ. & so he was nott dampnyd,  
bod demyd vnto þe payns of purgatorie. 12

Religionis ingressus causat aliquando consideracio  
*penarum inferni, periculorum mundi, penarum*  
*purgatorij, proprie complexionis. Supra de*  
*conuersione.* 16

Religionis status securior est seculari. *Infra de*  
*relinquere.*

Religiosus in habitu suo debet mori. *Supra de*  
*monacho, ij.* 20

Religiosus non debet pompose incedere. *Supra de*  
*monacho, iiij.*

Religiosus proprietarius non potest communicare<sup>2</sup>.  
*Supra de proprietate, i.* 24

Religiosus proprietarius in sterquilinio sepelitur.  
*Supra de proprietate, ij.*

Religionis ingressus *eciam* infirmitatem corporalem  
sanat. *Infra de voto, ij.* 28

Religiosus humilem habitum debet habere. *Supra*  
*de abbate, x.*

<sup>1</sup> MS. Clunacensis.

<sup>2</sup> MS. communicare.

## DCLXXV.

Religiosus inobediens aliquando etiam a deo  
uisibiliter<sup>1</sup> punitur.

Cesarius tellis how som tyme þer was ane abbot & he had  
4 a seke monke. And he saw þat it was necessarie to hym to eate  
flessh, & he commaundid hym þat he sulde eate flessh; and he  
was passand swaymos & wold nott. And for als mekull as God  
wolde shew þat obediens war better þan meat or drynk, þis  
8 inobedient monke onone turnyd into a wudenes, and ran wude  
into þe felde. And þer he fande a dead dogg & all þe flessh  
on hym stynkid, and he fel to and etc of hym gredelie. And þus  
becaue he traspasid in flessh & wolde not eatt flessh when his  
12 abbott had hym, þerfor he was punyssid in flessh-etyng, et c<sup>o</sup>,  
for his inobedyance.

Religiosus non debet carnaliter affici ad amicos.

*Supra de affectu*<sup>2</sup>, ij.

16 Religiosos temptat demon. *Supra de demone in*  
*pluribus locis.*

## DCLXXVI.

Religiosus potest bellare sine armis in spe diuini  
auxilii defendendo ius suum quod aliter habere  
20 non posset, quod magis est non bellare quam  
bellare.

Petrus Damianus tellis how þat in þe parties of Frawnee þer  
was in a place a<sup>3</sup> grete debate betwix ane abbott & a myghtie  
24 seculer man for a possession of a lyselod, so þat when þai had  
lang strevyng, flavorers on bothe parties arayid þaim evyn vnto  
batell. And þis myghti man come in-to þe felde with a grete  
company of armyd men with hym, & bownd hym to fecht. And  
28 þis abbott, all þat come with hym to fecht, he commandid þaim

<sup>1</sup> MS. inuisibiliter.

<sup>2</sup> MS. aspectu.

<sup>3</sup> MS. repeats, a.

stand oparte & latt hynd & his monkis alone, and he sett all his monkis in hors, & made paim cover per hedis with paire cowlis. And in pis maner of armur he come vnto pe place per pai sulde feght; and onone his enmys, when pai saw hynd, wer strekynd 4 with suche aie vgsomnes at onone pai lightid of per horsis, & keste away fro paim per armor & per wapyns and fell downd mekelie vnto pe erde, & axkid hynd forgyfnes and nevir after made chalange vnto his possession agaynd. 8

## DCLXXVII.

*Religiosi non debent statum secularium contempnere.*

Saynt Ieronm tellis of one pat hight Paphencius, whilk pat when he had long tyme vsyd aungeft lyfe, he made his prayer vnto almightie God at he wold shew hynd to whilk saynt of hevynd he 12 sulde be like in blis. And it was shewid hynd at he sulde be lyke vnto one Simphoniacus pat dwelte in pe next strete. And he went onone vnto hynd and axkid hynd of his reule & his gouernans. And he tolde hynd at he had vsid to be emang thevis & knew no 16 gude dede, nor neuer did none, safeyng onelic at he gatt a damyest fro his felows, at pai had taken & defowlid, & sauid hir honesti at pai lay not by hur. And he tolde hynd also how he gaff vnto ane honeste womman in wyldrenes, goand wyth, 20 iij c penys to rawnson hur husband & hur childer pat lay in sore prison. And pan pis Paphencius tolde hynd hys vision and had hynd with hynd vnto wyldrenes, and with-in a little while after he dyed, and he saw his saule had vnto hevynd. A nodir tyme pe same 24 was shewid hynd of pe primat of pe cetie, pat was wed xxxvi yere & evur kepuft hynd in chastitie from his wyfe, and he saw his sawle also had vnto hevynd. And the thrid tyme it was shewid hynd pe same of a merchand. And pan when he sulde dye and 28 prestis come vnto hynd, he said vnto paim; "No man, nowder thefe nor merchand, sulde be despysid, for emang peple of evur-ilk degre is God plesud with som sawlis." And he tolde paim in ordur all pat is aforid saide, and pan he passid vnto God. 32

*Religiosus non debet discurrere. Supra de affectu.*

Religiosi<sup>1</sup> attente mulieres aspicere non debent.  
*Supra de muliere, viij.*

## DCLXXVIII.

Relinquere. Relinquendi sunt parentes a viris  
 perfectis.

4 Abbot Abraham on a tyme tolde in his 'Collasioun,' how som  
 tyme *per* come a yong mañ vnto Saynt Antoñ þe abbott, and  
 reprovit þe life of ancharis and said at þai war of more perfeccioun  
 8 þat bade at hame with *per* fadurs & *per* moders, & ordand for  
 þaim all þing att þaim mysterd and wroght beselie daylie, það þai  
 war at went into wyldernes and <sup>2</sup> abstenyð þaim fro daylie laburyng,  
 and gaff þaim vnto nothyng bod vnto redyng and prayer. And  
 12 Saynt Antoñ ansswerd hyñ & said; "Son, þou at duse þus,  
 whethur was þou not hevie when þi fadur and þi moder happend  
 any cace of aduersitie? And also was þou not ioyfull when þai  
 war in prosperite?" And he ansswerd agayñ & sail<sup>3</sup> yis. And  
 16 það þis abbott sayd vnto hyñ; "þou sail vnderstand þat in þe  
 world þat is for to com þou sal be demyð for to be in *per* companye,  
 in whase company in þis lyfe þou was conuersand, owder in  
 wyunnyng or in los, in ioy or in sorow. And þerfor þuf all we hafe  
 20 bothe fladurs & moders, yitt vs hase levur lese þaim & liff in  
 wyldrenes & *per* take syke fude as God sendis vs, það for to  
 be in þe warlde & be sekur of fyndyng of our fadurs & moders."

Relinquentes omnia propter deum deus remunerat.

14 *Supra de peregrino, iij.*

## DCLXXIX.

Reliquie sanctorum sunt honorande.

Cesarius tellis how þat som tyme in aue abbay of þe Ceustus  
 ordur *per* was ij bodis of þe xj mñ virginys, and in a were tyme  
 28 þai<sup>3</sup> war sett aboue a vowte in þe kurk, & *per* þai stude long

<sup>1</sup> MS. religiose.

<sup>2</sup> MS. repeats, and.

<sup>3</sup> MS. *per*.



& was forgetten. So on a tyme at mydnyght þai made sike  
 a dusshyng in þe cace at þai lay in, att all hard in þe quere,  
 and þus þai did on þe nyght ij or iij [*sythis*], vnto so mekull at þe  
 sacristanes said at þai durste not lygg in þe kurk. And for all þis 4  
 þer was no wurshup done vnto þaim, bod all way þai war nothyng  
 lukid after. So on a nyght in matyn tyme, when all þe covent  
 was in þe where, þai all saw befor þe altar ij fayr virgyns in  
 maydyn clothynge, inclynand þaim, & when þai had done, went 8  
 furth of þe kurk at a dure at evur befor was wunte to be sparrid.  
 So onone<sup>1</sup> þe monkis went vnto þe cace at þies ij virgynys lay in,  
 & oppynd it, & þer was nothyng þerin. And þai had grete mervell  
 hereof, & sent vnto Colayn, and þer þe same bodis was fond in 12  
 þe same placis þer þai lay when þai war furste giffen vnto þe sayd  
 abbay. *et c.*

Remigij Remensis. *Supra de familiaritate.* ij.

DCLXXX.

Remissio. Remissionis peccatorum ostendit deus 16  
*aliquando signum aliquod.*

Petrus Damianus tellis of one þat hight Arnulphus, þat was  
 fadur of kyng Pypyñ, and grawnsur vnto great Charlis þat  
 was duke of Lothoringia. So on a tyme sodonlie he lefte his wyfe 20  
 and his childre, and went into wyldernes. And on a tyme as  
 he went ouer a grete bryg þat was owr a depe watir, when he was  
 at þe myddest of þe brygg þer þe watyr was depeste, þer he keste  
 in his ryng with þis condicion, & sayd; "When I hafe þis ryng 24  
 agayn, þañ wñk-outen doute I sall truste at my synys is forgyffen  
 me, and at I and fullie asoylid of þaim." And þer he abade in  
 wyldernes many day in gude life. And in þe mene while dyed þe  
 bisshopp of Methensis, and he was chosyn vnto bisshopp. And he 28  
 abstenyd hym fro etyng of flessch. So on a tyme þer was a flyssch  
 broght hym to a present, and he garte oppyn itt befor hym and  
 fand hys ryng in þe cudpoke þeroff, & onone as he saw it he kend  
 it. And it was ij day iorney fro þat bryg at he keste it dow[n] 32

<sup>1</sup> MS. on one.

att, vnto þat place þer þe fisch was taken at it was foun in þe bely off.

Remuneracio. Remunerat deus dantes aliquid per  
4 se. *Supra de elemosina, i. ij, et iij.*

## DCLXXXI.

Remunerat deus aliqua bona a peccatoribus facta.

Cesarius tellis how som tyme þer was a knyght þat was a grete  
robber and a thefe, and he commandinend of Emperour Frederyke  
8 he was taken & honged. And vpon þe iij day after he was  
hanged, a noder knyght come rydand þe þe galows, and when  
he saw hym hyng þer he sayd vnto his man; "O God! it was  
mekufl petie at þis fayr man was hangen!" And his man  
12 ansswerd hym agayn & sayd; "Sur, þis was a noble knyght  
& your nere cussynd." So þis knyght & his man come ner, and  
thocht to take hym downd & beryy hym; and as he hang he spakk  
vnto þaim & sayd; "Take me downd, for I lyff yitt." And when  
16 þai had tane hym downd he sayd vnto þaim; "Thuff all I was  
a synner, yit I did a litle serves vnto almyghtie God, for þe whilk  
He had mercie on me; for I vsid euere day to say iij pater noster,  
& iij ave maria, in wurshup of þe holic trynytie, & v pater noster  
20 & v ave maria in wurshup of þe v wondis of our Lorde, and  
a pater noster in wurshup of þe aungeſt at I am betaght too, and  
also one vnto þe sacrament þat is daylie sacred purgh all þis  
werlde, besekyng daylie almighty God, at I myght be wurthi  
24 to reseyfe þe sacrament er I dyed. And þat God hase grawntid  
me of His mercie, and þerfor I pray you call vnto me a preste."  
And when þe preste come he shrafe hym, and þaȝ he was howsled.  
And onone as þis was done he yelde vp his gaste, and þai take  
28 and berid hym<sup>1</sup>.

Remunerat Deus peregrinos. *Supra de peregrino, iij.*

Restitutio. Restituere nolens ablata punitur. *Supra  
de apostatis.*

<sup>1</sup> This tale is marked Nota [be]ne.

Restitui debent forisfacta antecessorum. *Supra* de ecclesia, ij.

Restituere nolunt mali filij *pro* parentibus *eciam* post mortem eos monentibus. *Supra* de morte, xvij <sup>1</sup>. 4

Restitutio valet vsurarijs. *Infra* de testamento, I<sup>o</sup>.

Restituere nolentibus negatur sepultura. *Infra* de sepultura <sup>2</sup>, iij, *et* iv <sup>3</sup>.

Restituere tenentur <sup>4</sup> executores *pro* testatoribus. <sup>5</sup>  
*Supra* in pluribus locis, *et* *infra* de reuiuiscere, de sacerdote *et* de sacramento.

## DCLXXXII.

Reuerencia. Reuereri *et* honorari debent [*se mutuo*]<sup>5</sup>  
 homines eiusdem status. 12

Valerius tellis how þat in þe tyme þat þe vij sagis florissid̃ at Athenis, it happend̃ in þe regiōn̄ of Niclase <sup>6</sup> at a mañ boght of þe flysshers a draght *with* þer nett, & at þat draght þai þaim baþ pend draw a grete burde aȝ of golde of a grete weght. And so þai fell 16 at varyans for þis burde, þe fisshers & þai þat boght þe draght, for þai sayd̃ þai solde hyṁ noght bod ffissh, & he said̃ he boght what at fortun wolde send hyṁ. So þai had it vnto þe cetie, and broght it befor̃ Appollo, & made þer prayers vnto hyṁ to send 20 þaim som taken̄ to whame þis burde sulde be demyd̃. And he ansswerd̃ þaim & bad þaim giff it vnto hyṁ þat was þe wyseste in aȝ þe cetie. And so þai gaff it vnto one þat hight Talentus Millesius, þat emang þe vij sagis was moste noble, and he sent it 24 vnto Byantes Priemo. And he wolde none þeroff bod gaff it vnto a noder, and so it went þurgh þaim aȝ vnto it come at þe laste. And he gaff a iudgement at it sulde be halowid̃ in wurshup̄ of Appollo & gyffend̃ vnto hyṁ, and so it was. 28

<sup>1</sup> MS. xvj.<sup>2</sup> MS. sepultura.<sup>3</sup> MS. v.<sup>4</sup> MS. tenend̃.<sup>5</sup> From the Latin MS.<sup>6</sup> MS. repeats, it happened, here.

DCLXXXIII.

Reuiuiscere vel resurgere. Reuiuiscit *aliquando*  
homo ex *gratia spirituali*.

Saynt Gregur tellis how þer was som tyme in Rome a noble  
4 cetysyn þat hight Romanus<sup>1</sup>, and hynd happend for to dye at  
Constantynople. & on þe morn when þai wold hafe opynd hynd &  
sesond hynd with spycis at he myght hafe bene curid<sup>2</sup>, he rase vpp  
& was whikk. And he tolde þaim mekull þing at he had sene  
8 in heff, and at he neuer trowid befor, & he tolde also þat þe juge  
at he was broght befor, þat he callid hynd noght Romanus<sup>3</sup>, bod  
Romanus Ferarius þat was nere-hand hynd. And þus he þat ans  
was dead was on lyfe agayn & lifid many yeris.

12 Rex *aliquando* gloriatur in vestibus. Supra de  
augurio *et* de ornatu.

Rex humiliter se habet ad subditos. Supra de  
iudicio vltimo.

16 Rex malus a deo deponitur. Supra de hospitalitate,  
vi<sup>4</sup>.

Rex sapiens. Supra de prudencia *et* providencia.

DCLXXXIV.

Risus. Ridere non debent habentes oculum ad  
iudicium vltimum.

20

We rede in 'Vitis Patrum,' how on a tyme ane olde man  
saw a yong man lagh, & he said vnto hynd; "Sond, how may þou  
fynd in þi herte to lagh? Mond not þou & I & we all befor bothe  
24 hevynd and erth gyf a rekynyng of all our lyfe? And þerfor  
me mervels," he said, "at þow may fynde in þi herte to lagh."

<sup>1</sup> Latin, civis romanus, Stephanus nomine.

<sup>2</sup> MS. carid.

<sup>3</sup> Harl. MS. non petierat, 'humeStephanum,' sed, 'Stephanum Ferarium,'

mortuus est. Arund. MS. sed 'Stephanum Ferrarium,' qui erat iuxta eum, quo dicto, ille Stephanus mortuus est.

<sup>4</sup> MS. iiij.

## DCLXXXV.

Ridere non debent aduertentes pericula mundi.

We rede in 'Libro de Dono Timoris' how sonū tyme *per* was a kyng, and if he made nevur so great a feste, he wolde neuer lagh. So a frend of his reprovid hyn *perfor*, & askid hyn whi he did so. 4 and he ansswerd fenandlie. So after-ward he ordand a chayre with rotyū fete, and he garte sett it abowū a hate burnyng oven, and abowū it he gart hyng a swerd with a wayke threde. And þis done, he garte se t hyn *perin* þat reprovid hyn for he wolde 8 not lagh, & he garte sett aboute hyn iiij meū with iiij drawē swerdis. And he garte bryng befor hyn all maner of delicious metis & drynkis, & all oþer thyngis þat sulde make hyn merie. So þaū þe kyng come in and stirid hyn to lagh, and he ansswerd 12 agayū & said; "I may not lagh when I se þies *perels* þat er aboute me." Thaū þe kyng ansswerd hyn agayū & said; "Thaū vmthynk þe how mot I lagh when *per* er grete festis made afore me, þat seis behynd me þe bitternes of my syn? And befor me 16 I se ane vncertantie of þat at is for to com, and on my lefte hand I see vexacions of present aduersities, and on my right hand I se noyes þat comys after prosperities. And all þies I se as sharp swerdis of þe sentans of almyghti God. And I se dead hyng 20 abowū, whame I wate nevur what howr will stryke me, and vnder- nethe me I se þe pitt of hefl at I an ferd at fall into, & with-in me I se myne awū freletie. And emang all þies I an sett in a frele seatt, oute of þe whilk I an ferde daylie to fall. And 24 *perfor* hafe þou no mervell if I may not fynd in my harte to lagh."

Rosa. Rose habentur tempore hyemali. Supra de martirio.

Rusticus delicijs nescit vti. Supra de delicijs, ij et iij. 28

Rustico falsum denarium offerenti, idem ei pro communione exhibetur. Supra de oblatione.



## DCLXXXVI.

*Sacerdos debet frequenter pro mortuis celebrare.*

Petrus Clunacensis<sup>1</sup> tellis how *per* was som tyme a bisshopp  
 þat suspent a certaiñ preste in his dioces becauce he sang euerilk  
 4 day for all crysteñ sawlis. So oñ a tyme afterward, as þis bisshopp  
 walkid be his one in a kurk-garth, hyñ þoght at all þe dead folk  
 at lay in þat kurk-garthe rase agayns hyñ, ilkone with a spade  
 in *per* hand. And þai thrett hyñ & said; “Beholde! þis is  
 8 þe bisshopp þat tuke fro vs our preste & suspend hyñ, at he may  
 not say mes for vs. And *perfor* certantie, bod if he amend it vnto  
 vs, he sall dye.’ And with þat he was so flayed he was like  
 hafe dyed, & fell in a swownd<sup>2</sup>. And whē he come vnto hyñ  
 12 selfe agayñ, he garte send after þe preste and asoylid hyñ, & bad  
 hyñ syng oñ for al crysteñ sawlis as he did befor.

## DCLXXXVII.

*Sacerdotis malicia non polluit sacramentum.*

Iacobus de Vetrico tellis how *per* was som tyme a mañ, whilk  
 16 þat of ane vñwurthie prest þat he knew wolde nowder here mes  
 nor resayfe his sacramentis. So oñ a tyme hyñ thoght in his  
 slepe þat hyñ was passand thrustie, and þat he stude be a pitt  
 with watir *per* a leprus mañ drew vp watir in a passand fayr  
 20 vessel with a corde all of golde. And *per* come many one &  
 axkid hyñ a drynk of þat fayr watir, & he gaff þaim & þai drank  
 faste. And at þe laste þis mañ drew ner & wolde hafe had  
 a drynk, & þe layser mañ drew bak his hand & wolde not lat hyñ  
 24 drynk, & sayd; “How wilt þou take a drynke of a lepros mañ  
 hand, þat wilt not here mes nor take þe sacramentis of a preste at  
 þou knowis is in syñ? Do no moir so, bod þink of þis vers; ‘vim  
 sacramenti non mutat vita ministri.’” And with þat he wakynd.

<sup>1</sup> MS. *Clunacensis*.

<sup>2</sup> MS. *swownyd*.

And fro thens furth he neuer gruchid after to here þat prestis mes,  
nor for to take his sacramentis of holie kurk of his hande.

*Sacerdos indiscretus terret confitentes. Supra de  
apostasia, iij.* 4

*Sacerdos tenens vxorem militis et de hoc laico con-  
fessus, a confusione liberatur. Supra de con-  
fessione, vij.*

## DCLXXXVIII.

*Sacerdos curatus infirmis debet esse paratus et pe- s  
tentibus omni tempore sacramenta ministrare.*

Cesarius tellis of a preste at was a curatt, þat on a tyme satt  
playand at þe dice with a cussynd of his. And þer come vnto hynd  
a mañ hastelie and tolde hynd at his moder was seke and bownd to 12  
dye, & bad hynd in paynd of þe pereñ þat wolde fall peron þat  
he sulde com in afl haste vnto hur & shryfe hur & giff hur  
hur sacramentis. And þe preste ansswerd agaynd & said þat  
he wolde not vnto lys layke war done. And euer þe mañ stude 16  
stiff & laburd hynd to ryse. So at þe laste þis preste said vnto his  
cussynd at he played with; "Cussynd, I compleynd me, & at þe  
I take wittnes, at þis felow wilt not lat me alone at my gamen,  
bod trubbles me and lettis me." So þis mañ saw þat his taryng 20  
profettid hynd nott, & went his ways. And his moder dyed with-  
outend howseñ or shrufte. So it happend on þe iij day after,  
þe cussynd of þis same preste mett þis yong mañ at þe moder  
was dead of, and vmthoght hynd of þe playnt at þe preste made of 24  
hynd, & pullid oute his dagger & stykked hynd. And after þis  
and many oþer synmys, þis preste happend fall seke & bownd  
to dye. So a cussynd of his, at was his seruant, cownceld hynd to  
be shrevynd & forthynk hynd of his truspas. He wolde nott 28  
bod fell into a despayr, & ansswerd hur & sayd; "Seis þou  
yone grete lathe enence vs? Forsuthe þer is not þerin so many  
strais as þer is fendis gadurd here aboute me, to take my sawle  
whend I pas."

## DCLXXXIX.

*Sacerdos indigne celebrans etiam visibiliter  
sacramento priuatur.*

Cesarius tellis of a preste of Saynt Petur kurk in Colayn, how  
4 on a day when he had sacred his mes & layd down þe sacrament  
on þe altar, when he sulde take it agayn he cuthe not fynd it, nor  
afl þe oper peple þat helpid hym to seke itt. Whar-for witty men  
þat knew hym supposid þat aungels had taken it from hym.  
8 & translat it into hevyn, þat he þat was a lichuros preste sulde not  
resayfe it vnto hym dampnacion; for it was not vnknowen at he  
had a lemman in þe towne & held hur opynlie.

## DCXC.

*Sacerdos diligenter debet advertere quod hostia  
12 consecranda nullum habeat defectum.*

Cesarius tellis how som tyme þer was a preste besyd Colayn,  
and when he was att mes & had sayd þe gospell & layde down þe  
sacrament vppon þe corprax, sodanlie it was away. And he  
16 trowid at þat had happend purgh som fallng down, & he layd  
þer a noder; and onone þat was removid ferrer þan þe toder was.  
And þan he toke þe thrid, and onone it was casten of þe altar.  
And when he saw þat he was ferde for þat hoste behynd hym, and  
20 he consecratt a noder. And when mes was done, he toke þis  
hoste & broght it vnto Colayn. & shewid it vnto parsite men  
& rehersid vnto þaim afl þe mater. And þai brak it afornd hym  
and fand þerin a lowse bakeid. And afl þat was þer thankid  
24 almighti God þat wif algattis at þe sacrament be made of clene  
thyng.

## DCXCI.

*Sacerdotem indigne celebrantem priuat deus  
sumpcione sacramenti.*

28 Cesarius tellis how þer was a preste in Fraunce, so hym happend  
on yole nyght to go fro þe ta towne to þe toder, whar he sulde say  
mes in bathe placis; so he was be his one, & hym happend

to mete *with* a wommañ be hur ane. And so in þat same howr  
 hym happend to syn *with* hur, and so he moð dredyng þe shame of  
 mañ þañ Goddis vengeans, when he had said his matyns, he began  
 solemplic þe furste mes. And when he had consecrait bothe þe 4  
 bread & þe whyne, a white duffe light down on þe awter at  
 þe preste saw, and sho suppid of all þat was in þe chales *with* hur  
 neb, & tuke þe sacrament *with* hur and flow away. And þis  
 preste was ferd, bod not as hym aght to be, and wyste neuer what 8  
 he sulde do. Neuer-þe-les he said oute þe wurdis & fultyllid  
 þe sygnes of þe sacrament, and endid his mes. And þe same  
 happend hym at þe secundu mes, and also at þe iij mes þe same day.  
 So at þe laste he repentid hym, and *with* a grete contricioñ 12  
 he went unto ane abbot of Ceustos ordur & confessid hym, whilk  
 þat, when he saw his contricioñ, enionyd hym for to ga to mes.  
 And when *with* grete drede & sorow he had said mes, befor  
 his su[m]pcions<sup>1</sup>, þe same duffe come agayn. And þe same iij 16  
 hostis at sho had had away syngulelie, ilkone be þer one, sho broght  
 þaim agayn in hur bytt, & layd þaim on þe corprax. And þe  
 liquore of iij messis sho put oute of hur throte into þe chales, and  
 went hur ways. And when þe preste saw þis, he was passand 20  
 fayn and told his confessur all þis be ordur, and besoght hym  
 at he mot be resayvid into þe ordur to be one of his brethur.  
 And he grawtid hym so at he wulde furste go & be iij yere beyond  
 se & þer seryff seke folke of þer religioñ, and so he did. And þis 24  
 done, he come home; and þe abbot reseayvid hym & made hym  
 a monke of his couent.

## DCXCII.

## Sacerdoti curato imputantur defectus subditorum.

Cesarius tellis how som tyme þer was a preste, a curatt. at gaff 28  
 hym all vnto etyng & drynkyng and lichorye. And he was  
 necligent anent his parishyng, and gaff no hede vnto þer sawlis.  
 So hym happend to dye, & when he was dead his parisschyns  
 at war dead vnderne the his cure, ilkone of þaim gat a grete stane, 32

<sup>1</sup> Latin, ante sumptionem.

and accusid<sup>t</sup> hym vnto hefl, and said vnto hym ; “ We wer commytt  
vnto þe and þou haste forgettyd vs ; ffor when we synd, þou  
nowder reuokid<sup>t</sup> with nowder gude wurde nor exsample, and þerfor  
4 þou ert cauce of owr dampnaciō. ” And with þat þai keste all þe  
stans on hym, and he fell into þe pitt of hefl and neuer efter  
apperyd.

Sacerdos malus tempestate perit. Infra de  
8 tempestate.

Sacerdotis<sup>1</sup> concubina punitur. Supra de luxuria, iij.

## DCXCIII.

Societas. Saciari non potest cor humanum.

Saynt<sup>2</sup> Barnard<sup>t</sup> sayd<sup>t</sup> & tellis ; “ Som tyme,” he sayd<sup>t</sup>, “ I saw  
12 v meid whilk I cuthe not say boð at þai wer fond<sup>t</sup>, for þe furste  
wald<sup>t</sup> eate no meate bod gravefl of þe se, and þe secund of þaim  
had a curage to fele all maner of yfl savyr, and þe thrid<sup>t</sup> wald stand<sup>t</sup>  
be a byrnyng ovyd & evur gape to take in his mouthe þe byrnyng  
16 sparkis. And þe iiij wold<sup>t</sup> sytt vppon þe pynacle of þe temple,  
and evur gape agayd þe weddur. And þe v of þaim wolde luke  
behynd hym & scorid his felas, and yit he was more to be skornyd<sup>t</sup>  
þan þai, for with all his myght he laburd to sowke his awid flessch  
20 & he wolde neuer nowder putt his arid nor his hand<sup>3</sup> vnto his  
mouthe. And in þaim all I cowde fynd no reson, boð at he  
be my consayte had suffred a passand hu[n]ggre, mo<sup>r</sup> þan any  
of þe toder.”

## DCXCIV.

24 Sacramentum altaris devote celebranti quandoque  
apparet in specie pueri.

Cesarius tellis how som tyme þer was a monke of Ceustus ordur,  
and vppon þe yole day he sayd mes at a privay altar with grete

<sup>1</sup> MS. Sacerdos.<sup>2</sup> MS. Saynd<sup>t</sup>.<sup>3</sup> hand written over mouthe, erased.



deuocion and wepyng of teris. And when he had made his consecracion, he cuthe not se þe sacrament in kynd of bread. bod in lyknes of a yong childe þat was passand fayr. & he keste suche a luff þer-vnto & was so grete delytið with þe fayrnes þer-of, at he 4  
 halsid it and kissid it with a grete dilectation. So at þe laste he was ferd at þai at stude aboute hym sulde thynke lang, and he layd it dowið oñ þe corprax. & he procedid in þe wurd's of þe sacrament after þe form. And it turned agayn into þe substance of þe sacrament, and þai with grete ioy he performyd & fulfyllid furth his mes.

## DCXCV.

## Sacramentum honorauerunt apes.

Cesarius tellis how som tyme þer was a womman þat had many 12  
 beis, & oft sithes þai dyed opoñ hur. So þer was ane þat counceld hur at sho sulde gett þe sacrament and lay in þe hyfe emangis þaim. So oñ a day sho went vnto þe kurk and shrafe hur, & fenyd at sho wolde be howseld, and so sho was. And onone 16  
 as sho was howseld of þe prestis hand, whils he turnyd hym vnto þe altar, sho withdrew þe sacrament oute of hir mouthe & had it hame & laid it emang hur<sup>1</sup> beis. And onone þai knew þer Maker, & with þer wark in þe hyfe þai made a little chapel & þer- 20  
 in þai made ane altare, and aboñ þis altar þai layde þe sacrament, and afterward fro thens furth þai encresid gretelie. So oñ a tyme þis womman oppyñd þe hyfe, and fande þe wallis, þe wyndows, þe rufe & þe stople, þe duris & þe altar of þis chapel, all made be 24  
 beis as þai wurke. And sho went and shewid it vnto þe preste & vnto hyr neghurs, and þe preste sersyd what was þerin, & fand þe sacrament. And he & all his parisshyn with greate ioy & mirthe<sup>2</sup>  
 had it vnto þe kurk. And þe womman grawntid hur syn & was 28  
 shrevyn agayn, and resevyd þe same sacrament.

Sacramento possunt adaptari multa que dicuntur  
*supra* de sacerdote, eukaristia, communione, et  
 cibo spirituali.

<sup>1</sup> MS. his.<sup>2</sup> MS. repeats. & ioy.

Sacra scriptura. Infra de sciencia *et* supra de  
Andrea, i.

Sacrista ecclesiam *et* res ecclesiasticas legitime debet  
4 custodire. Infra de silencio, iiij.

Sacriste absentis officium supplet beata virgo deuote.  
Supra de beata Maria, vij.

Salutacio Marie multipliciter valet. Supra de ave  
8 Maria, annunciacione dominica, *et* Maria, ac  
alijs locis diuersis.

Sancti aliquando accusant malos. Supra de epi-  
scopo, ij, *et* de archidiacono, *et* de elemosina, xv.

12 Sanctis non est obloquendum. Supra de blas-  
femia, iiij.

Sanctis *eciam* bruta reuerenciam exhibent. Supra  
de obediencia.

16 Sancti se vindicare nolunt. Infra de vindicta, iiij<sup>1</sup>.

#### DCXCVI.

Sancta vasa *et* vestes semper munde debent tractari.

We rede in 'Legend Lombardica,' how Julianus Apostata oñ  
a tyme, at Antioche, gadurd samen halud vessel & halud clothis,  
20 and keste þaim samen & sett hynd dowyð vppoyð þaim and dispisid  
þaim with grete reprofe. And onone in þase placis he was so  
strekynd als fer as þai tuchid hynd, þat als lang as he lifid after,  
wormes & mawkis bred in his flessch & eate it away. And of þat  
24 passioñ, ewhils he lifid, he mot neuer be delyverd. So afterward  
þer was aue þat hight Julianus also, þat was his steward, and  
be commandment of þe emperour he tuke þies halod vessel  
& pyssid in þaim & sayd; "Lo ! þies vessel in þe whilk þe Soñ  
28 of Marie was sacrificed, now I pis in þaim." And with þat  
sodanlie his mouthe was turnyd into his ars, & efter euer whils

<sup>1</sup> MS. iiij.

<sup>2</sup> MS. þecaim.

he lifid. all þe filthe and þe degestioñ of his bodie come out at his  
mouthe, & noght at his nache.

Sanitas. *Sanitatem recuperant aliqui miraculose.*

*Supra Dominici, iij, et infra de voto, ij.* 4

Sapiens tempore op[er]tuno de necessarijs sibi  
providet. *Supra de providencia.*

Sapientis est loco et tempore timere. *Infra de  
timore, i.* 8

Sapientie possunt adaptari multa que dicuntur *supra*  
de cautela, de consilio, et de pluribus alijs in  
diuersis locis, et *infra* de studio.

## DCXCVII.

Satisfaccio. *Satisfacit viuus pro mortuo.* 12

We rede in 'Legenda Lombardica,' how soñ tyme þer was  
a wommañ þat was a grete synner, to so mekull at sho had done  
homage vnto þe deuill. And when tyme drew nere at sho sulde  
dye, hur soñ counceld hur to be shrevyn. And sho ansswerd hyñ 16  
& sayd þat shruft mot not profett hur; not-with-stondyng he  
laburd hur so att sho grantid, & bad hyñ feche þe preste. Bod or  
þe preste come, þer apperid vnto hur many fendis, þurgh vgsomnes  
& drede of þe whilke sho dyed. And when hur soñ come agayñ 20  
& fande sho was dead, he made mekull sorow, for he knew hur syñ  
euere dele. And he went & shrafe hyñ of þat syñ at sho had  
done, & did þer-for vij wynter penance. And þat done, his moder  
apperid vnto hyñ & thankid hyñ, & tolde hyñ how þat þurgh his 24  
penance-doyng sho was delyverd out of payñ.

Satisfaciendum est leso. *Supra de agro, ij.*

Satisfacit etiam vnus pro alio. *Supra de obligacione.*

Scandalum est vitandum. *Supra de abscondere.* 28

## DCXCVIII.

## Sciencia sacre scripture opere debet impleri.

We rede in 'Vitis Patrum' how when þe abbott Pambo was  
 vñletterd, he went vnto a mañ þat was letterd and prayed hyñ to  
 4 leñd hyñ a salme. And when he had lernyd hyñ þe furste vers  
 of þis salme, 'Dixi custodiam vias meas,' he wolde not leñd þe  
 secund vers nor no moʒ þerof, bod sayd; 'Satis est,' it was enogh.  
 "For," he said, "and I may fulfyl þis, it sufficies me." So after-  
 8 warde he was axkid of his maister whi he come not at hyñ ans in  
 sex monethis, and he ansswerd agayñ & said; "I hafe not yit  
 fulfyllid þat wurde in dede." So long after he was axkid if he had  
 fulfillid it, and he ansswerd agayñ & sayd; "I hafe lifid þis  
 12 xliiij yeris, and yit vñnethis I can fulfyl itt."

## DCXCIX.

Sciencia *eciam* aliquando procuracione  
 demonis <sup>1</sup> acquiritur.

Cesarius tellis how som tyme þer was a scoler of Paryssh, & he  
 16 had a dull witt and a forgettyñ mynde, so þat he cuthe nothyng  
 nowder leñd nor holde. And evur-ilk mañ skornyd hyñ & callid  
 hyñ idiott, and herfor he was passynglie confusid, so þat þe devuñ  
 apperid vnto hyñ and axkid hyñ if he wulde do hyñ homage,  
 20 and he sulde hight hyñ all maner of conyng. And þis scolar  
 wolde not, bod forsuke hyñ. And þañ þe devuñ put a stane  
 in his hand & sayde vnto hyñ; "Als lang as þou holdis þis stane  
 in þi hand, þou salt know all maner of thyng." And with þat he  
 24 rase & went into þe scule. And onone he put oute questions,  
 & concludid all þat evur was in þe scule. And evur-ilk mañ  
 had mervell how þis idiott shulde hafe suche conyng, and he  
 wolde tell þe cauce vnto no mañ. So not lang after, hyñ happend  
 28 fall seke, and of all þis he shrafe hyñ, & he keste away þe stane  
 and þis dessayvable conyng to-gedur. And when he was dead

<sup>1</sup> So Latin MSS. The English MS. *has*, *mentis*.

and prestis and clerkis sang salmys aboute hym, devuls tuke his saule. an[*d on*] þe to syde of a vayle aft of burntstone þai playd *þerwith* as wha played at þe fandung of þe hand-ball our þis dale, and on þe toder syde of þe valley oder fendis clekid 4 it with þer sharpe naylis; & þis passid aft maner of oþer paynys. Neuer-þe-les at þe laste, our Lorde had bene mercyfull of<sup>1</sup> hym becauce he was deseyvid, and his saule was put vnto þe bodie. & sodanlie he rase, & aft þat was aboute hym fled. And he come 8 done of þe bere and went & made hym a monk in Ceustus ordur, and *þer* he turment hym selfe with harde penance als lang as he lifid.

DCC.

Sciencia nigromancie<sup>2</sup> est mors anime.

12

Cesarius tellis of ij yong men þat was at Tholence, & *þer* þai studid in nygramancye. So þe tane of þaim happend to fall seke, bowid to dye, and þe toder prayed hym þat with-in xx dayes after his disese he wold apere vnto hym, & latt hym witt how it stude 16 with hym. And he grawntid, & he mot be suffred *þerto*, with gude will, and þa he dyed. And with-in þe tearid he apperid vnto his felow, and he axkid hym of his estate. And he ansswerd hym agayn & sayd; "Wo is me, for I am [*dampnyd*]<sup>3</sup> for þe 20 connyng of dialetyk þat I lernyd. And *þerfor*," he said, "I counceit þe att þou lefe itt." And he agreid & did aftur his cownceit, and lefte hitt & made hym a monk in Ceustus ordur, & *þer* he lifid aft his lyffe.

24

DCCI.

Sciencia nigromantica penas inferni videre facit.

Cesarius tellis of one Lodowicus at was þe son of Lowis, Lantgravius Thuringie<sup>4</sup>, and he covett greteli to know how it stude with þe saule of his fadur. And he promytt a grete reward vnto 28

<sup>1</sup> After of, our, erased.

<sup>2</sup> MS. nigramancie.

<sup>3</sup> Latin, 'Ve mihi, dampnatus sum.'

<sup>4</sup> MS. latograuii Thuringie.



hynd þat cuthe tell hynd any thyng how it stude with his fadur at  
 was decesid<sup>1</sup>, & tell hynd gude tythandis of hynd. So þer was  
 a knyght at hard<sup>1</sup> tell here-off, and he had a bruder þat was a  
 4 nygromansyer, and he tolde hynd here-of and bad hynd do his  
 labur herein. So he went vnto his crafte & callid<sup>1</sup> vp a deuiss,  
 and garte hynd bere hynd vnto hest. & þer he saw many vgsom  
 turment and many dyvers kyndes of paynys. And þer he saw  
 8 a fend<sup>1</sup> sytt apou<sup>1</sup> þe coueryng of þe pitt, and when<sup>1</sup> þe coueryng  
 was takynd of þe pytt, onone a trumpe all of fyre come oute of  
 þe pytt, and made such a noyce at þe clerk went at all þis world<sup>1</sup>  
 had bene at an end<sup>1</sup>. And þa<sup>1</sup> he saw ascende oute of þe pytt  
 12 flawmes of fyre all like burnston. And emang þaim he saw com<sup>1</sup>  
 vp þis Lowis Latograuius, & he put furth his hand vnto þe clerk  
 & sayd; "I am her, þis wriched Lowys, som tyme lorde of þe cete.  
 And now þou seis wele myne astate. Bod & my childer wolde  
 16 restore agaynd suche possessions, whilk when<sup>1</sup> I liffid<sup>1</sup> I tuke fro  
 suche kurkis, þai myght do me grete remedie, and þat þou sail tell  
 þaim be suche takens." And þis done, he went into þe pitt agaynd.  
 And þe clerk was broght agaynd whik, neuer-þe-les he was pale &  
 20 passand<sup>1</sup> seke, and he teld þe fadurs sayingis & þe tokyns vn-to his  
 childer. And þai tuke it to no fors, nor wolde nott restore þe  
 possessions agaynd. & so it is to suppose þer fadur saule abydis  
 þurgh þer necligens in perpetuall dampnacion.

24 *Seculi philosophi. Infra de silencio.*

*Secretum debet celari. Supra de celacione.*

*Senex assuetus malis vix illa dimittit. Supra de  
 Andrea.*

## DCCII.

28 *Sepulture non debent indifferenter in ecclesia fieri.*

Saynt Gregur tellis how som tyme þer was a bisshop þat  
 grawntid<sup>1</sup> a place of beriaill in þe kurk vnto a riche man þat hight  
 Valerius Patricius, þat was a synner of his bodie. And vppo<sup>1</sup>  
 32 þe same nyght Saynt Faustynd, in whase kurk þis was done,

<sup>1</sup> MS. a nend.

apperid̃ vnto þe keper of þe<sup>1</sup> kurk & said̃ vnto hyñ; “Go & say vnto þe bisshop̃ þat he caste oute yone stynkand̃ fless̃h oute of my kurk, or els he sall dye *with-in* xxx<sup>ti</sup> dayes.” And he had grete drede þeroff for to do itt, & wolde not do it. Vppoñ þe xxx<sup>ti</sup> day 4 he went to bed̃ in wharte & healf, & oñ þe morñ he was foñ dead̃ in his bed sodanlie. Also Valentinus þat wont in Melayñ, wheñ he was berid̃ in þe kurk of Saynt Sixtus, aboute mydnyght in þe same kurk was hard̃ voyces and cryes, as þer had bene meñ<sup>2</sup> at 8 had bene drawñ oute þer agayñ þer wyf; vnto þe whilk voycis þe kepers of þe kurk rañ, and saw ij vglie<sup>3</sup> þat band̃ þis Valentyne fete, and *with* a grete noyce þai drew hyñ oute. And oñ þe morñ þai soght for hyñ & þai fand̃ his bodie *with-oute* þe kurk, casteñ 12 in a fowle dyke, and his fete bathe boñ samen as þai saw hyñ draweñ oute of his grafe.

Sepeliuntur aliqui a Christo. Supra de Martha et Martino. 16

Sepultura in ecclesiam non impedit quin ibidem sepulti puniantur. Supra de locutione<sup>4</sup>, iij.

Sepeliri debet in sterquilinio religiosus proprietarius. Supra de proprietario, ij. 20

### DCCIII.

Sepultura in ecclesiam quandoque parum prodest.

Saynt Gregur tellis how soñ tyme þer was ane yf̃ mañ berid̃ in Saynt Laurence kurk at Rome. And þer was hard̃ voyces com- mand̃ oute of his grafe, sayand̃; “Ardeo! ardeo! I burñ! I burñ!” 24 And his wyfe, wheñ sho hard̃ tell̃ of þis, garte oppyñ his grafe & lukid̃ what was þerin; & þai fand̃ þe clothis at he was wappid̃ in, bod his body was clene away.

<sup>1</sup> After þe, keper, erased.

<sup>2</sup> MS. a meñ.

<sup>3</sup> Latin, duos deterrimos specie.

<sup>4</sup> Reference from Latin MSS.

## DCCIV.

Sepeliri non debent vsurarij in claustris  
religiosorum.

We rede of ane archbyssshop<sup>1</sup> þat hight Bysmytinus, at was  
 4 a maister of dyvynitie, and he tellis how oñ a tyme whēd þer was  
 ane vsurar berid̃ in þe cloystur of ane abbay, he went oute of his  
 grafe oñ þe nyght & cryed & mayd̃ grete noyce, & threw of þe  
 thakk of þer dortur, & fure fule with þe monkis & flayed̃ þaim  
 8 & did̃ mekuñ skathe. & oñ þe moriñ his bodie was foñd with-oute  
 þe cetie, and it was broght agayñ & putt into þe grafe. Neuer-þe-  
 les he did̃ oft sithis as he did befor̃. So at þe laste, a holie mañ  
 coniurid̃ hyñ, & bad hyñ tell hyñ why<sup>2</sup> þat he wulde not suffre  
 12 hyñ nor þe monkis to hafe no reste. And he ansswerd̃ agayñ &  
 sayd̃; "It is of me in despayr, for as with myne vsuris I grevud̃  
 God bothe day & nyght, right so I may hafe no reste nowder day  
 nor nyght. Bod ye may be in gude reste and ye wold̃ bere my  
 16 bodie oute of your closter." And so þai did̃, and þai war nevur  
 after grevid̃ nor hard̃ mañ of hyñ.

## DCCV.

## Sepeliri non debet vsurarius nisi sub patibulo.

Iacobus de Vetriaco tellis how som tyme þer was ane vsurar þat  
 20 wolde neuer restore his vsurie agayñ, þuff añ he war oft movid̃  
 perto. So hyñ happend̃ to fall seke & bowñ to dye, and callid̃ þe  
 preste & askid̃ his sacramentis; and þe preste said̃ he wulde gyff  
 hyñ no sacrament bod if he restorid̃ agayñ his vsurie, and he  
 24 wulde nott. So þe preste went away froñd hyñ and his sekenes  
 incresid̃ on hyñ, and he was bowñ to dy. & þe preste come, and  
 þai at warr aboute prayed̃ hyñ to commend his sawle vnto almyghtie  
 God, and he a[n]sswe[r]d agayñ & sayd̃, evyñ whēd he was in

<sup>1</sup> Arund. MS. archiepiscopus  
 Bisuntinus.

<sup>2</sup> why, omitted and added above  
 the line.

passyng; "I commend his saule vnto all þe devuls in heñ." And  
 when he was dead, his frendis prayed þe preste at he mot be berid in  
 som noke or som entre of þe kurk-garth, becauce of þer honestie;  
 and þe preste denyed þaim & wolde nott. And þis preste had ane 4  
 ass þat did nothyng on dayes bod caryd bukis & vestementis fro þe  
 prestis howse into the kurk, and fro thens home agayn. And sho  
 cuthe go no noder way bod vnto þe kurk & fro þe kurk. So þis  
 mans frendis prayed þe preste at his bodie mot be layd vppon 8  
 þe ass, and to what place som-evur at þe ass bare hyñ, at þer he  
 sulde be berid; and þe preste grawtid. & þai made a full bargañ,  
 trowyng at þe ass wold owder bere hyñ vnto þe kurk or els vnto  
 þe prestis chawmer, becauce sho cuthe none oder way. And when 12  
 his bodye was layd vppon þis ass, sho nowder declynyð vnto  
 þe right hande nor þe lefte hand, bod bare hyñ evyñ st[r]eght  
 vnto þe galows, & evyñ vnderneþe þe galows sho shuke hyñ  
 down. And þer he was berid in sepultura patrum suorum. 16

Sequela. Sequi plures non semper expedit. Supra  
 de societate, iij.

Sermo. Sermonem audire impedit demon. Supra  
 de auditu. 20

Sermoni possunt adaptari multa que dicuntur supra  
 de doctore, locucione, predicatore, et infra de  
 verbo.

## DCCVI.

Serpens. Serpenti comparatur nequicia aliquorum. 24

Petrus Alphonsis<sup>1</sup> on a tyme as he went be a wud-syde tellis  
 how þat he fand a serpent slayn with hurdmen, & bon vnto a  
 stokk; and he lowsid hur becauce sho was som-what on lyfe,  
 & layd hur þer sho mot fele warmenes of þe son. And so when 28  
 sho was a lityfl warmyd, sho crope aboute hyñ, and at þe laste sho  
 tanged hyñ hugelie. And þan he said vnto hur; "What dois

<sup>1</sup> MS. Petrus Alphensis.

pou? pou dose me iif for gude, and whi duse pou so?" And  
 þe serpent ansswerd hynd agaynd & said; "I do not bod my kynd."  
 And with þat sho clappid hur faste aboute his legg. And he wold  
 4 hafe had hur of & sho wold nott. And so, he þer bother assent,  
 pai callid vnto þaim a fox to gyff a iugement wheder sho sulde  
 lowse of his legg or nay. And þey told hynd all þe matir how  
 it happend. Thaund þe fox sayd; "In þis cauce I cand gyff no dome  
 8 he heryng, bod if I se at myne ee how it was with you bothe  
 at your furste metyng." So þis serpend lowsid, & onone sho was  
 boind vnto þe stokk agaynd as he fand hur. And þaund þe fox gaff his  
 iugement & sayd; "O þou serpent! & þou may now esskape,  
 12 go þi wayes! And þou maund!" he sayd, "I cownceit þe not labur  
 no mor to lowse hur."

## DCCVII.

## Seruicium. Seruire Deo est vtile.

We rede in 'Libro de Dono Timoris' how som tyme þer was  
 16 a kyng þat had a baillay, & he seruid hynd alway trewlie. So ond  
 a tyme hynd happend fast seke, and þe kyng come & visit hynd  
 & offerd hynd þat what ping at he wold aske, he sulde hafe it.  
 And he ansswerd agaynd & sayd; "I wulde beseke you at ye wulde  
 20 delyver me of þis sekene, for I and gretlie turment þer-with."  
 And þe kyng ansswerd hynd agaynd & sayd þat he wold do it with  
 gude will and he myght, bod he sayd þat he myght nott. Thaund þe  
 seke maund ansswerd agaynd & sayd; "Seid ye may not delyver me  
 24 of my sekene, here I promytt to Hynd þat may delyver me, þat &  
 He will delyver me þerof, from hens furth I shaft seryff Hynd  
 alone, & nevir no maund." And onone he coverd & take hynd to þe  
 serves of almyghti God, & wold nevir seruff maund after.

25 Seruilis timor inicium est boni. Infra de timore  
 et voto.

Seueritas. Seuerus iudex. Supra de iudice, iij.



## DCCVIII.

*Signum.* *Signis evidentibus aliquando impedit Deus malos vt non compleant quod ceperunt.*

We rede how Iulianus Apostata in dispite of cristen meñ garte þe Iewis repayre and helde agayn ane olde temple, & gaff þaim a grete gudis to þe bigyng þer-of. And when þai had byggyd vþ a grete dele þeroff with lyme and stone, sodanly þer come a grete wynd & blew all down, and efter þat þer come ane erde-quake & shuke down þe reuersyon; & þan þer come a fyre evyn oute of s þe ground, & not aloneli burnyd itt, bod also all þaim þat come nere it. And þan, with-in a day or ij after, þer apperid in þe ayre a syngne of þe cros. And sodanlie all þe Iewis clothis wer fylld with blak crossis.

12

*Signa plura et diuersorum signorum narrationes inuenies in libello de mirabilibus rebus et eventibus, quem deo auxiliante intendo compilare.*

*Signum crucis.* *Supra de cruce.*

16

## DCCIX.

*Silencium tenere est assu[esc]endum.*

We rede in 'Vitis Patrum' how abbot Agotheñ bare in his mouthe iij yere a stone vn[to] he was lernyd to be styff and sylent. Also þer was a noder bruder þat when he entred into religion 20 sayd vnto hyñ selfe; "Thow & ane ass be bothe as one; ffor as ane as is betin & wyff not speke, and suffers wrang and ansswers not, right so sail þou bee; ffor & þou war putt fro þe burde, þou sulde not ansswer."

24

## DCCX.

*Silencium aliquando aliquis imponit sibi in penam.*

We rede in þe 'Life of Secundus Philosophus,' how þat oñ a tyme when he was a child and went vnto þe skule, and hard tell þat evur-ilk womman was incontynent, when he was perfite in 28

philosophye he went home in-to his awnd contre like as he had bene a pylgrem, with a skrypp & a staff. And his hare of his head & his berd war growen long. So he was hostid in his moder  
 4 hows, and nowder sho nor none of þe howshold kend hym. And he thocht he wolde prufe if it wer trew þat was sayd of wommein, and he hight one of þe maydens x nobles to make hym to lye be his moder. And sho grawntyð vnto hym & his moder bothe. So  
 8 at evyð he was broght in, and þai went to bed samen. And sho trowid he sulde [hafe]<sup>1</sup> had at do with hur, and when þai war in bed he halsid hur in his armys as a chylde sulde do þe moder, & lay styll & his breste vnto hurs all þe nyght & slepid. And  
 12 when it was morid he rase, and his moder sayd vnto hym; “Wharto haste þou þus attemptid me?” And he ansswerd agayn & sayde; “Nay, moder! It is not wurthi to me to fyle þat vessel at I come oute off, ffor I am Secundus, þi son.” And when sho  
 16 hard þis, sho was so confusid at sho mot not suffre it, bod fell in a deade swownyng & spak neuer wurd after. So þis Secundus, when he saw sho was dead, he vnderstode þat his wurd is was cauce þeroff, and he kepid sylens & wolde not speke. So on  
 20 a tyme after-ward, hym happend sodanlie to mete þe emperour and he hailsid hym, & he wold not speke agayn. So þe emperour commawndid becauce he wold not speke, at his hede sulde be smyten of, and delyuerd hym vnto a man-wheller, and commandid  
 24 hym to labur hym be þe way to luke if he cuthe gar hym speke. And if he spak, he bad hym smyte of his head, & if he wolde not speke, he bad hym latt hym goo. And þis man-wheller said vnto hym as he went; “O, þou Secundus! Whi wilt þou dye? Speke,  
 28 and þou moð liff.” So he sett noght be his lyfe, bod bade vppon his dead and layd hym down & putt furth his nekk, redie to be hendid. And þis done, þe manwheller broght hym agayn vnto þe emperour, and tolde hym how þat, vnto dye þerfor, he wold  
 32 nevur speke wurd.

*Silencium quandoque venditur. Supra de aduocatis.*

<sup>1</sup> MS. he.

## DCCXI.

*Silencium tenere debent religiosi.*

Saynt Ierom<sup>ũ</sup> tellis & says ; “ I saw Saynt Theon<sup>ũ</sup> sparrid<sup>ũ</sup> in a cell, solitarie, as it was sayd<sup>ũ</sup>, xxx<sup>ti</sup> yere, and evur he kepid<sup>ũ</sup> sylens.” And of hy<sup>ũ</sup> writis Socrates & says ; “ Theonas, þe fadur 4 of iij m<sup>ũ</sup> monkys, at was moste connyng in *lettres* of grew & laty<sup>ũ</sup>, xxx<sup>ti</sup> yeris spak nevur wurde, savyng in his prayers.”

## DCCXII.

*Silencium strictissimum tenere debent religiosi.*

We rede of Zenocrates þe philosophur, how o<sup>ũ</sup> a tyme as he satt 8 talkand<sup>ũ</sup> with oder folk, sodanlie he held<sup>ũ</sup> his tong & wold<sup>ũ</sup> not ansswer þaim. And whēn þai axkid<sup>ũ</sup> hy<sup>ũ</sup> whi he wolde not speke<sup>1</sup>, he ansswerd<sup>ũ</sup> agay<sup>ũ</sup> & sayd<sup>ũ</sup>; “ Som tyme me hase forthoght þat I spak, bod neuer þat I held<sup>ũ</sup> my tong.” 12

Also we rede in ‘*Vitis Patrum*’ how þat one alde monk kepid<sup>ũ</sup> a passand<sup>ũ</sup> straye sylence. And o<sup>ũ</sup> a tyme whēn þer come vnto hy<sup>ũ</sup> a ma<sup>ũ</sup> of grete auctoritie, þe brethir prayed<sup>ũ</sup> hy<sup>ũ</sup> at he sulde putt vnto hy<sup>ũ</sup> som gude thyng for edificaciō of his sawle. [ & he 16 ansswerd again & said]<sup>2</sup>, “ And he be not amendid<sup>ũ</sup> be my silence, he may not be amendid<sup>ũ</sup> be my wurd.”

Also Guillelmus tellis how som tyme þer was ane erle in Normondie þat was passand<sup>ũ</sup> deuote vnto almiȝtty God. And he 20 vsid<sup>ũ</sup> oft sithis to vissit a kurk of monkis. So o<sup>ũ</sup> a tyme he come tymelie o<sup>ũ</sup> a nyght in a meke habett, and I ca<sup>ũ</sup> not say be whatt crafte, bod he gatt into þe kurk. And þe sacrista<sup>ũ</sup>, trowyng at he had bene a thefe, bett hy<sup>ũ</sup> & putt hy<sup>ũ</sup> oute of þe kurk. And in 24 þe mornyng, þe erle come into þe chapitur howse emang þe monkis, & commendid<sup>ũ</sup> þis sacrista<sup>ũ</sup> becauce he was so diligent in his offes, & at he sparid<sup>ũ</sup> hy<sup>ũ</sup> not whēn he come at inordinatt tyme. And fro thens furth þis erle was so diligent in his offes & his prayers, 28 at þer myght none grevans lett his silens.

<sup>1</sup> MS. spele.<sup>2</sup> The Latin version has the usual preface : qui ait.

## DCCXIII.

## Siluestri confessoris.

We rede in his Legent how Constantyne þe emperour was made lepre, and þurgh cownceit of a bisshop<sup>1</sup> þer was iij M̃ childer  
 4 broght vnto Rome to be slayd, at he mot be bathed in þer warid  
 blude & so be made hale. And when he saw þe moders of þies  
 childer, shewand hynd þer brestis & pulland of þer hare, & wepand  
 befor hynd, he made sorow & sayd; “How sulde I vse þis wykkid  
 8 bath? It is bettur to me to dye for þe heale of þies innocentis,  
 þa for to requovir my life for þer deade.” And with þat he com-  
 mandid þe childer agaynd to be delyverd vnto þer moders, and giff  
 þaim grete giftis also. And vpon þat same nyght, Saynt Petur  
 12 apperid vnto hynd and Saynt Paule, & sayd vnto hynd; “Becaue  
 þou vggid to sla so mych innocent blude, our Lord Iesu Cryste  
 sent vs to giff þe cownceit how þou sal be helid. Thow salt call  
 Siluester þe bisshop<sup>2</sup> vnto the, & here hynd, and þou salt be curid.”  
 16 And he garte call hynd, & tolde hynd all hys vision. And so  
 Siluester told hynd at þase goddis at he wurshuppid was no goddis,  
 bod þe servandis of goddis, as þe soð & þe mone, *et cetera*. And  
 he shewid hynd þer ymagis, at he mott verelie know what þai wer.  
 20 And þus he was enformyd in þe fayth and cristend. And when he  
 come oute of þe watir of baptynd, he was clene of his lepre. And  
 a grete shynyng was our hynd, to so mekull as he said he saw  
 almighti God; & þa he gaff mekull privallege vnto þe kurk.

## DCCXIV.

24 Simia. Simie peccator assimilatur.

We rede in ‘Libro de Dono Timoris,’ how þe propurtie of þe ape  
 is to hafe ij whelpis; & when þe hunter commys & pursewis hur,  
 sho takis þat at sho luffis bettur in hur armys, & þe toder lepis vp  
 28 on hur bak. And when þe hunter sewis hur sore, sho levis þat  
 at is in hur armys & lattis it fall, & þe toder clevis still by hur.

<sup>1</sup> Latin, de consilio pontificis<sup>2</sup> Latin, episcopus.

## DCCXV.

## Simon Magus.

Saynt Leo þe pope tellis how oñ a tyme as Symoñ stude befor Nero, his shaþ turnyd sodanlie, & now he semyd one olde mañ & now a yong mañ. And herefor Nero trowid þat he had bene 4 þe soñ of God. So oñ a tyme þis Symoñ sayd vnto Nero; "Becaue at þou shaft verelie know at I añ Goddis son, command my head to be smytyñ of, & oñ þe iij day I sañ rice fro deade vnto life." And so it was. & when þe turmetur trowid þat he had 8 smytyñ of his head, he strake of the head of a weddur, & hid it & held hyñ away iij dayes at he was not sene. And þe weddur blude lay styñ in a cake. And oñ þe iij day he present hyñ vnto Nero, & bad hyñ gar gedur vp his blude, for he þat was hedið was 12 ressyñ fro dead vnto lyfe agayñ as he made his promys. And when Nero saw hyñ he had grete mervayle, and trowid at he had bene þe verray soñ of God. So afterward oñ a tyme when he was with Nero in a chawmer, a fend in his lyknes spakk with-oute vnto 16 þe peple. Bod when Saynt Petur come, he vndid añ his crafte; and when he was fleand in þe ayr, þurgh his prayer he made hyñ to fall, & braķ evure bone<sup>1</sup> of hyñ.

## DCCXVI.

## Simonia. Simoniace nullus debet elegi.

20

Cesarius tellis how oñ a tyme when pai sulde chese a new abbot at þe abbay of Saynt Denys in Fraunce, þe priour of þe same monasterie come vnto þe kyng of France, & gaff hyñ 1 libras, & prayed hyñ to vuchesafe favur his partie. And þe kyng wold 24 behest hyñ no thyng, bod tuke þe money & made hyñ in a hope, & betuke þis money vnto his chamberlayñ. So þe selerer of þe place wyste not of þis, nor þe thresurar nowder, and ather of þaim

<sup>1</sup> MS. evur ebone.



come vnto þe kyng & broght hym a grete som of gold & prayed  
 hym favur þaim. & he toke þe mony evure dele<sup>1</sup>. And when þe  
 day come at þe abbott sulde be chosyn on, and þe kyng satt in þe  
 4 chapytur-hows, and þies iij abade of þe kynges reward, þe kyng  
 was war of a gude innocent monke, syttand in þe hyrn of þe  
 chapitre. And he callid hym vnto hym and made hym abbott.  
 And he excusid hym faste & wolde nott hafe bene, and alegid  
 8 many thyngis. And emang oþer þingis he alegid at þe abbay was  
 gretelie endettid, & he was bod a pure man. And with þat þe  
 kyng smyld, and ansswerd hym & sayd; "I saff giff þe onone  
 mē pond, and if þou myster I saff leñ þe als muche, and helpe þe  
 12 & forther þe in þat I can. And þerfor take it on hand boldlie."  
 And so he did, and þe kyng gaff hym þis gude at þai had broght  
 hym. And þus þies symonyers war confusid, & belife þe abbay  
 was wele rewlid and clere oute of dett.

## DCCXVII.

16

*Simonia committitur sine pecunia.*

Cesarius tellis how on a tyme a holie ancrez sayd vnto ane  
 abbott of Ceustus ordur, when he spirrid hur whedur it was  
 expedient vnto hym to be abbott or nay, and sho said nay, it was  
 20 not expedient unto hym to abyde abbott, ffor he entrid þerinto be  
 symonye. And he ansswerd hur agayn & sayd; "What says  
 þou? Says þou at I have done symonye?" And sho ansswerd  
 hym agayn & sayd; "When þe day of your eleccion come, þou,  
 24 desyrand þe abbotshup, went not symeplie as þou was wunte  
 to do, bod þou said vnto þe symeple monkis on þis maner  
 of wyse; 'It is not our wurshup to chese our abbott with-out  
 our abbay,' becauce þou knew þer was none in þe abbay abyll to be  
 28 abbot bod þou. And þus þou begyld þaim & was made abbott."  
 And when he hard þis, he grawntid it & cuthe nott agayn-say it.  
 & þan he gaff vþ his abbotshup & become a closter monke.

<sup>1</sup> MS. evur edele.

## DCCXVIII.

## Simplicitas aliquando prodest.

Cesarius tellis how som tyme *per* was a noble castellañ, and he vsid oft sithes to take catell & shepe of a *certayñ* abbay of Ceustus ordur þat was nere-hand hyñ. And when þe abbott 4 & dyvers of þe monkis prayed hyñ to lefe, he wolde nott. So oñ a day he drafte away a grete drafte of *per* catell, and þe abbott sent vnto hyñ a monke þat was bod a symple mañ, and commaundid hyñ þat what at evur he mot gett agayñ of þis catell, 8 he sulde *with-owteñ* delay resayfe it. So aboute mete-tyme, þis monke come vnto þe castell, and did his message. & þe knyght ansswerd hyñ & sayd; “ Sur, ye sail furste dyne, & þañ I sail gyff you ane ansswer.” And as þe monke sat at meate emang oþer 12 meñ, he was servid *with* flessñ as oþer was, and þat largelie. So he vmthoght hyñ of þe catell of *per* abbay, and he ete of þis flessñ a grete repaste; and þe knyght & his wyfe behelde hyñ *grathelie*. And when þai had dynyd, þis knyght callid þe monke osyde, 16 & axkid hyñ whi he ete flessñ when it was rewle of his ordur þat monkis sulde [*not*] ete flessñ? And þe monke full mekelie ansswerd hyñ agayñ & said; “ Sur, myne obedyence cawsid me to eat flessñ, ffor myne abbot commaundid me þat of our catell 20 at was tane away fro vs, I sulde resayfe agayñ what at I mot gett. And I knew wele at þe flessñ at was sett befor me was of our catell, and I trow þat I moñ nevr requover mare. And *perfor* in etyng, I resayvid als mekuñ as I myght.” And when þe knyght 24 hard þis, he was somewhat compuncte *with* þe monkis meke ansswer, and he callid his meñ & commaundid at þe monke sulde be restorid of als many catell agayñ as evur he had tane fro *paim*. And also he beheste at fro thens furth he sulde not noy *paim*, bott rather 28 restore *paim*. And þe catell was delyverd vnto þe monk, and he went home *with* þañ & *with* his mes-age to-gedur, and tellid þe abbott & þe covent all how he had done. And þai had grete *merveñ* here-off, & thankid God & was full fayñ.

## DCCXIX.

## Simplex aliquando deridetur.

Cesarius tellis how þat som tyme in Colaīd þer was a chanoīd at was so symple & so vnconnyng þat he cuthe nott tell no maner  
 4 of nowmer, nor tell whilk was oð whilk was evyñ<sup>1</sup>, bod at he wald aīl way cownt ij thynges to-gedur. So oñ a tyme hyñ happend be made chanoīd of þe kechyng, and he had þer many bakou-flikkis in þe balkis. So oñ a tyme hyñ happend to tell þaim, and he  
 8 cuthe no noderways tell, & he cuthe say none oder bod þus; “Lo, þer a bakeñ-flykk & his felagħ, and þer a noder bakoñ-flikk & his felow<sup>2</sup>.” And so of aīl þe toder. So oñ a tyme one of hys meneya with-drew one of pies bakoñ-flykkis. So oñ [a] tyme afterward,  
 12 þis chanoīd come into þe kechyñ agayñ, and tellid pies bakoñ-flykkis & fand at þai war od, & ane wantid. And he sayd vnto his menya þer-of, and þai prayed hyñ be in pease & go vnto his chawmer and þai sulde fynd it wele agayñ or þat he come; and so  
 16 he did. And whils he was away, his meneya withdrew a noder bakoñ-flykk, and so þer was evyñ bchynd as þer was befor. And þaīd þai callid þer maister & bad hyñ go luke if he had aīl his bakoñ-flikkis, and he come & teld þaim agayñ as he was wunte to  
 20 doo, & fand þai wer evyñ. And so he trowed at he had getten his flykkis agayñ, & in a grete myrthe he sayde vnto his meneya; “O, ye felows! I mot hafe haldyñ my tong & loste my bakyñ-flyk.” And wheīd his servandis wolde eatt any gude meate, þai  
 24 wolde threpe vppon hyñ at he was seke; and he wulde aske þaim whereby þai wyste, & þai wold say, “Yis. Sur, for your haris er passand bolnyd.” & þaīd he wold trow he was seke, & lay hyñ down oñ his bedd. And þaīd þai wold ordand gude metis and  
 28 gyff hyñ owder little or noght þeroff, & eate vñ þe toder þer selfe.

Simplicitatem deus remunerat. Supra de contricione.

<sup>1</sup> Harl. MS. vt nichil numerare sciret nisi in quantum res essent pares.

<sup>2</sup> MS. felow.

Simplicitas aliquando ad virtutem pertinet. *Supra*  
de obediencia, xj.

Simulacio. Simulare stultum tempore et loco aliquando expedit. *Supra* de fatuitate. 4

Singularitas in obseruancijs est aliquando occasio vane glorie. *Supra* de abstinencia, ij<sup>a</sup>.

## DCCXX.

Sitire non habent aliqui ex complexione.

Solinus tellis how *per* er soȝn þat er so grete of bouys þat s þai neuer nowder er thrusti nor swetis; and he sais he caȝd consayve þat be many resons.

Sobrietas. Sobrius debet esse iudex. *Supra* de abstinencia, vij. 12

## DCCXXI.

Societas malorum fugienda est.

Petrus Alphonsus<sup>1</sup> tellis how oȝn a tyme ij clerkis went samen befor a place *per* þaȝ was many drynkers, and þai callid þaim in. And þe tone of þaim went into þaim, & þe toder wold nott bod 16 went oȝn hys wais; and it was fer *with-in* nyght. So þe wachis of þe towȝ faude aȝ þies drynkers syttand samen, & þe clerk *with* þaim, & becauce a maȝ of þe towȝ was robbid þat nyght, þai tuke þaim aȝ & þe clerk *with* þaim, & hanged þaim. And þe clerke at 20 bade *with* þaim, or he was hanged, sayd oȝn þis maner of wyse; “*Quisquis inique gentis consorcio fruitur, procul dubio mortis immerite penas lucratur.*” What soȝn evur he be at vsis iȝ company, na dowte of he saȝ hafe aȝ iȝ dead.” 24

## DCCXXII.

Socio fatuo vel malo non est adquiescendum.

We rede in ‘*Libro de Dono Timoris*’ how oȝn a tyme ij brethur went samen be þe way, and þe ton[e] was wyse & þe toder bod

<sup>1</sup> MS. Alphonsus.

a fule. So þai come vnto a gate-shatyfl *per per* was ij wa[yis], þat  
 one a fayr way, & þat oþer a fowle way, and þe fule wolde not go  
 be þe fayre way<sup>1</sup>. And þe wise sayd vnto hynd; “þis way is  
 4 bothe fayr & gude, & wuld lede vs to a gude herbarie.” And  
 þe toder sayd; “Nay, þis way, þuff all it be fowle & sharpe, yit  
 it w[ill] lede vs vnto a gude herberie; and *perfor* I councefl  
 þe latt vs go here-bye.” So þis fule wolde not trow bod þat at he  
 8 saw, & wold algatis go þe fayr way, and þe wise wold not lefe hynd  
 bod felud hynd, þuf all it wer agayns his wiff. So as þai w[ent]  
 samen, thevis mett with þaim, and þai garte put þaim in prison.  
 And afterward þe kyng garte bryng befor hynd all þat wer in  
 12 prison. So þies ij war broght befor þe kyng and fefl at stryfe  
 befor hynd, ffor þe wyse made playnt of þe fule, how þat he wolde  
 not truste ond hynd of þe way, and þe fule complenyd of þe wyse  
 becauce he folowid hynd & wiste he was bod a fule. And þan þe  
 16 kyng gaf a sentence & bat at þai bothe sulde be hanged, þe fule  
 becauce he wold not trow þe wyse, & þe wise becauce he folowd þe  
 fule.

Socij *aliquando* mutuo se decipiunt. *Supra* de  
 20 decepcone, iij.

Socius socium *aliquando* ad negandum deum inducit.  
*Supra* de negacione.

## DCCXXIII.

Societatem plurium non expedit sequi.

24 We rede in ‘*Legenda Longabordica*’ of one Richard, þat was  
 kyng of Freseland, when he sulde be crystend in þe yere of our  
 Lorde ccc, & he had putt þe tone fute in to þe funte<sup>2</sup>, he helde þe  
 toder oute, & sayd; “Whar er all þe noble meid of my kynd? In  
 28 hefl or in Paradise?” And one tellid hynd at þai wer in hefl.  
 And when he hard þat, he drew oute his fute of þe funt agaynd &

<sup>1</sup> Harl. MS. Voluit fatuus *per* viam  
 delectabilem ire, sapiens autem dixit,  
 “Et si illa via sit delectabilis, tamen  
 ducit ad malum, alia, vero, licet sit

*aspera*, tamen ad bonum hospitium  
 ducit.”

<sup>2</sup> MS. *has another and here.*



sayd; "Sanctius est plures quam pauciores sequi. It is more halie to folow many þan few." And þus he was descyvid be a fend þat promysid hynd to gyff hynd þat day thrid day ane vnnumerable porcion of gude. And on þe thrid day he dyed 4 sodanlie, & was perpetuallie dampnyd for evur.

## DCCXXIV.

*Solitudo. Solitudinem multi propter deum appetunt.*

We rede in 'Vitis Patrum' how on a tyme a solitarie went into 8 wyldernes, & he was cled aȝ in a lyn sakke alone. And when he had walkid þerin iij dayes, he stude vp apon a grete stone, and he was war vndernethe it of a maȝ fedand hynd of grene herbis as it had bene a beste. And he went down privalie & gatt hynd 12 & held hynd, and þis olde maȝ was nakid & myght not suffre þe odor of a maȝ, and gatt fro hynd & raȝ away als faste as he myght. And þe toder ran after hynd & cryed; "Abyde, & lat me speke with þe!" So he abade & spak with hynd<sup>1</sup>, and when 16 þai come nere samen, þe olde maȝ bade & askid hynd whatt he wolde. And he sayd; "Fadur, I pray þe, tell me a wurd at I may be savid bye!" And he ansswerd hynd agayȝ & sayd; "Fle mans felowschupp & be still, & þou satȝ be safe." 20

*Solitudo quietem anime et consciencie facit. Supra de quiete, i.*

## DCCXXV.

*Solitudinem eligere inspiratur a deo.*

We rede in 'Vitis Patrum' of one Arsenius, þat was of moste 24 valow in þe emperours palas, and he besoght God in his prayers to drys hynd into þe way of hele. And a voyce come to hynd & sayd; "Fle mans felowshup & þou satȝ be safe." And so he did. *et c.*

<sup>1</sup> MS. *repeats*, and he abayde.

## DCCXXVI.

Solitudinem relinquere suggerit [*diabolus*].

We rede in 'Vitis Patrum' how *per* was one þat went into wyldernes, and he besoght God to send hym a place *per* he wold at  
 4 he ristid and abade. And so *per* come ane agle, & he folud hur, as sho had bene ane aungett, whar *per* was a palm, & a well at þe rute *per*off. And when he had *per* many yeris lifid in penance, & had none oder mete bod of þe frute of þe palm & drynk of þe well,  
 8 þe devull had envy at hym, & he come vnto hym in lyknes of a messanger. And when he had beholden hym grathelie, he sayd vnto hym; "Is not þis he þat I hafe soght? Yis, forsuthe it is he." And so he come to hym & sayd; "I hafe soght þe many day,  
 12 & I cuthe not fynd þe. Go we home, for þi fadur is dead & þe heritage is happyd vnto þe; and *per* wyll many folke feght *per*for bod if þou com tytter home, and if þou com þai wull sease. And when þou hase it, þou may, and þou wull, deale it for Goddis sake."  
 16 And he grawntid vnto hym & come home vnto his fadur howse, and fand hym on lyfe. And when he saw þat he was confusid in hym selfe, and abade *per* in grete trubble and besynes. And at þe laste he dyed & made a wrechid end.

20 Solitarius aliquando in peccatum labitur. *Supra* de presumpeione, j.

Solucio. Solui debet debitum et promissum. *Supra* de promisso.

## DCCXXVII.

24 Sortilegijs non est fides adhibenda.

We rede in 'Libro de Dono Timoris' how þat a womman þat vsyd sorcerie happend on a tyme to fall seke and was bowd to dye. And hur doghter cownceld hur to be schrevyn & take hur  
 28 sacramentis, and sho wolde not. So hur neghbur come in & cownceld hur þe same, and sho ansswerd þaim agayn & said;

"I monð not dye þus sone." And þai sayd; "Yis, ye er lyke to dye." And sho sayd; "Nay! I am certæn at I monð liff yit þis v yere." And þai axkid hur how sho knew þat, and sho ansswerd agayn & said þat on þe furste day of Maij þe goke 4 ansswerd hur & sayd v tymys, "Cukkow!" And be þat sho sayd sho wiste wele þat sho sulde liff v yere. And þus onone after in þis belefe, *with-owten* any sacrament, sho dyed. *et c<sup>o</sup>.*

*Sortilegium quandoque fit de sacramentis. Supra s*  
*de sacramento, ij* <sup>1</sup>.

## DCCXXVIII.

## Sortilegi puniuntur.

Cesarius tellis how som tyme *per* was in Englonð a womman<sup>2</sup> þat vsid sorcerie. And on a day as sho was bowið to eatt, sho 12 hard a craw cry beside hur, and sodanlie þe knyfe þat was in hur hande fell. & hereby sho demyd at hur deað drew nere, & so sho fell seke, bowið to dye. And sho sent after a monk & a non þat was hur childer, and chargid þaim in hur blissyng þat onone as sho 16 war deað þai sulde sew hur in a harte-skyið, & þai at þai sulde close hur in a tombe of stone, and at þai sulde feste þe coveryng *peron* stronglie bothe *with* lead & strong yrið, & at þai sulde close þis stane & bynde it aboute *with* iij strang chynys, and þai at þai 20 sulde do mes & pray for hur aboute hur bodye. And if sho lay so sekurlye iij dayes, þai sho chargid þaim to bery hur vpp[on] þe iiij day in þe erth. And so all þis was done, and ij furste nyghtis, as clerkis was sayand *per* prayers aboute hur, ffendys 24 brak þe yatis of þe kurk, & come in vnto hur & brak ij of þe chynys at was at ather end; and þe myddyfl chyne abade styfl hale. And vppon þe iij nyght aboute cokkraw, *per* come in suche a throng of fendis, at þai at saw it semyd at þe temple turnyd vpsadowið. 28 So *per* come a fend at was maste vgsom of all, & hyer þai any of þe toder was, and he come vnto þis tombe and callid hur be hur

<sup>1</sup> MS. j.<sup>2</sup> MS. *wommand*.

name & bad hur ryse. And sho ansswerd agayn & sayde sho mot  
 not for þe bondis at was boñ aboute þe tombe. And he bad lowse  
 þaim, and onone at his commandment þe chyne braste as it had  
 4 bene hardis, & þe coueryng of þe tombe flow off. And þer he  
 tuke hur oppynlie befor all meñ & bare hur oute of þe kurk.  
 And þer befor þe yatis þer was ordand a blak hors, & þat ane vglie,  
 & here-vppon was sho sett. & þan onone sho & all þis felowshup  
 8 vanysshid away.

## DCCXXIX.

*Spectacula vana vitanda sunt.*

Fulgencius tellis how þat Dyogenes, when he wex olde, he was  
 fellie vexid with þe fevors. So on a tyme he sett hynd down  
 12 at a tre-rute in þe son to comfurth hynd, and when he was gretelie  
 turment with þe sekenes, & saw other meñ go vnto disportis  
 & laykys, he sayd vnto hynd selfe; "O! how fonde at meñ ar now  
 on dayes! Lo! how þai faste rynd to se wonders & meñ feght, and  
 16 lukis not after me þat stryvis with so fell a sekenes as I do."

## DCCXXX.

*Sponsalia contrahuntur per anuli tradicionem.*

Guillelmus tellis how som tyme at Rome þer was a yong mañ  
 þat was new wedd. So on a tyme as he was playand with his  
 20 felows, he put furth his hand vnto þe ymage of Venus, þat<sup>1</sup> was  
 made of bras, and delyverd hur his weddyng-ryng to kepe to þe  
 play war done. And when þe play was done he come & axkid his  
 ryng agayn, & he fand it on þe ymage fynger & þe fynger cruked  
 24 into þe luff of hur hand. And he wraystid at hur fynger and  
 he cuthe nott gett of þe ryng nor yit bieke hur fynger, so he lete  
 it alone. And on þe nyght after he come thedur with his servand,  
 & he fand hur fynger streight & þe ryng takyñ away. And he  
 28 turnyd agayn & fenyd as hynd aylið nott, & went to bed with his  
 wife; and as he lay in his bed with his wyfe, he feld a blak myrk  
 thyng welter betwix hynd & his wyfe, and he mot fele it wele bod  
 he myght nought se itt. And be þis obstacle he was lett fro halsyng

<sup>1</sup> MS. jas.

of his wyfe. And he harde a voyce say vnto hynd; “*Mecum concube: hafe at do with me, for þis day þou wed me; ffor I and Venus at þou put þe ryng on þe fynger of, and þat saß þou neuer hafe agayn.*” And so it was a long tyme, and evur when he wold 4 hafe liggend with his wyfe, he bothe felid þis in his bed & hard þe voyce þeroff. So on a tyme he take his lefe at his wife & his howshold, & wold walk fer oute of contrey. So hynd happynd mete with a nygromansyer þat hight Palumbus. and he take coun- 8 cell at hynd. & he wrote hynd a *lettre* and delyverd hym it, and bad hym bere it befor hynd in his hand vnto he com att þe nexte gateshatyß; and so he did. And agayn evyn he come to a place þer iiij wayes met samen, & þer he saw com rydand & on fute 12 a grete pepyß bothe meid and wommen, son meric and son hevye. And emang oþer he saw a womman gaylie arrayed like a common womman, and hur clothis war so thyd at he mot se all þat evur sho had; & at þe laste come þe lord of þis company & lukid angrelie of 16 þis yong man & axkid hym whatt he did þer. And he, as it was taght hym, wolde gyff no wurde to aussweñ, bod put furth his hand with þe letter þerin. And þis fend knew þe seale of þe lettyr & durst not [*scorn it*]<sup>1</sup>, bod take it & red it, & onone he sent 20 a meneya vnto Venus & take þis ryng fro hur ayayns hur will. And fro thens forward þis yong man come home & þis ryng with hynd, & neuer after he was lettid to lyg with his wyfe nor nevur hard uoyce after.

24

Sompnus. *Infra de vigilia.*

Status religionis quo ad personas se habent, sicut  
eximia et excelsa. *Supra de religione* <sup>1</sup>.

Status religionis prefertur statui seculari. *Supra* 28  
de contemptu mundi.

Statutum. Statuta superiorum debent teneri. *Supra*  
de lege, ij <sup>3</sup>.

<sup>1</sup> Harl. MS. Demon, notum sigillum non audens contempnere, legit scriptum.

<sup>2</sup> Arund. MS. sicut existencia et excelsa et alibi. Harl. MS. *Supra*

existencia et excessa et alibi.

<sup>3</sup> *Exemplum Lex i is omitted by the English translator, so the reference should be to Lex, i.*



## DCCXXXI.

Stephani Prothomartinis. Stephanus infirmos  
sanat.

Saynt Austyñ tellis how oñ a tyme at Cesaria Capadocie per  
4 was a wurthi wommañ þat had x sonnys. So on a day sho  
was gretelie vexid̃ ayayns þaim, and gaff þaim all hur malysoñ.  
And onone þe vengeance of God̃ folowid̃ after, for sodanlie þai all  
were strekeid̃ with a palcie, & þai waxed̃ so pure at þai wavurd̃  
8 aboute here & þer. And evur whar þai went, ilk mañ beheld̃  
þaim and wondred oñ þaim. And of þies x, ij come vnto Yponeus<sup>1</sup>,  
and þer befōr ane altar of Saynt Stephan þai war curid̃.

Stephani corpus coniunctum est corpori Sancti  
12 Laurencij. *Supra de Laurencio, j.*

## DCCXXXII.

Studium. Studere debent libenter clerici.

Agellius. Democritus, philosophus, whēd̃ he was of a moste  
happy & riche fortuñ, he went vnto Athenys & lefte all to his  
16 frendis, for to by wysdom̃. And becauce in his mynd̃ he sulde  
desire none thyng at he saw, he garte putt oute his eeñ at he mott  
hafe his inward wittis moř whik. þuff all Tertullianus<sup>2</sup> tell at he  
garte putte oute his ene becauce he mot not se no wommañ with-  
20 outēd̃ perell̃ of his chastitie, whilk þat is not contrarie to our  
entent.

Studium circa celestia rapit hominem extra se.  
*Supra Augustini, iij.*

## DCCXXXIII.

24 Studendum est amore celestium.

Saynt Gregorie tellis & says; "Anthonye þat dwelte with me  
in a monastarie many yeris, and euerilk day made his prayer

<sup>1</sup> Latin MS. Yponam venientes.

<sup>2</sup> MS. Tritullianus.

to God with gretand teris. So oñ a tyme when he bethoght hyñ of halie write, with a grete fervent desyre he soght not in þaim wurdis of connyng, bod of compunccion & of wepyng, þat his mynde be that mot be stirrid to contemplacioñ & religion of holie lyfe, and not for to thynk of warldlie thyngys."

Stulticia. Stulto socio non est adquiescendum.

*Supra* de societate, ij.

Stulticie conueniunt que *supra* dicuntur de infirmitate.

DCCXXXIV.

Suffragium. Suffragia facta a bonis multum valent.

We rede in 'Legend Lombardica,' som tyme a knyght þat was dead apperid vnto a nodir knyght þat was olife, and sayd vnto hyñ; "Frend, deme none ill of no mañ, and forgyff me if I hafe synnyd oght agayns þe." And when he axked hyñ of his asstate, he ansswerd agayñ & said; "I am turment with dyvers paynys, bod I pray þe gar pray for me." So he axkid hyñ if he wold at suche a preste & suche a preste<sup>1</sup> sulde pray for hyñ. He wold not ansswer agayñ, in maner as he had refusid þaim, and he shuke his head. So he axkid hyñ if he wolde at suche ane hermett prayed for hyñ, and he said; "Ya, walde God at he wolde pray for me." And he promysid hyñ at he sulde make hyñ so to do. And he tolde hyñ agayñ þat he sulde liff to þat day ij yere & þañ he sulde dye; & þus he dispayred away. And þe knyght amendid his lyfe and at þe laste made a gude ende.

24

DCCXXXV.

Suffragia facta pro defunctis grata sunt eis.

Cantor Parisiensis tellis how oñ a tyme as a mañ went aboute þe kurk-garth sayand alway his De Profundis for all cristen sawlis, so oñ a tyme þis mans enmys sewid after hyñ into þe same kurk-

<sup>1</sup> Harl. MS. an a tali et tali sacerdote, &c.

garth, & he fled thedir. And onone all þe dead meñ rase, and ilkone of þaim a spade in his hand, and manlelie þai defendid hyñ and made his ennys so ferde at þai fled ichone.

4 *Suffragium misse spiritualiter mortuis valet. Supra de sacerdote.*

*Suffragium orationis eciam dampnato profuit. Supra de oratione.*

DCCXXXVI.

8 *Suffragia non prosunt dampnatis secundum legacionem.*

Cesarius tellis how som tyme þer was a preste þat prayed specialle with grete devociō in his mes & his other prayers  
12 for a prince of Almany þat was dead. And þer apperid vnto hyñ a certayñ saynt & sayd; “Whi laburs þou so for a mañ þat is dampned? It profettis hyñ no thyng, for his saule is in þe depe pitt of hell.” And þe preste ansswerd agayñ & sayd; “Sur,  
16 he hase done me mykyll gude.” And þe saynt bad hyñ sease & pray no moʀ for hyñ, for he was deade a yere or he was berid, and a wykkid spirit instead of a sawle nurisshid his body.

*Suffragia cum elemosina valent. Supra de elemosina, x.*

*Suffragia obligatos pro alijs redemunt. Supra de obligacione.*

*Suffragia penam debitam minuunt. Supra de apostatis.*

DCCXXXVII.

*Superbia. Superbus nec in vita nec in morte parem vult habere.*

Commestor tellis how when Alexander turnyd agayñ into  
25 Babyloñ & his suster had poysond hyñ, he mot not speke, & herefor he wrate his testament his awñ hand. And he wold not

bewitt hys kyngdom̄ hale vnto no a mañ, þat none of þaim at come after hyñ sulde be lyke hyñ in power, bod he made successurs of his kyngdom̄ xij yong meñ þat had bene in his felowshup fro barñ little.

4

# DCCXXXVIII.

## *Superbus etiam per humilitatem gloriam appetit.*

Valerius Publeus<sup>1</sup> tellis how som tyme þer was a cowncelour of Rome, and he luffid̄ the peple so speciallie, vnto so mekull at he was callid̄ to surname Plebicola. And he dwelte in þe merket-stede, & becauce his howse was hyer þañ neghburs, he garte take þaim downe & make þaim̄ evyñ with his neghburs<sup>2</sup>.

# DCCXXXIX.

## *Superbia aliquando oritur ex bonis operibus.*

Seuerus tellis how som̄ tyme þer was a saynt þat had a grete<sup>12</sup> vertue in castyng oute of ffendis, not aloneli when̄ he was present, nor in his awñ wurd̄ alone, bod somtyme when̄ he was absent, and somtyme þurgh þe hem̄ of his hare, and somtyme be his lettres-sending. & he wulde heale many folk þat war seke, and herefor̄<sup>16</sup> þurgh all þe wuld̄ þer come vnto hyñ mekull peple. And as it was sayd̄, he abstenyð hyñ bothe fro meat & drynk. Neuer-þe-les at þe laste he cachid̄ a pride here-of in his harte, to so mekiff þat his vertue faylid̄ in hyñ, and when̄ he saw þat, he<sup>20</sup> repentið hyñ & besoght God at he mott be made lyke þaim at he had curyd̄, & at þe fend̄ myght hafe power oñ hyñ v monethis. And so it happend̄, & he was boñ, & he did many wondres at all þe centrey spak of hyñ, how he was correcte with a fend̄ and̄ boñ in<sup>24</sup> bandys. And in þe v moneth he was delyvurd̄, not aloneli of þe fend̄, bod of all oper vanyties þat had behapped hyñ.

*Superbia opera de genere bonorum destruit. Supra de peccato.*

28

<sup>1</sup> Arund. MS. Valerius Publi[c]us, consul romanus, plebem adeo dilexit, &c.

<sup>2</sup> Arundel MS. Idem edes suas in

medio foro dirui fecit quia nimis excelsa super ceteras apparebat, quantuncumque domi inferior tum gloria superior euasit.

*Superbia quandoque insidiatur bonis operibus ut pereant, sed propter hoc non sunt omittenda. Supra Barnardi, j.*

4 *Superbia non debet esse in corde religiosi. Supra de religione.*

*Superbia in paupere est ei nociua. Supra de paupertate.*

8 *Superbus fetet coram deo et angelis. Supra de angelo.*

*Superbiam frequenter sequitur humilitas. Supra de gloria, iij.*

## DCCXL.

12                      *Superbia virtutes adnichilat.*

Cesarius tellis how som tyme *per* was a mañ þat was vexid̃ with a spyritt, and his frendis bad hyñ vnto a mansyōn of Ceustus ordur. And whēn þe priour<sup>1</sup> come he spak vnto þe fend̃ at was in  
16 hyñ, & sayd̃; “Þis monk commandis þe to pas oute of þis mañ, and how dar þou dwell in hyñ in þis place?” And þe fende ansswerd & sayd̃; “I añ not ferde for hyñ ffor he is prowde, & þat makis me to hafe power oñ hyñ.”

20 *Superbia eciam* <sup>2</sup> *secularibus displicet. Supra de abbate, x.*

*Superbia frequenter manifestatur in ornamentis exterioribus. Supra de angelo et de ornatu per*  
24 *totum et de prodigalitate.*

## DCCXLI.

*Suspicio diligenter examinata est falsa.*

Saynt Ierom tellis þat it is wreteñ in þe bukis of Ypocratis how *per* was a mañ þat þoght his wyfe sulde be punysshid̃, & suspecte

<sup>1</sup> Latin MSS. egressus prior cum quodam monacho iuvene quem nouerat uirginem corpore, ait demoni;

“Si precepit tibi monachus iste ut ex eas, quomodo audibis manere?”

<sup>2</sup> MS. in.



hur becauce sho bare a fayr barnd at was not like nowder þe fadur  
nor þe modir. So þai bathe agreid' at a leche sulde essone þe  
question. And a leche come, & he sayd<sup>1</sup> it was like þe clothe at was  
on the bed when it was getten, & þus þe womman was delyverd<sup>4</sup>  
from hur suspencion.

Suspicionē mouentur defacili viri ad vxores. *Supra*  
*de pulcritudine.*

Suspicio tollitur vel confirmatur per probationem. *s*  
*Supra de Paulo*<sup>2</sup>.

## DCCXLII.

Tactus. Tangi debet mulier nec a sanis nec ab  
infirmis.

Saynt Gregur tellis how som tyme þer was a preste, & þer<sup>12</sup>  
was giffen hynd a kurk and he governyd it with mekuf drede,  
whilk<sup>3</sup> þat fro he had furste tane ordurs he luffid passynglie  
*presbiteram suam*, for in that contre evur-ilk a preste hath a wyfe,  
bod he fled hur as he wold hafe done pestelens, and wulde not suffre<sup>16</sup>  
hur com nere hynd. And when he had bene xlti yere preste,  
a grete ffevors tuke hynd so þat he was bownd to dye & tuke  
a passion of dead. And when his wyfe saw that, sho made grete  
sorow & went he had dyed. And sho lenyd down hur mowthe vnto<sup>20</sup>  
his at luke if any brethe war in hynd, and when he felid hur  
he spak vnto hur & sayd; "Go away fro me, womman, ffor yit þer  
is a sparke of lyfe in me, & þerfor remefe away þe caff at it burnd  
not!"

24

Tactus mulieris movet carnem viri. *Supra Leonis*  
*pape.*

Taxillus. Taxillorum ludus displicet deo. *Supra*  
*de ludo.*

28

<sup>1</sup> Latin MSS. Ne forte talis pictura  
esset in cubiculo. Qua inuenta, mul-  
lier a suspicione liberata.

<sup>2</sup> Reference supplied from the Latin

MSS.

<sup>3</sup> Latin MSS. qui ex tempore ordinis  
suscepti presbiteram suam ut sororem  
diligens, sed ut pestem fugiens, &c.

Taxillorum ludus est aliquando causa blasfemandi  
deum. *Supra* de blasfemia.

## DCCXLIII.

Te Deum devote cantantibus deuotus ympnus est.

- 4 Cesarius [*tellis*] how þat in Essex<sup>1</sup>, in a monasterye of nonmys,  
þer was a litle damysel, and oñ a grete solempne nyght hur  
maistres lete hur comð with hur to matyns. So þe damysel was  
8 bod a wayke thyng, ald hur maistres was ferd at sho sulde take  
colde, and sho commaundid hur befor Te Deum to go vnto þe  
dortur to hur bed agayn. And at hur commandment sho went  
furth of þe where, þuff all it war with ill wyth, and abade with-  
oute þe where & thought to here þe residue of matyns. And when  
12 þis song, Te Deum, was begoñ, sho saw hevyñ oppyñ & all þe  
quere of þe nonmys lifte vp into hevyñ. And when þai come  
at þis place, "Tibi omnes angeli," et c<sup>o</sup>, sho saw all þe ordurs  
of angels, and evur-ilk angeñ bow down his head & knele down oñ  
16 his kne & hold vp þer handys and wurshup God & syng with þaim  
att sang, "Sanctus, Sanctus, Sanctus," et c<sup>o</sup>. And þe same did þe  
apostels at "Te gloriosus," and þe prophettis at "Te prophetarum,"  
and þe martyrs at "Te martirum." And afterwerð confessurs and  
20 virgyns & all oper did þe same. And when þai sang þe laste vers,  
"In te, Domine, speravi," þe quere of þe susters descendid agayn  
down vnto þe erth, and hevyñ sparryd agayn after þaim<sup>2</sup>.

## DCCXLIV.

Tempestas. Tempestati aliquando admiscentur  
demones.

24

- Cesarius *tellis* how, in þe bisshoppryke of Treuñ, oñ a tyme as  
a preste þat hyght Henry satt in þe taverñ, þer happend a storm  
& a tempeste in þe ayre, & þat a grete. And he & his clerk rañ  
28 faste into þe kurk at<sup>3</sup> rang þe<sup>4</sup> bellis, and when þai come at

<sup>1</sup> Latin MSS. In Saxonia.<sup>2</sup> A marginal note has, nota, de  
Te Deum.<sup>3</sup> & *crased*, and at added above.<sup>4</sup> MS. *repeats*, þe.

þe kurk-dure, a dynt of þe thondre smate þaim bathe down̄, so at  
 þe clerk lay vnder-nethe þe preste. & he was nothyng hurte, and all  
 þe preste membrys war all to-swythynd, and all þe tuder partie of  
 his bodie vntuchid; and he was a flornycatur. And his clothis 4  
 war so reuynd at neuer a pece of thayme was hale with a noder,  
 outtake þat parte on his lefte arme þat his manyle was wunte to  
 hyng on. And he had on a payr of new buttows, and þai wer al  
 to-reuynd as þai had bene reuynd with fless-crokis, and þe solis war 8  
 lyke as þai had bene sodden in hate watir. And þe clerk was  
 passand ferd & had grete wonder hereof, and he saw fendis fehtand  
 in þe kurk and ij shrynys þat war belynd þe hie altar feti down̄ on  
 the altar & brak. & þan̄ come þe saynttis at þe relykkis of lay 12  
 þerin, & withstode stronglie þe fendis, and þer was betwix þe  
 saynttis & þaim a grete batefl. So at þe laste þe fendis war ouer-  
 commeid, & becauce þai mot not bere away with þaim þe prestis  
 bodie, þai toke a parte with þaim of þe kurk-rufe. Also þe clerk 16  
 saw þe preste bodie oft sithis boun̄ vp to þe steple topp̄ with  
 strenth of fendis; bod thurgh helpe of þe saynttis it was ay breght  
 down̄ agaynd.

## DCCXLV.

Temptacio. Temptaciones demonum sunt diuerse. 20

We rede in 'Vitis Patrum' how Macharius þe abbott saw  
 on̄ a tyme þe deuyfl go in a mans lyknes. And he had on̄ a lynd  
 garment all to-reuynd & full off holis, & it hang full of lityfl pottis.  
 And þis abbot axked hym̄ whither he went, and he said̄ he went 24  
 to giff his brethir a drynk. So he axkid̄ hym̄ wharto he bare  
 so many pottis, and he said̄; "I bere taste vnto our brether, so þat  
 if a pott please not to any of þaim I sall offer hym̄ a noder,  
 or a thrid, & so in ordur to som̄ please hym̄." And when̄ he 28  
 come agaynd, þis abbot axkid̄ hym̄ how he had done, and he  
 ansswerd & said̄; "þer was none at wulde consente vnto me bod  
 one." So þis abbot rase & went vnto his brethir, & he fand̄ onone  
 þis bruther at was tempid̄, and with his exhortaciōn onone he 32  
 conuerte hym̄ agaynd vnto gude lyfe. So onone afterward̄ þis

abbott mett þe devull agayn & axkid hynd whither he went, and he said he went vnto his brethir. And when he come agayn þis abbot axkid hynd how his brethur did. And he sayd, ill; 4 “for,” he sayd, “þai er all halie men, & ane þat I had emang þaim, I hafe loste hynd, for he is halier þan þai all, and þat duse me mekul ill.” And when þis alde abbott harde þis he held vp his handis and thankid almightie God.

8 *Temptat demon aliquos visibiliter. Supra de Antonio et de quiete, iv*<sup>1</sup>.

## DCCXLVI.

## Temptacio est magistra meriti.

We rede in ‘*Vitis Patrum*’ how on a tyme þe disciple of ane 12 alde monke was gretelie tempid with þe spirit of fornicacioun, bod þurgh þe grace of God, manlelie he withstude it. And þis monke, when he saw hynd so grete labour þeroun, he sayd vnto hynd; “Soun, and þou wilt, I sall pray God to do þis temptacioun away fro 16 the.” And he ansswerd agayn & sayd; “Thuf all I hafe a grete labour in withstondyng þerof, yitt I fele frute þerin, ffor it cawsis me to faste & for to wake and giff hede vnto my prayers. And þerfor I pray þe pray Almyghtie God to gif me vertue to sustene 20 itt, and for to withstonde it manfullie.”

## DCCXLVII.

Temptat demon religiosos per formas mulierum ymaginatas<sup>2</sup>.

We rede in ‘*Vitis Patrum*’ how soun [tyme] þer was in a 24 monasterie a monk þat had a soun. And he was so long nurisshid þer & come not oute, att he knew not whatkynd thyng wommeid was. So when he was wexen vnto mans state, þe devull apperid vnto hynd in lyknes and clothyng of a womman, and he tolde his

<sup>1</sup> MS. iij.<sup>2</sup> MS. ymaginatinas.

fadur whatt he had sene and axkid̃ hyṁ whatt it was, & he wolde not tell hyṁ. So oñ a tyme he went with his fadur into Egypte, and per he saw wommeṁ. And paṁ he tolde his fadur at pai war swilk at he saw in his abbay in wyldernes, and his fadur had 4 mervell here-of & trowid̃ at it was a disseyte of þe devull and said vnto hyṁ; “Soṁ, thies̃ er seculer monkes þat vsis a noder maner of habett paṁ monkis or hermettis duse.” And onone pai went home samē agayṁ, and he wolde nevur after latt hyṁ com̃ furth̃ 8 agayṁ oute of his abbay.

Temptatus heremita a demone interfecit patrem suum. *Supra de credere.*

Temptatos adiuvat Marie salutacio. *Supra de 12 Maria, ix.*

Temptat demon ieiunantes. *Supra de abstinentia, vj.*

## DCCXLVIII.

Temptans caro debet domari.

16

We rede in ‘*Vitis Patrum*’ how som tyme per was a yong maṁ in ane abbay, and he no contenance nor none other gude werk he mot not distroy þe flawṁ of his fless̃h. So oñ a tyme whēṁ þis temptaciōṁ was knowēṁ emangis his brethur, his abbott garte 20 kepe hyṁ straye, and commandid̃ a sharp̃ angry monke at he sulde flite with hyṁ & bete hyṁ, and lat hyṁ compleyṁ hyṁ to whome he wolde. So oñ a tyme þe monkis compleynyṁ vnto þe abbott & said̃ þis yong monk had grete wrong. He began to wepe 24 and was destitute of all helpe; and þus he was done to all a yere. And whēṁ þe yere was done, he was axkid̃ if his ill̃ thoghtis wer gone, or if he felid̃ oght of pain. And he ausswerd̃ agayṁ vnto his abbott & sayd̃; “Fadur, how may I thynk of fornyeciōṁ 28 whēṁ I may skantlie liif for sorow þat I suffer?”

Temptacione carnis *eciam sancti interdum vexantur.*  
*Supra de carne, j.*



Temptatur caro per tactum mulieris. *Supra* de Leone papa.

Temptacio carnalis a *sanctis* beneficia dei tollit.

4 *Supra* de predicatore, iij.

Temptacio carnalis accepta a *sanctis* demones letificat.

*Supra* de cruce, ij.

8 Temptacio carnalis *eciam* *sanctos* in peccatum precipitat. *Supra* de carne, ij.

Temptacio carnalis hominem inducit ad negandum deum. *Supra* de amore, ij.

Temptacio carnalis *eciam* *sanctos* desperare facit.

12 *Supra* de carne, iij.

Temptantur carne *eciam* senes. *Supra* de confidencia.

Temptacio carnis reprimitur per fetorem mulieris.

16 *Supra* de carne, vi<sup>1</sup>.

Temptacio carnis *eciam* orationibus extinguitur.

*Supra* de abbatissa, ij, et de Agnete et aliquando non iuuatur. *Supra* de Maria, iij.

20 Temptantur aliquando aliqui re vili. *Supra* de oratione, ix et x.

# DCCXLIX.

Temptat virum mulier ultro se ingerens.

We rede in 'Historiis Barlaam' how þer was a kyng þat hight  
24 Abenny, and he had a son þat hight Iosaphatt, þat was christend.  
And he, purposand to withdraw hynd fro þe purpos of cristendond  
& chastite, he garte spar hynd in a chamber be his one, and  
he garte bryng in to hynd fayr yong wommeð and clenlie arayed;  
28 and þai sat by hynd & halsid hynd & shewhid hynd fayr cowntenance

<sup>1</sup> MS. iij.

& laburð hynd to luste & lykyng of his flessch. Nor he had no maid  
 pat he mott compleynd hynd to nor aske counceill *per*-of att, nor eate  
 with bod pai, and pai war all common vnto hynd. And þe devull  
 had grete power in temppying of hynd, so pat he fell vnto luste and 4  
 lykyng of his bodye. Not-withstandyng he vmthoght hynd of God  
 & began to wepe, & knokkid on his breste and besoght God to helpe  
 hynd. And þus he chasid away all his ill thoughtis, and for all at  
 þies wommen cuthe do, his temptacion sesid so pat he fell not 8  
 to syn.

DCCL.

*Temptacio carnis sensum aliquando alienat.*

Cesarius tellis how som tyme *per* was a wurthi wommen. So on  
 a tyme as sho was be hur one in a castell pat sho dwelt in, sodanlie 12  
 scho was inflammyd *with* þe fyre of luff at sho mot not suffre  
 it. So sho met *with* þe portar & sho prayed hynd to com vp *with*  
 hur & ly by hur. And he as a gude maid ansswerd hur & said;  
 “Madame, what is pat at ye say? Whar is your witt? Behald 16  
 Almyghti God & thynk of your awnd wurshup.” And sho tuke no  
 hede to his saying, bod when he had refusid hur, as God wold, sho  
 wente furth of þe castell vnto a grete watir pat raund vnder þe  
 castell, and *per* sho sett hur vp to þe shulders in þe calde water, & 20  
*per* sho satt vnto all þis luste pat was in hur was slakid. And þan  
 sho come vp agaynd & thankid þe porter of his cownceill, and at he putt  
 hur away from hynd, & sayd; “And þou had giffen me ml marke  
 of gold it culde nott hafe done me so mekul gude as þi cownceill 24  
 did.” And *with* pat sho went in agaynd vnwemmyd.

DCCLI.

*Temptacione carnis amota permittit deus  
 aliquos cadere in deteriores<sup>1</sup>.*

Cesarius tellis how pat in Fraunce *per* was a religious mayden 28  
 pat was made an anneras. And be þe temptacion of þe devull sho  
 was gretelie tempyd *with* luste of hur flessch, and sho prayed hertelie

<sup>1</sup> MS. *Temptacione carnis amota permittit deus aliquando studere in deteriores.*

vnto almighty God at sho mot be delyverd of pis temptacioñ. So  
 in hur prayers oñ a tyme ane angeñ apperid vnto hur and askid  
 hur if sho wolde be delyverd fro pis temptacioñ, & sho said ya, full  
 4 sayñ. And he bad hur say with gude will pis vers; “Confige  
 timore tuo carnes meas, et c<sup>o</sup>,” & sho sulde be delyverd. And  
 so sho did, and onone þe temptacioñ left hur. Bod onone after  
 sho fell into a more perlious temptacioñ of God & of þe chresteñ  
 8 sayth. And sho prayed God moñ specialli þañ sho did befor  
 at sho mot be delyverd of þat temptacioñ. So oñ a tyme þe  
 aungeñ apperid vnto hur agayñ & said: “Suster, how is it with  
 the?” And sho ansswerd agayñ & said; “Nevur wars.” Thañ  
 12 þe angeñ askid hur if sho trowid at sho mott lyff withoute tempta-  
 cioñ. “It is necessarie,” he said, “vnto þe to hafe þe tone of þies  
 temptacions, and perfor chese þe whethur þou wilt hafe.” And  
 þañ sho said; “I chese me vnto þe furste, for þus all it be vclene,  
 16 yit it is kyndelie, and þe toder commys all of the devull.” And  
 þus þe spirit of blasfeme lefte hur, and þe temptacioñ of hur flessch  
 turnyd agayñ vnto hur.

Temptacioni carnis conveniunt *ut* multa que dicuntur  
 20 *supra* de luxuria.

# DOCLII.

Tempus negligere est valde periculosum.

We rede in ‘Libro de Dono Timoris’ how oñ a tyme a holie  
 mañ, as he was in his prayers, he hard a voyce crying duelfullie in  
 24 spirit, & making mekull sorow. And wher he askid what it  
 was, it answerd agayñ & sayd it was dampned and it made  
 mykull sorow for losyng of tyme, for in þat mene while, it said,  
 it mot hafe done suche penance for þe truspas at it had done  
 28 at it mot hafe bene delyverd fro payñ.

Temperancia bona auget elemosinam. *Supra* de  
 elemosina.

Theodori, qui *et* Theodore. *Supra* de paciencia, iij.  
 32 Theodosij imperatoris. *Infra* de vanitate, j.

## DCCLIII.

## Testamentum vsurarij in morte factum valet.

Cesarius tellis how som tyme *per* was ane vsurar, & he was a passand<sup>r</sup> riche mañ. So hyñ happend<sup>r</sup> to fall seke, bowñ to dye. So he sent after ane holie abbott, & confessid<sup>r</sup> hyñ & forthoght his 4 syñ, & made his te-stament in pis maner of wy-se & sayd<sup>r</sup>; “Sur, and ye will ansswe<sup>r</sup> for my saule, I wil<sup>r</sup> giff vnto you all þat evur I hafe at do with, what at you plesis.” And he grauntid<sup>r</sup> þerto & garte hafe all his gudis vnto his abbay, and also þe mañ þat was 8 seke. And evyn as þai broght hyñ into þe abbay he dyed<sup>r</sup> and pis abbott restorid<sup>r</sup> all his vsuries and gaff grete almos for hyñ, and þe residue of his gudis he turnyd<sup>r</sup> into þe vse of his abbay & his brether. So as þe monkis war in *þer* prayers abowte þe bodie of 12 þis mañ, þai war war stondand<sup>r</sup> oñ his lefte syde iiij vglie spyrittis, and whend<sup>r</sup> þai saw þaim þai wer so ferd<sup>r</sup> at þai fled, all bod one olde holie monke. And onone he was war oñ þe<sup>1</sup> right side of þis mañ, standand<sup>r</sup>, iiij white aungels enence þe fendis. And onone one of 16 þe fendis sayd<sup>r</sup>; “Dixit iniustus ut delinquat in semetipso, non est timor Dei ante oculos eius. And pis is fulfillid<sup>r</sup> in pis mañ.” Thañ a noder sayd<sup>r</sup>; “Quoniam dolose egit vt inveniatur iniquitas eius ad odium.” And thañ þe iij sayd<sup>r</sup>; “Verba [oris] eius iniquitas et 20 dolus, noluit intelligere vt bene ageret.” And þañ þe iij said; “Iniquitatem meditatus est in cubili suo, astitit [omni] uie non bone, maliciam autem non odiuit.” And þañ þai sayd<sup>r</sup> all to-gedur; “And God be rightwus & His wurdis trew pis mañ is owrs, for in 24 all pies is he giltie.” And þañ þe aungels ansswerd<sup>r</sup> agayñ & sayd<sup>r</sup>; “Now we sañ say þe residue of þe psalmys at ye hafe begoñ.” And þerfor þe furste angeñ sayd<sup>r</sup>; “Domine, in celo misericordia tua, et veritas tua usque ad nubes.” Thañ þe secund 28 sayd<sup>r</sup>; “Iustitia tua sicut montes Dei, [iudicia tua] abyssus multa.” And þañ þe iij said<sup>r</sup>; “Homines et iumenta saluabis, Domine, quemadmodum multiplicasti misericordiam tuam, Deus.” And þañ þe iij spak & sayd<sup>r</sup>; “Filij autem hominum in tegmine alarum 32

<sup>1</sup> After þe, left, erased.

*tuarum superabunt.*" And þaḁ þai aḁ cryeḁ samē & sayḁ; " þis maḁ is owrs, for he fleḁ vnto allmyghti Goḁ and þeḁur saḁt he go; ffor he trustiḁ to be vndernethe þe coveryng of His wengis." And  
 4 þus þe fendis was confusiḁ, and þus þe aungels had þis contryte saule away with þaim.

## DCCLIV.

*Testamentum facientes frequenter parum legant pro anima sua.*

8 We rede in 'Libro de Dono Timoris' of ane vsurar, whēḁ he sulde make his testament befor þe preste & many oþer þat was bye, and he bewytt mekuḁ vnto his frendis and nothyng ordand for his saule, þe preste spak vnto hym & sayḁ; " Sur, thynk of your  
 12 sawle." And he ansswerḁ agayḁ & sayḁ; " Sur, ye say wele, ffor trewlie I had nerehand forgettyḁ itt bod now at ye thoght me oḁ."

*Testatoris anima in purgatorio retinetur executoris negligencia. Supra de executore et in diuersis alijs locis.*  
 16

## DCCLV.

*Testimonium. Testes diligenter sunt examinandi.*

Cesarius telles how a kyng of Fraunce, þat hight Philipḁ<sup>1</sup>, had a baillay at Paryssḁ, & he covett gretelie his neghbur vyneyard to  
 20 by, & he wolde not sell hym it. So his neghbur dyed, and þis baillay vnthoght hym of a fals wyle, and he hyriḁ ij felows oḁ a nyght to go to þis mans grafe & take hym vp. And he & þai went oḁ a nyght vnto his grafe & tuke hym oute of þe erth, and  
 24 putt in his hand a bagg full of money, als muche as he haḁ profyrḁ hym þerfor whills he liſſed, & made hym to take of a seke with his awḁ hand in þresens of þies ij meḁ. notwithstanding he was dead, and he prayeḁ þaim bere witnes hereof, and gaff þaim a gude  
 28 reward. So þai layde hym in agayḁ & fyllid þe grafe als wele as

<sup>1</sup> MS. *inserts. þat, here.*



it was before, and tuke þe money with þaim & went þer ways. And on þe morð þis baillay entred into þis vyne-yarde & said it was his, and þe wydow had mekuli merveil here-of [&] said nay, it was not soo. And he said yis, he had boght it of hur husband<sup>4</sup> in his lyfe & payed hym in his hand þerfor. and þat he offred hym for to prufe. So þis wedow saw sho cuthe not preuale ayeys hym, and went vnto þe kyng & made playnt on hym. And þe kyng commaundid þe cauce to be examynd be meñ of law, bod<sup>8</sup> þai examynd it not sufficientlie, to so muche þe sentans went with þe baillay ayayns þe wedow. And það þis wedow made more sorow það she<sup>1</sup> did afor, and sho come agayn vnto þe kyng and made a grete crying & a besekyng vnto hym to helpe hur. So þe<sup>12</sup> kyng had compassion on hur & callid þe wittnes befor hym selfe, & sayd þat he wold examynd þaim. So he callid þat one oside into a privay place and bad hym say his pater noster, þat he mott here it; and so he did. And það he garte spar hym in a chambre and<sup>16</sup> callid þe toder, & said vnto hym sadlie in þis maner of wyse; "Thi felow hase telled me all þe trewth of þe vynegarth als trew as þe pater noster. And trewlie, & þou discord fro hym, þou sail be punysshid þerfor. þat all Fraunce sail witt." So þis mañ was ferd<sup>20</sup> & trowed at þis felow had tellid hym all as it was, and he feld down on his kneis befor þe kyng & sayd; "Lorde, hafe mercie on me, for we wer hyrid for a certayn money be þe baillay, & þus we did & þus," and telde hym evurilk-dele as þai had done. And þe<sup>24</sup> kyng was gretelie grevid at þis baillay & putt hym oute of his offes, and restorid þe wedow of hur vyneyard agayn. And he garte berie þe baillay all whik for disclanderyng of þis deade mañ.

## DCCLVI.

Timere loco *et* tempore sapientis est.

28

Agellius<sup>2</sup> tellis how, on a tyme, when a wurthi philosophur was sayland our a grete watyr with many other, & þe wawys wex grete aboute þe shup. þis philosophur wex pale-hewid for ferde. So onone as all meñ wex still, þer was a lichurus riche mañ in þe<sup>32</sup>

<sup>1</sup> MS. he.<sup>2</sup> MS. Agellus.

shup, & he scornyd þis philosophur and blamyd hym for he was  
ferd, notwithstanding he was ferde hym selfe. And þis philosophur  
ansswerd hym agayn, & said he was not ferd for his lichorus bodie  
4 nor for his saule, bod for hym selfe, & perfor no mervell if he wexid  
pale.

## DCCLVII.

*Timeri semper debet iudicium vltimum.*

We rede in ‘*Vitis Patrum*’ how, on a tyme, þer was a monke þat  
8 axkid his abbott & prayed hym tell hym a wurde at he mot thynke  
on. And he bad hym go & vmthynk hym alway, “as a thefe duse  
in presoñ þat evur spirris whar þe iustis is and whend þe sessioñ  
sall be, and evur is in sorow & mornyng for ferd of hangyng; so  
12 sulde þou & evur-ilk mañ thynk how þou moñ com befor þe grete  
iugement of Almyghtie God, and þer giff rekyning of all þi dedis.  
And if þou thynk all-way on þis maner of wyse, no dowte of þou  
moñ be savid.”

## DCCLVIII.

16      *Timent eciam perfecti iudicium.*

We rede in ‘*Vitis Patrum*’ when abbot Agathon was bowid to  
dye, he lay iij dayes, & his een oppyn, & stirid nott and his  
brethur callid nevur so faste on hym. So at þe laste he movid, &  
20 þai spak vnto hym & said; “Abbey! whar erte þou?” And he  
ansswerd agayn & sayd; “In þe covent of all meñ, and I moñ to  
my iugement.” And þai comfurthid hym & axkid hym wharfor  
he was ferd, and he ansswerd ageyn & sayd; “With all þe strenth  
24 at I had I laburd to kepe þe commaundmentis of God, and I and  
bod a mañ and yit I wate nevur þuff my werkis hafe plesid God or  
may, for þe iugement of Almyzty God is oderwas þa is þe iuge-  
ment of mañ. And perfor I hafe none oþer truste bod at I moñ  
28 come to my iugement before þe hye seatt of Almyghtie God.”

*Timere debet peccator ubique quia deus ubique videt.*

*Supra de deo et abbate.*

## DCCLIX.

## Timere debent viri boni purgatorium.

We rede in 'Libro de Dono Timoris' how oñ a tyme as a certayn meneya of religious meñ spak samen of purgatorie & was passand ferd þerfor, þer was emangis þaim a lay mañ, & he sayd; 4  
 "It is a grete mervell of you, sen ye er so gude meñ & of so grete penans, þat ye hafe so grete drede. Sekurle and secular meñ þat duse so mekull iñ & duse so little penans þerfor knew it, þai wulde fall in a dispayr." And þañ ane of þaim tolde hyñ ane exsample 8  
 of a blynd mañ, as is tellid befor of þe blynd mañ. Also we rede of a preste þat was holden a holie mañ, þat in his lyfe did grete penance. And vnto one þat axkid hyñ whi he did so, he ausswerd & said þus; "And all þis towñ were full of fyre, me had levur be 12  
 þerin vnto þe day of dome þañ for to be in purgatorie or in hell a day."

## DCC LX.

## Timere casum in peccatum omnes debent.

We rede in 'Libro de Dono Timoris' how som tyme þer was 16  
 a gude mañ þat fell to syn, and a noder gude mañ when he harde tell þeroff had grete sorow þerfor & sayd vnto hyñ; "Ille heri et ego hodie." Et supra de carne temptacione et in pluribus alijs locis diuersis.

20

Timore mundano debent aliqui amittere res temporales. Supra de contemptu mundi et de diuicijs et infra de vsurario<sup>1</sup>.

Timore humano timetur mors uel pena corporalis. 24  
 Supra de martirio, de morte, de penitencia et hic de timore.

Timore servili faciunt aliqui aliqua de genere bonorum. Supra de contricione.

25

<sup>1</sup> MS. vsura.

Timore speciali timent *sanc̃i* ne opera sua deo  
placeant. *Supra eodem*, iij.

Titus. *Supra de prelato*, vj, et de fame.

# DCCLXI.

4

## Thome Martiris Cantuariensis.

We rede in his 'Legent' how *per* was in his dioces a *preste* þat  
daylie sang mes of our Ladie, and he was accusid̃ vnto þe arch-  
bisshoþ, Saynt Thomas, and he suspend hynd̃ as ane ydiott &  
8 a man þat cuthe no gude. So oñ a tyme wheñ Saynt Thomas  
sulde sew his hayre, & hid it vndermethe his bed to wache ane  
howr þat he mot sew it in, our Ladie apperid̃ vnto þis *preste*  
and bad hynd̃ go vnto þe archbisshoþ, "þat sho, for whase luff  
12 þou<sup>1</sup> was wunte say þi mes, hase sewid̃ his hayre þat lyes in  
suche a place," & teld̃ hynd̃ *per* sho lefte itt, "and say þat sho  
hyddis hynd̃ relese þe suspensioñ þat he hase putt ayenys the."  
And he went & tolde hynd̃, and wheñ he harde it & fand it  
16 was as he sayd̃, he<sup>2</sup> relesid̃ his suspensioñ & bad hynd̃ say mes  
styfl̃ of our Ladie. & bad him<sup>3</sup> kepe it *privay* ewhils he lifid̃  
& discure hynd̃ noght.

# DCCLXII.

## Thomam Martirem honorant angeli.

20 We rede in his 'Legend' þat wheñ he was slayid̃, & þe covent of  
Cantyrberie begañ for hynd̃ þe mes of Requiem, sodanlie a *company*  
of aungels was *per*, & *with* a hy voyce abowid̃ all þe quere þai  
begañ to syng mes, & said̃; "Letabitur iustus in *Domino*." And  
24 onone as þe monkeis hard̃ þaim, þai felowid̃ and sang as þai did̃ þe  
mes furt̃h, as þai did̃, of a martyr.

Thomam orans avis exaudita est. *Supra de ave*, ij.  
Tonitruum. *Supra de tempestate*.

<sup>1</sup> MS. þou.

<sup>2</sup> After he, had, *crused*.

<sup>3</sup> MS. his.

Torneamentum vicit miles absens. *Supra de Maria.*  
 Tribulacio. Tribulatos deus multipliciter consolatur.

*Supra de infirmitate, de consolacione et in alijs pluribus locis.* 4

Tristicia nocet homini. *Supra de desperatione, j. et de accidia, j.*

Turba est fugienda. *Supra de solitudine, j, ij et iij.*

### DCCLXIII.

Vanitas semper est fugienda.

8

“We rede ex ‘*Dictis Patrum*’ how som tyme *per* was a monk at Constantynople, & dwelte *per* in þe tyme of Theodoce þe emperour in a litil cell *with-out*e þe cetie. And þe emperour harde tell oñ hyñ & went vnto hyñ be his one at speke *with* hyñ; & whēd he come vnto hyñ he knew not at it was þe emperour, & þis monke hastid̃ hyñ & put water in a vessell. & tuke salte & a morcell of brede & seruid̃ hyñ *per-off* & þai ete to-gedur. And þañ he sayd̃; “I am Theodos þe emperour, & of devociōn I come hydur. Ye er blissid̃ þat er so sekur & so fre of your necessities in þis werlð; & ye hafe a ristful & a quiett lyffe forby þat I hafe; ffor suthelie I was blissid̃lie borid̃ in my realmd̃, and now I liff *perin* & I neuer eatt nor drynk *with-out*eñ besynes.” And *with* þat he tuke his lefe att hyñ and went his ways. So whēd he was gone, the same nyght þis monke compasid̃ in his mynd̃ & said̃ vnto hyñ selfe; “Not alonlie many of þe peple, bod also many of þe emperour pales, folowyng þe exsample of þe emperour, will now com̃ for to se me & do me wurshup̃ as þe servand̃ of God̃. And herof I suppoce þai wull not sease. And I am ferd̃ leste þe fend̃ vndergo me & make me gladlie to ressayfe paiñ, & at my harte take a confus̃iōn be *per* loyng & be *per* wurshup̃, and be þat at I sulde begyñ to lose þe vertue of my mekenes.” And whēd he had þus consydur̃d in hyñ selfe, þe same night he went into wyldernes in Egypte, and dwelte *per* aft̃ his lyfe-tyme after *with* holie fadurs, oute of syght.



## DCCCLXIV.

## Vanitatem sancti per humilitatem fugiunt.

We rede also in 'Gestis Patrum' how oñ a tyme a iustice  
 of a lande come for to se ane abbott, and when he hard tell  
 4 at he come<sup>1</sup>, he garte clothe hyñ in sak-clothe and tuke in his  
 hand bread & chese, & sett hyñ in his cell-dure. And when  
 pe iustis saw hyñ he dispysid hyñ and sayd; "Is not pis pe  
 mañ at we hafe hard so mekull tell off?" & with pat he went his  
 8 way & wolde byde no longer.

Vana gloria appetitur aliquando ex bonis operibus.

*Supra de elemosina et de abstinencia.*

Vanitas punitur in purgatorio. *Supra de ave, i.*

12 Vaspasianus. *Supra de prelato.*

Vanitati possunt adaptari multa que dicuntur  
*supra de laude, gloria, et memoria.*

## DCCCLXV.

Verbum. Verbo non est semper adherendum.

16 We rede how som tyme a mañ had ane ass, & he rade hur,  
 & a little soñ that he had folowid hyñ on fute. And per was  
 men at mett paim, emang pe whilk soñ said; "O, how fond  
 pis alde carle is, pat rydis hyñ selfe & lattis hys soñ ryñ in  
 20 pe myre," & when pai war passid pai lepid oñ bothe. Thad  
 pai mett a noder meneyay, & pai sayd, "Forsuth, pies er bod fulis,  
 for pai will sla pis ass." And when pai war passid, he and his  
 son light & lete pe ass go tome. So pai met a noder meneya,  
 24 & pai sayd; "pies meneya er fonde, for pai go bothe oñ per fete,  
 and pat one of paim mot ryde." pañ he sett his soñ oñ & went  
 oñ his fete hyñ [*self*]. And pañ pai mett a noder meneya pat  
 sayd; "Loo! Yone fonde alde carle, he gois oñ his fete hyñ selfe  
 28 & lattys his soñ ryde, pat mott bettyr go pañ he may." And pañ

<sup>1</sup> MS. adds, and, here.

he & his son̄ take vp þis ass & bare hur. & þaȝ þer mett þaim a noder meneya and þai said̄: "Lo, þies fulies! How þai bere þis ass þat sulde here þaim!" Thaȝ he sett down̄ þe ass & sayd̄ vnto his son̄; "Loo! son̄, here may þou se how þat evur we doo, 4 alway meȝ wiȝ fawte vs & speke of vs. And þerfor̄ it is not gretelie to charge of wurdis-spekyng and a maȝ do wele."

## DCCCLXVI.

Verba aliquando inducunt ad credendum quod  
non est.

s

Iacobus de Vetriaco tellis how son̄ tyme þer was a pure maȝ þat bare vnto þe markett att self a lambe. So þer was in þe markett a iaper þat saw he was bod ane innocent, & he said̄ vnto his felows; "Doo as I saȝ tell you, & we saȝ haȝe þis lambe from̄ 12 yone felow." And he made þaim stand̄ in dyvers placis in sonder in þe same way, ilkone after oþer. And as þis maȝ went by þaim þe furst sayd̄ vnto þis maȝ; "Maȝ, wiȝ þou self þat hunde?" And he ansswerd̄ agayȝ & sayd̄; "Skorȝ me nott, for it is no 16 hunde, it is a lambe." So he come vnto þe secunȝ, & he axkid̄ hyȝ hif he wold̄ self hyȝ þat hund for a peny. And he was wrothe þer-with, & said̄; "Ye doo bod skorȝ me." So he come vnto the thrid̄, and he said̄ in þe same wise. So þis maȝ had 20 grete mervell hereoff & waxed shamefull. And þaȝ he come to þe iiij & þe v, & þai spirrid̄ hyȝ in þe same wyse. So þis felow began̄ to vmbethynk hyȝ what þis sulde mene, at so many meȝ sulde spyr hyȝ of þis lambe if it war a dogg, & all acordid̄ in one 24 þat it sulde be a dogg & no lambe. So at þe laste he agreid̄ vnto þer oppynyons & sayd̄ vnto hyȝ selfe; "God knowis þat I trowid̄ it had bene a lambe, bod becauce it is a dogg I wiȝ bere it no ferther." And with̄ þat he keste it from̄ hyȝ & said̄ he wulde 28 bere it no langer. And whȝ he had casteȝ it from̄ hyȝ he went his way, and þis iaper & his felows take vp̄ þis lambe & ete itt.

Verba ociosa non sunt credenda. Supra de ocio, ij.

Verum semper dicere non semper expedit. *Supra*  
de adulacione, j.

Veritas non est celanda in necessitate. *Supra* de  
4 testimonio.

Veritati possunt adaptari multa que dicuntur  
*supra* de falsitate et mendacio.

# DCCLXVII.

Vestes preciose contempnende sunt a sanctis.

8 We rede in 'Vita Iohannis Eleemosinarij' how oñ a tyme þer  
was a riche mañ þat saw hyñ, & he was bothe a bisshopp &  
a patriarke, at he was bod in a pure clothyng & a vile, of xxxvj d  
price he boght a garment and gaff it vnto þis patriarke. And þis  
12 lohñ, seyng þe devociõ of þis mañ, take it. Bod añ þat nyght he  
lay wakand & said vnto hyñ selfe; "Who sañ say þat meke lohñ  
is cled with a garment of xxxvj d price, and þe brethur of Cryst er  
slayñ for calde? þou meke lohñ!" he said; "It sañ not cover þe  
16 a noder nyght, flør it is rightwus at þe brethur of our Lord be cled  
þerwith moñ þañ þou, vnhappy creatur!" And oñ þe moriñ he  
sent it into þe towñ for to sell, and he þat gaff hyñ it boght it, and  
offerd it vnto hyñ agayñ & prayed hyñ were itt. And he take it  
20 & evur sellid it, & þe price ay þat he take þerfor he gaff it wnto  
pure folk. And evur þis mañ boght it agayñ & gaff hyñ itt. So  
at þe laste þis holie mañ thankyd hyñ & sayde; "We sañ se who  
sañ defayle, I or þou." And þis mañ was evur ryche enogh  
24 als lang as he barkand with þis holie mañ. & evur þis holie mañ  
gaf þe price þat he sent hyñ þerfor vnto pure men.

Vestes preciose eleuant hominem in superbiam.  
*Supra* de augurio.

25 Via melior est tenenda. *Supra* de socio, ij.

Victoriam semper debent appetere pugnantes.  
*Supra* de bello, ij.

## DCCLXVIII.

Vigilare debent in orationibus religiosi.

We rede in þe ‘Lyfe of Saynt Arsenius’,<sup>1</sup> þat when he saw þe soð ryse he wolde turnd his bak þerow, & lifte vp handis & his harte vnto hevynd to Almyghty God, & say his prayers. & so<sup>4</sup> he wolde sytt all day to þe soð shane on his face agaynd, and þad he wolde turnd hym & sitt in his prayers all nyght. And agayns morow, when he wexid werie & his natur wolde ruste, he wolde say vnto slepe; “Comð, servand, & serif me.” And evynd sittand<sup>8</sup> he walde spar his eend & slepe a while, and onone he wolde wake agaynd & go vnto his prayers.

Vigilam quandoque inducit temptacio demonis per sompni subtractionem. *Supra* de abstinentia. <sup>12</sup>  
Vindicta. Vindicant se aliqui crudeliter<sup>2</sup>.

## DCCLXIX.

Vindicans se ante mortem celeriter moritur<sup>3</sup>.

We rede in þe ‘Storie of Alexander,’ how þat when Pausanias had wowndid Philip, þat was Alexander fadur, þat hym burde 16 nedis dye, Alexander gatt þis Pawsanias & broght hym vnto Philip; and he put a swerd in his fadur right hand and helpyd hym with his hand & slew hym. And when he dyed þis Philip sayd; “Now þe end of my lyfe, nor my dead, nor none oþer thyng<sup>20</sup> may hevy me ewhuls I hafe slaynd hym þat hase slaynd me. And, Alexander, I hafe mynd of owr god, how he said vnto pi moder at sho sulde bere þe soð of vengeance.” And with þat he lenyd hym down and swelte.

24

<sup>1</sup> MS. Arseme.<sup>2</sup> The tale from Valerius to follow this heading is missing in the

English MS.

<sup>3</sup> Heading supplied from Harl. MS. with *celeriter* for *celerabilis*.

## DCCCLXX.

## Vindicant se aliqui subtiliter.

Petrus Alphonsis<sup>1</sup> tellis how som tyme *per* was a kyng *pat* had a wardrop[er] *pat* was maister-shaper of his clothyng; and he  
 4 had many servandis vnder-nethe hynd of *pe* whilk ane was callid Nediū. And *pai* sewid & war at burd in a mans howse<sup>2</sup> *pat* hight Eunuchus. So on a day *pai* went to dyner, & *pis* Nediū was not  
*per*, & *pai* ete hony & drank wyne, & had many o<sup>per</sup> gude metis  
 8 sent vnto *paim* fro *pe* kyng. And when *pai* war att dyner & ete, *pis* Eunuchus axkid *paim* whi *pai* abade not Nediū, and *per* maister  
 ansswerd & said at he wulde ete no hony and he war *per*. So at  
*pe* laste *pis* Nediū come & fand *paim* at dyner, & sayd; “Whi  
 12 bade ye noght for me!” And Eunuchus tolde hynd how *pat* his  
 maister sayd he wolde eate no hony, & he held his tong & sayd  
 noght. Notwithstandyng he began to vmthynk hynd how he mot  
 be vengid. So on a tyme he sayde vnto *pis* Eunuchus, “Bewar,  
 16 ye & your howshold, of my maister at he do you no harm, for som  
 tyme he wil wax fond & is evyn braynd-wude.” And *pis* Eunuchus  
 ansswerd hynd & said; “And I knew *pe* howt when it happend  
 hynd I sulde bynd hynd.” And *pis* Nediū sayd; “When *pou* seis  
 20 hynd luke hedurward & pedurward & opoñ *pe* erde, & rap abowte  
 hynd with his handis and ryse oute of his seate & remow his stule,  
*pañ* *pou* sall vnderstand *pat* he is wude.” So within a while after  
*pis* Nediū on a tyme hid his maister sberis, and he myssyd *paim* &  
 24 began to caste *pe* stra hedurward & pedurward & luke aboute  
 hynd & rap on *pe* burd with his nefe, & ryse & remofe *pe* stule at  
 he satt on. And when Eunuchus saw *pis*, he callid faste on his  
 servandis & onone *pai* tuke hynd & band hynd faste. And evur he  
 28 cryed: “Whi do ye so? What hafe I done?” And evur *pai* band  
 hynd strayer, and bete hynd to he was nerehand dead. So at *pe*  
 laste he come vnto hynd selfe & <sup>3</sup> *pai* lowsid hynd, and he axkid  
*paim* whi *pai* did so. And Eunuchus tolde hynd how *pat* Nediū  
 32 sayd at he was wude. And *pañ* his maister sayd vnto hynd;

<sup>1</sup> MS. *Alphensis*, for *Alphonsus*.<sup>2</sup> & omitted and added above the<sup>3</sup> Arund. MS. in *domo eunuchi* *tim*.  
 regis.



“Wheñ saw þou me be wude?” And Nediñ answerð hyñ agayñ & sayð; “þou was wude, maister, wheñ þou said at þou saw me nevr eat honye.” And wheñ þai þat was abowte hyñ harde þis, þai demyð at he had rightwuslie vengid hyñ, & so he satt with 4 his awñ skathe.

Vindicant se aliquando creature <sup>1</sup> irracionales. *Supra*  
de bufone.

## DCCLXXI.

Vindicare se nolunt *sancti.*

8

We rede in þe ‘Legend of Saynt Macharie,’ how oñ a tyme as he cut hys hand with his knyfe, & it bled a grete dele becauce he brak þe knyfe, & wheñ he had done he reprovið hyñ selfe becauce he did wrong <sup>2</sup>, & went nakid into wyldernes & was þer vj monethis. 12 And þañ he come home añ tobittyñ and skrattyð with thornys and breers.

## DCCLXXII.

Vindicat se deus aliquando *per mortuos.*

We rede in þe ‘Historie of Saynt Basyll,’ oñ a tyme wheñ 16 Iulianus Apostata wente to procede agayñ þe Persas, he bostið Basill þat <sup>3</sup> as he come agaynward to Capado[ce] he sulde destroy añ Cesarie. And oñ þe nyght folowyng, þis Basill saw in þe kurk of our Ladie a multitude of angels, and in myddest of þaim a 20 wommañ standand, and said vnto þaim abowte hur: “Cañ vnto me Mercurius þat sañ sla Iulianus Apostata, þat blasfemys bothe me and my Soñ.” And þis Mercurius was a certayñ knyght þat þis same Iulianus had slayñ for þe fayth of Cryste, and was berid 24 in þe same kurk. And onone þis Mercurius was redie in his armur, and sho sent hyñ into þe bateñ. And onone þis Basyll

<sup>1</sup> ir- omitted and added above the line.

<sup>2</sup> Harl. MS. *Dum sanctus Macharius pulicem sepungentem manu occidisset et multum sanguinis ex illo emanasset, reprehendens se ipsum quod propriam*

vindicasset iniuriam, &c. Arund. MS. *Dum sanctus Macharius calicem, &c.*

<sup>3</sup> Latin MSS. *quod in reditu Cesariam Capadocie destrueret.*

went to *per* he was gravyd & opynd his grafe, & he fand nowder his bodie nor his armur þat was berid with hynd, & þa he axkid þe keper of þe kurk who bare away þis armur, and he sware  
 4 grete athis at it was *per* þat same nyght. So þis Basilius went thens tyll oñ þe morid, and þa he come agaynd & fand bothe his bodie and his armur, and his spere bludye to þe myddyste. And þa he come ane & sayd: "Wheñ *Iulianus Apostata* was arayed  
 8 in þe batell. *per* come ane vnknowyñ knyght armyd & a spere in his hand, apoid a hors, and he smate þe hors with þe spurris and with a bolde spyritt he rade at þis Iulyan. & manlelie with his spere he smate hynd thugh; and wheñ he had done, sodanlie  
 12 he vanyssid away." And as we rede in 'Historia Tripartita,' þis Iulian, wheñ he was hurte, he fylld his hand with his awñ blude, and keste it into þe ayre & sayd; "Vicisti, Galilee, vicisti!" And in þis wrichid voyce he swelte, and all his childur lefte hynd  
 16 *per* vnberid; & þe Persis come & slew hynd and of his skynd þai made a fute-skynd<sup>1</sup> to þe kyng of Persis<sup>2</sup>.

Vindicat *eciam* deus bonos in hac vita. *Supra de obediencia, vij.*

20 Vir. Viro ultro<sup>3</sup> se ingerit mulier. *Supra de temptatione, v<sup>1</sup>.*

Virum suum decipit vxor. *Supra de muliere. ix.*

# DCCLXXIII.

Virginitas *eciam* cum detrimento corporis aliquando  
 24 seruatur.

Saynt Ierom tellis how at a fleste xxx<sup>ti</sup> archars come & slew a mañ þat hight Phidones, & wheñ þai had done, þai garte bryng his doghters þat war maydens aforid þaim at þai mot nakyñ þaim,  
 28 & defowle þaim *per* oñ þe payment whar *per* fadur was slone.

<sup>1</sup> Harl. MS. subtercintorium?  
 MS. Kyng of Pars. Lat. MSS.  
 regi Persarum.

<sup>2</sup> So Lat. MSS. English MS. has,

multus.

<sup>3</sup> The MS. gives a wrong reference, here corrected by the Lat. MSS.

And þai fenyð þaim sorowfull, & band þaim samen & feli all samen  
into a pytt & drownyð þaim, becauce *with þer* dead at þai mot  
kepe *þer* virginite.

## DCCLXXIV.

Virginitatem in filia amissam pater aliquando 4  
*crudeliter* punit.

Valerius tellis how Virgilius slew his awn doghter in þe markett,  
to þe entent þat hyñ had lere be callid þe slaer of a virgyñ þañ  
þe fadur of a strompett. 8

## DCCLXXV.

Virgines iuuat deus virginitatem suam custodire.

Saynt Ieronũ tellis how on a tyme when a virgyñ wolde not  
sacryfice þe ydolfis as þe paynom commauns did hur, þai led hur  
vnto þe bordeñ-howse, and þer come thedur a yong mañ to hafe 12  
defowlið hur. And sodanlie þer come a lyoñ rynnand þurgh  
þe cetie vnto þe bordeñ, & take þis yong mañ & held hyñ and  
lukid on þe virgyñ & did hyñ no skathe, bod lukid what sho  
wolde command hyñ to do. And he prayed þe virgyñ to command 16  
þe lion to lat hyñ goo, and sho did gude for iif and commawndid  
þe lyoñ to lat hyñ go. And þus he was delyverd, and þai þat  
saw had grete mervayle þeroff. And þe lyoñ went his ways  
& þai lete hur go. 20

Virtus animi *eciam* in mulieribus inuenitur. *Supra*  
*de muliere, iij et xv.*

Virtus viri. *Supra de muliere* <sup>1</sup>, ij.

Virtuti possunt adaptari multa superposita in diuersis 24  
locis.

Visio sive visus. Videt deus *omnia et ubique*. *Supra*  
*de deo et abbate, iij* <sup>2</sup>.

<sup>1</sup> So Harl. MS. Eng. MS. de viro.

<sup>2</sup> MS. ij.

DCCLXXVI.

Videre mulieres vel malos viros non multum  
expedit.

Valerius tellis how Democritus put oute his awið eeð at he sulde  
4 not se gude to be iñ, and Tertulianus<sup>1</sup> tellis þat he made hyñ  
selfe blynd, for he mot not se wommeið withowteñ concupiscens.

Visus est cohibendus. *Supra* de oculo, j, *et* de  
aspectu.

DCCLXXVII.

8 Videre malos non est dilectabile.

We rede in 'Chronicles' how oñ a tyme as Iulianus Apostata  
made his sacrafice at Co[n]stantynople vnto þe ymage of Fortuñ, his  
modir, the bisshoþ of Calcidony, þat was blynd for age, come vnto  
12 hyñ & callid hyñ wrichid Apostata. And he ansswerd hyñ  
agayñ, & sayd; "Thi Galile may not luff þe." And he ansswe[r]d  
agayñ & said; "Therefor God tuke from me my syght at I sulde  
not se the at is withowteñ petie." And Iulianus ansswerd hyñ  
16 nothyng agayñ, bod went his ways home als faste as he myght.

Visiones multas ostendit deus diuersis personis.  
*Supra* in pluribus locis.

DCCLXXVIII.

Visitacio personarum religiosarum aliquando profuit.

20 Iacobus de Vetriaco tellis how oñ a tyme þe chawntur of  
Camatensis<sup>2</sup> as he was in travell, went oute of his way to visett dame  
Marie of Ogniez<sup>3</sup>. And ane of his felows said vnto hyñ; "For  
God, what seke ye þer? Will ye go kepp butterfleis as barnys  
24 duse?" And he feynyð & went oñ. And as þai walkid to-gedur

<sup>1</sup> MS. Tertulianus.

<sup>2</sup> Arund. MS. Cameracensis = Cambray.

<sup>3</sup> MS. Ogniez.

his fellow waxid<sup>r</sup> werie in taryng for hy<sup>m</sup>, and went vnto hy<sup>m</sup> & commawndid<sup>r</sup> hy<sup>m</sup> to haste hy<sup>m</sup>. And when he beheld<sup>r</sup> pis holie maydy<sup>n</sup>, sodanlie he was changid<sup>r</sup> in his witt, and fell vnto suche a wepyng þat a grete while he mot not abstene hy<sup>m</sup> nor go furth<sup>r</sup> 4 of hur presens. And þa<sup>n</sup> þe chawntur purseuyd<sup>r</sup> þis & was meri, & sayd<sup>r</sup>; “Go we! Whar-to sulde we stand here at kepp buttyr-fleis?” And he after grete sobbyng & teris vnnethis mot be had away, and sayd<sup>r</sup>; “I pray þe forgyff me, for I wate nevr what I 8 sayde. Bod now in þis holie womma<sup>n</sup> I hafe purseuyd<sup>r</sup> be experyens þe vertue of God Almyghtie.”

## DCCLXXIX.

Visitacionem corporalem amicorum non multum  
sancti approbant.

12

We rede of þe abbott Pastor, þat many yere dwelte in wyldernes with his brether, & he wolde neuer se his moder. So o<sup>n</sup> a tyme sho come into þe kurk, & wolde hafe sene hy<sup>m</sup> & spoky<sup>n</sup> with hy<sup>m</sup>; and he was war o<sup>n</sup> hur he gatt hy<sup>m</sup> into his cest & clappyd<sup>r</sup> 16 to þe dure faste. And sho come & stude att þe dure & wepu<sup>d</sup>, & cryed<sup>r</sup> vppo<sup>n</sup> hy<sup>m</sup> & prayed hy<sup>m</sup> comfurth & speke with hur, & sayd<sup>r</sup> sho wald<sup>r</sup> fay<sup>n</sup> se hy<sup>m</sup>. And he went vnto þe dure & sayd<sup>r</sup> vnto hur; “Whar-to standis þou cryand<sup>r</sup> þer, þou olde wyfe?” 20 And when sho harde hy<sup>m</sup> speke, sho cryed<sup>r</sup> faster þa<sup>n</sup> sho did befor<sup>e</sup>, & sayd<sup>r</sup>; “So<sup>n</sup>, I wold<sup>r</sup> se you, whi wilt ye not lat me se you? And I not your moder þat gaff you at suke of my breste? And now I a<sup>m</sup> olde & white-harid<sup>r</sup>.” And he ansswerd<sup>r</sup> agay<sup>n</sup> 24 & sayd<sup>r</sup>; “In þis werld<sup>r</sup> þou may not se vs, bod þou salt se vs in a noder werld<sup>r</sup>.” And sho said<sup>r</sup> agay<sup>n</sup>; “So<sup>n</sup>, & I se you here, I salt also se you þer.” And þa<sup>n</sup> he sayd<sup>r</sup>; “Bod if þou lyff in gude lyfe as we do here, þou may happen<sup>e</sup> not see vs þer.” And when he 28 had<sup>r</sup> so sayd<sup>r</sup> sho went hur way, & was merie and sayd<sup>r</sup>; “And I may se you þer, I rak neuer if I se you nevr here.”

Visitat deus per tribulaciones. *Supra de infirmitate,*  
iij, *et in pluribus locis.*

32



Visitat deus per consolaciones. *Supra* de consolatione et in pluribus locis.

Visitatores conuentuum aliquando false informantur.

4 *Supra* de inuidia.

Vncio extrema non debet pretermitti ante mortem.

*Supra* de furto.

# DCCLXXX.

Voluntas propria deserenda est a religiosis.

8 We rede in ‘*Dictis Patrum*’ how oñ a tyme ane olde monke sayd; “*Thañ* I do my selfe mekuñ tribulaciõ, whẽ I doo myne awið wyñ.”

# DCCLXXXI.

Voluntas pro facto reputatur quando non adest  
12 facultas.

Cesarius tellis how som tyme *per* was a monke of Saynt Barnardis, and he lefte his habett & went into þe werlð, and *per* he become a preste of a kurk; & he had a lemman dwelland with hyñ, & he  
16 gatt hur childer bothe sonnys & doghters. So lang tyme after Saynt Barnard happid to be hostid in pis apostata howse, and he knew Saynt Barnard, bod he knew not hyñ. And in þe mornýng whẽ Saynt Barnard was bowið to ga, he met not speke  
20 with hyñ for he was gane vnto þe kurk, and he sayd vnto ane of his sonnys; “Go & bere my message vnto pi fadur, & say I thank hyñ his gude herberie.” And pis childe was dembe borñ & spak neuer wurde. And he raid vnto his fadur & tolde hyñ all how þe  
24 abbott sent hyñ wurd. And whẽ he hard his childe speke, for ioy he wepuð, and he garte hyñ say his message ouer onys or twyce. And he axkid hyñ what þe abbot did vnto hyñ, & he said he dyd no thyng vnto hyñ, bod at he spak vnto hyñ and bod  
28 hyñ go say pies wurdies vnto his fadur. So pis preste was compuncte with so eydent a meracle, and hastelic he come vnto pis holie man. And with grete wepyng he fell to hys ffete & sayd; “A! holie fadur! Som tyme I was suche a monk of yours, and

I beseke your fadurhede to licent me to com̄ hame agayn vnto myne abbay *with* you." And he ansswerd̄ hym̄ agayn & sayd̄; "Byde me here, and I saff com̄ agayn by þe & take þe home *with* me." And he ansswerd̄ agayn & said̄; "Sur, I am̄ aferd̄ in þe 4 menewhile þat I saff dye." And he ansswerd̄ hym̄ agayn & sayd̄; "And þou dye in suche a contricion & a purpas, doute not þou saff be a monke befor̄ Almyghti God." And *with* þat he went his ways. & when̄ he come agayn he fand̄ hym̄ new dead̄ & berid̄, 8 and when̄ he hard̄ tell̄ þerof he garte oppȳn his grafe. And þai þat wer aboute axkid̄ hym̄ what he wold̄ doo, & he said̄ he wuld̄ se how he lay in his grafe, a clerk or a monke; & þai said̄ at þai berid̄ hym̄ in clerkis clothis. And when̄ þe erd̄ was takȳn of 12 hym̄, þai fand̄ hym̄ not cled̄ as a clerk, bod rather a monke, & in a monkis abbett. And þus he was magnyfied̄ of all men̄, becauce his gude will tornȳd̄ hym̄ as to your gude dede<sup>1</sup>.

## DCCLXXXII.

Votum vouent aliqui *ratione* alicuius periculi, *et* 16  
liberati a periculo soluere non curant.

We rede in 'Libro de Dono Timoris' how som tyme þer was a mañ þat had bothe a cow and a calfe vnto þe mownte of Saynte Michael, betwix þe bowndis of Bretayn and Normondie, at he 20 mot esskape þe flowyng of þe see þat vmwhile occupied̄ þat way. And þe flude come oñ hym̄ and he cried̄ of Saynt Michael & sayd̄; "O þou blissid̄ Michael, delyver me & I saff gyff þe þis calve." And when̄ he was delyverid̄ he sayd̄; "Saynt Micheñ was bod 24 a fule þat trowed̄ at I wolde hafe gyffyd̄ hym̄ my calfe." So afterward̄ hym̄ happend̄ to be taken̄ *with* þe same flude. And þañ he cryed̄ of Saynt Michael & prayed̄ hym̄ delyver hym̄ & he sulde gyff hym̄ bothe þe cow & þe calfe. So he was delyverd̄ 28 & sayd̄ as he did befor̄. So þe iij tyme he went thedur at feche home þis cow & þis calfe, & sodanlie as he come hamwerd̄, þe se-flude vmlappid̄ bothe hym̄ & þe cow & þe calfe, & drownyd̄ þaim añ thre, and þat onone.

32

<sup>1</sup> Arund. MS. *et magnificatus est ab omnibus deus, qui voluntatem pro facto reputat.*

## DCCLXXXIII.

Votum de ingressu religionis *eciam* ab infirmitate corporali sanat.

Cæsarius tellis how som tyme *per* was a knyght þat hight  
 4 Lodowycus, & he ffeß seke bowið to dye, & with lefe of his wyfe he  
 made a vow þat he sulde be a monk of Ceustus ordur & he mott  
 covir of his seknes. And þat done, onone *withoute* swete or  
 blude or hostyng, or any *oper* þing, at aß meñ *marveld* off, agayns  
 8 þe kynd of his infirmyte he becañ to covir & was hale furth*with*.

## DCCLXXXIV.

Vouere *et non* reddere dampnabile est.

Petrus Damianus tellis how sonð tyme *per* was a riche hard  
 mañ, and oñ a tyme he made a vow þat and he liffið x yere langer  
 12 he sulde make hyñ a religious mañ in þe monasterie of Saynt  
 Vincent. So when þe tearñ was fulfillið þe abbott axkið hyñ,  
 & he begañ to feyñ & wolde nott. And in þe menewhile he felt in  
 sekenes and he delte mekull to pure folk & was shrevyn, and  
 16 semyd as he wer wele disposið, so he dyed. So oñ þe nexte night  
 after þe abbott þog[ht] þat he saw<sup>1</sup> in a grete playñ medow ane  
 emperour *with* aß his companye, and hyñ thought he saw *certayn*  
 kepers com lede þis mañ a grete pace. And þis abbo[t] cryed oñ  
 20 hyñ & bad; "Alyde, bruther, & speke *with* me! Bruther," he  
 sayð, "What aylis þe? Whe*per* erte þou in payñ or in ioy?"  
 And he *with* a hevie chere answer[d] hyñ & said; "Whar-to  
 axkis þou me of ioy, þat is turment *with* so many paynes?" And  
 24 þañ he axkið hyñ what Saynt Vincent dið vnto hyñ, and he  
 ansswerð agayñ & sayð; "He made me long to trayste in hyñ,  
 bed now I and werie and hase loste my hope, and as I *promytt* hyñ  
 & kepið it not, now I and servid oñ þe same wyse."

<sup>1</sup> MS. *either*, say, corrected to saw, or *vice versa*.

## DCCLXXXV.

## Vsurarij pena aliquando visibiliter demonstratur.

Cesarius tellis how som tyme in þe cete of Metence *per* was ane vsurer þat died, & he was passand covatus. And when he drew nere his dead, he prayed his wife to lay a bag full of syluer 4 by hym when he was dead in his grafe; and so sho did. So afterward þaim happend oppen<sup>1</sup> þat same grafe agayn, & þai fand þerin ij tadis, ane in þe bag mouthe and a noder on his brest; & þat one of þaim drew oute penyys of þe bag with his mouthe & þe 8 toder take þaim at hym & putt þaim into his harte, right as he had sayd; "With mony we saff fyfl þine vnsaciable harte." And when þai saw þis, þai wer so ferd at þai fled away & fillid þe grafe agayn.

12

## DCCLXXXVI.

## Vsurarijs aliquando apparent demones in morte.

Cesarius tellis how som tyme *per* was ane vsurar at was bownd to [dye]<sup>2</sup>, and hym thought at he saw all þe felde full of crawis & crakis. And he began for to cry faste & sayd; "Allas! 16 alas! Se, now þai com vnto me, ffor now þai er at þe dure. And now þai er in þe howse, and now þai [er] on my breste, and now þai draw my saule oute of my bodie." And in þis crying he dyed. And þe same nyght, at many folke bothe hard & saw, þai<sup>3</sup> lifte his 20 bodie vp into þe howse-rufe, & lete it fall ofsithis & breke all to gobettis; and all þe lyght in þe howse was putt oute, and men & women fled. & on þe morne þai fand his bodie *per* all to-reved & rente, and þai take it & beryd itt in þe felde emang bestis. 24

Vsurarij depositum non est seruandum. *Supra de deposito, j.*<sup>1</sup> MS. oppend.<sup>2</sup> Latin MSS. *vsuraria moritura*.<sup>3</sup> Latin MSS. *demones . . . cor tollentes usque ad tectum, &c.*

## DCCLXXXVII,

Vsurarius debet prius restituere *et* postea  
elemosinas facere.

Cesarius tellis how som tyme at Parissh *per* was a grete vsurar,  
 4 so he fell vnto compunccion and he come & askid counsell at ane  
 pat hight Maurice, pat was bisshop *per*, how he mot be savyd.  
 And pis bisshop had a kurk of our Ladie in byggyng, and he  
 counceld hynd to giff his money holie *per*vnto. And he suspecte  
 8 hynd somewhat in his cowncell-gyffing, and went vnto Maister  
 Petur at was chawntur *per*, and he bad hynd go gar cry oppynlie  
 pat he was redie to restore vnto all meid pat at he had had  
 wronguslie of paim; and so it was done. And pis done he come  
 12 agaynd vnto *pe* chawntur, and tuke witnes at his consciens & said  
 pat he had restorid agaynd all pat he had wronguslie gettynd vnto  
 all pat come vnto hynd, & pis he had somewhat lefte. And pañ  
 he said hynd burde do almos-dede, & after pat go in his sarke  
 16 & his breke purgh *pe* cetie nakid, and so he did. And ane folowyd  
 hynd with a wande, cryand, "Behold, pis is pat mañ pat princes  
 wurshuppid for his money!" And purgh pis penance-doyng he  
 his sawle was savid.

## DCCLXXXVIII.

## 20 Vsurariorum elemosine non placent deo.

Cesarius tellis how som tyme in Colaynd *per* was ane vsuarie,  
 and he fell vnto compunccion & shrafe hynd vnto a preste. And  
 he sayd he wolde gyff all his gudis for Goddis sake, and pañ  
 24 *pe* preste bad hynd cut shyvis of bread & fyff a kyste *per*with and  
 lokk it. And so he did. And on *pe* toder day, when he sulde  
 comd & se it & opynd *pe* kyste, he fand *per* als many tadis as  
 he put in shyvis of bread. And when he tolde *pe* preste *per*of, he  
 28 sayd; "Loo, now, how pine almos at *pe*u makis of pine vsurie  
 plesis vnto God!" And he was ferd & axkid what he sulde  
 do. And he said, "And *pe*u will be savid, lyg all pis nyght nakyd"



emang yone vermyñ." Lo! how grete contricioñ he had! For puff aſ he did it with a grete vgsomnes, he layd̄ hym̄ nakid emang pis vermyñ. And þe preste lokkid̄ þe kyste and went his ways, and on̄ þe toder day when̄ he oppynd itt, he fand nothyng þer bod 4 pis mans banys. And he tuke þaim & berid̄ þaim in a porche of Saynt Geryoñ. And as it is sayd̄, þai er of so grete vertue þat vnto pis day no tade may abyde whykk within þe bowndis of þat kurk. 8

Vsurarij condentis testamentum omnia debent reportari in manus executorum, et inde debent fieri restitutiones. Supra de testamento.

#### DCCLXXXIX.

Vsurarius et si a peccato non abstinet, saltem debet 12 habere<sup>1</sup> intencionem restituendi.

Iacobus de Vetriaco tellis how som̄ tyme þer was a riche man̄, and þuf aſ he had mekuſſ gude, nevur-þe-les to gett more gude he lete his money to hyre. Bod þe increce þerof he durste nott tur̄ 16 into his aw̄ñ vse, bod layd̄ it oparte at he mott restore it agayñ at his dead̄-day, and so he did̄.

#### DCCXC.

Vsurarij eciam post mortem ab vsuris non cessant.

Iacobus de Vetriaco tellis how som̄ tyme þer was ane vsurar 20 & he wolde nothyng restore when̄ he dyed̄, bod, for honor of þe werld̄, he garte deale large almos, and he bewytt in his testament a grete sow̄ñ of money and þat he chargid̄ his sons & his frendis at it sulde be lent in vsurie iij yere after his decese, and at 24 þai sulde gyff for his sawle aſ þat multiplied̄ þerof.

#### DCCXCI.

Vsurarius inuite moritur.

Iacobus de Vetriaco tellis how som̄ tyme þer was ane vsurar þat lay in passions of dead̄, and he began̄ to be passyng [*hevie*] & sorow- 28

<sup>1</sup> MS. habet.

ful, & prayd his sawle t[o] abyde in þe body & he sulde purvay  
 þerfor, and he promytt it gold & syluer & all þe delytis of þis werld,  
 & els he wold not gyff þer-for þe valour of a sh[red] clowte<sup>1</sup>. So  
 4 at þe laste he saw his sawle wolde not abyde in his bodie bod at  
 hym burde nedelyngis dye, he wex passand wroth & sayd vnto his  
 saule; “þou sawle! I sulde hafe ordand þe a gude herbarie, bod  
 8 seid þou erte so foud at þou wilt not abyde, I betече þe vnto all þe  
 8 devuls in heft.” And þus he dyed and was berid in heft.

## DCCXCII.

## Usurarij nomen est confusibile.

Iacobus de Vetriaco tellis how som tyme þer was [a] prechur þat  
 in his sermond told of þe myschevus crafte of vsurie, and when he  
 12 had done his sermond, he bad at all men suld rise to his absolucio[n]  
 in ordur as he callid þaim be þer offes. And furste he bad smythis  
 ryse, and so þai did & he asoyled [þaim], and þai went þer ways.  
 Than he bad ryse baxsters, and so dyd þai, and þus he callid  
 16 vp ilk crafte after other. & at þe laste he bad ryse vsuraris, and  
 þuff all þer was ma in þe kurk þan þer was of any oþer crafte, yit  
 þer wolde none ryse, bod for shame þai hid þaim. And oþer folke  
 lughe & skornyd þaim, & all þies vsuraries rase and went oute  
 20 confusid.

## DCCXCIII.

## Usurarij a bonis non debent sepeliri.

Iacobus de Vetriaco tellis, when neghburis wolde hafe listid vp  
 þe bodie of ane vsurar þat was dead, & bonid hym vnto his grafe,  
 24 þai mot not mufe it be no maner of wyse. And þai had grete mer-  
 velt þeroff. So emang þaim þer was one olde wyse man, & he sayd;  
 “Surs, ye know wele at þe custom in þis cetie is þis, þat when  
 any maner of man dyes, þase men þat er of þe same crafte er  
 28 wunte to bere hym vnto his grafe, as prestis duse prestis, & so of  
 oþer.” So þrivalie þai callid iij at þai knew wele was vsurars,  
 and onone þai listid hym vp & had hym away, for þe devull

<sup>1</sup> Harl. MS. non vnam pictam.

wolde not lett his servandis to bere away his servant wha? he lett  
gude me[n] to do itt.

Vsurarij sepultura est sub patibulo. *Supra de*  
sepultura. 4

Vsurarij aliquando moriuntur dum sunt in maiori  
festo et securitate. *Supra de demone, x<sup>1</sup>, et*  
alijs locis diuersis.

Vsurarius restituens saluatur. *Supra de testamento. s*

## LCCXCIV.

Vsurarij restituere amittunt aliquando timore  
paupertatis.

We rede in ‘*Libro de Dono Timoris*’ how som tyme a preste  
movið ane vsurar when he was seke to dispose hym for þe heale of <sup>12</sup>  
his sawle, and he tolde hym at iij þinges was necessarie vnto hym,  
þat is to say, fullie to be shrevyn, & to sorow for his synys, and  
to make restitucion at his power. And he grantið with gude wyll  
to do þe ij furste, bod he sayð; “How sulde I do þe thrid, for <sup>16</sup>  
það sulde I lefe nothyng to me nor my chylder.” And þe preste  
sayde bod if he did þus, he mot not be sauid. And he axkid  
if wise men & scriptur sayde so, and he said ya, for suth. And  
he ansswerd agayn & sayd; “I will nevur prufe whethur þai said <sup>20</sup>  
suth or nay, for I will make no restitucion.” And þus he dyed,  
more dredand pouertie in þis warlde það evurlastand payn in  
þe toder world.

Vulpes oracioni obedit. *Supra de oracione, ij.* 24

## LCCXCV.

Vxor sine licencia viri sui exennia dare non debet.

We rede in þe ‘*Legend of Saynt Edmund, Bi-shop of Cantur-  
berie,*’ how þer was a wyfe þat luffið hym wele and wolde he had

<sup>1</sup> *A wrong reference apparently.*

had at do with hur, & oft sythis sho broght hym *presentis* to make  
 hym lightlier to enelyne to hur entent. So he knew wele enogh  
 hur entent, and axkid hur if sho broght hym *pies presentis* be  
 4 consent of hur husband or nay. And sho sayd, nay, hur husband  
 sulde nott wit what sho did vnto hym, nor yit what he did vnto  
 hur. And he ansswerd agayn & sayd; "I will not take pi giftis  
 with-oute consent of pi husband." And þus þe wommaid with  
 8 grete shame bare hur *presentis* agayn, and he was clere and fullie  
 rid on hur.

Vxor de facili non debet haberi suspecta a viro suo.  
*Supra de suspicione.*

## DCCXCVI.

12 Vxor modica occasione est zelotipa.

Saynt Ieronim tellis of ane þat hight Gorgias, & þus all at he war  
 chastie, neuer þe-les he had a fayr maydyn, and here-for his wyfe  
 was passand hevy & sad. So his neghburs in þe contrey, ij of  
 16 þaim, felt wrath, and þis Gorgias sent þaim a fayr buke þat he  
 had compylid of concorde, & sayd; "He commaundis you to con-  
 cordans þat kepis [*not*] iij at concord in a howse, þat is to say, him  
 selfe, his wyfe, and his maydyn<sup>1</sup>." So his wyfe had a grete envye  
 20 at his maydein fayrenes, & here-for sho wold not sease, þus all hur  
 husband war not wurthie, daylie for to chyde hym, becauce sho  
 mystryste hym, for þe maydein was fayrer þan sho.

Vxor rixosa *pacienter* debet tolerari<sup>2</sup>. *Supra de*  
 24 *paciencia.*

## DCCXCVII.

Vxor a viro debet corripī si ornet se racione  
 alterius viri.

Valerius tellis how a noble man of Rome þat was suspecte<sup>3</sup> of  
 28 his wyfe, and here-for he sayd he wolde lese hur, for þe law,

<sup>1</sup> Harl. MS. "Iste vobis praecepit  
 de concordia, qui se, uxorem, ancil-  
 lam, tres in vna domo, concordare non  
 potuit."

<sup>2</sup> MS. tollerari.

<sup>3</sup> Harl. MS. *Romanus suspicius*  
*uxorem suam dimisit.*

he sayd, was so þat a wommañ sulde not make hur fressh & gay with hur husband gude, to gyff hyñ þat seis hur occasiō to make hur husband cukwolde. & here-for he wolde not lat hur be gayl[ie] cled, to þe entent at sho sulde not be suspecte nor brought in blame. 4

Vxor casta multum est amabilis. *Supra* de castitate.

## DCCXCVIII.

## Vxorem non expedit ducere.

Ieronimus<sup>1</sup> tellis in 'Libro de Nupcijs' of ane Aureolus Theophrasti, & in pis buke he axkis if a wise mañ sulde wed a wyfe, 8 and he says þuf sho war nevur so fayre, nor so wele taght, nor had nevur so honest fadur nor moder, yit nevur-þe-les, he says, a wyse mañ sulde not wed hur, for pis Aurelious sais it is not possible to a mañ to please bothe his wife & his childer; ffor wommeñ, he 12 says, burd hafe gold & syluer & gay clothyng, & a servand and mayny oper thyngis, & yit all þe nyght sho wilf lyg chaterrand & say<sup>2</sup> þat þer<sup>3</sup> is oder þat hase bettur curchus & er fressher arayed þañ sho is, and if sho be wele arayed hur lykis . . . . to coñd 16 emang no pepuñ and sho wilf say, "Lo! I am þe baddeste in all pis towñ!" Also sho wilf say vnto hur husbond; "Whi beheld þou pi neghbur wyfe, & whi spak þou with pi neghbur maydeñ?" And wheñ he commys fro þe markett sho wilf say; "What hase 20 þou boght? I may not hafe a frend nor a fellow for þe, nor luf of a noder mañ bod if I be suspecte." And þerfor þer sulde no mañ make chesyng of his wyfe long befor, bod take such one as hyñ happend, whedur sho be fayre or fowle, or prowde or angry, & 24 þerfor þai sulde not be provid or þai war wed. A hors or ane ass, ane ox or a cow or a servand, all þies sulde be provid or þai wer boght or hyrid, bod a wommañ sulde not a mañ se or he wed hur, þat he war not displesid after þai war wed. And if þou giff hur 28

<sup>1</sup> Harl. MS. Ieronimus. Fertur Aureolus Theophrasti 'Libro de Nupcijs.'

<sup>2</sup> Arund. MS. "Illa ornatio pro-cedit in publicum et honoratur ab

omnibus, ego autem in conventu feminarum despicio." Atque; "Cur aspicebas vicinam?" &c.

<sup>3</sup> þer omitted and added above the line.



all þi gude to kepe, yit sho wyll trow at þou kepis soñd þi selfe,  
 and þus sho wyll suspecte þe & hafe þe in hated, & happelie  
 afterward poysoñ the. And if þou bryng meñ of craft in-to þi  
 4 hows, as tailliours or oper, it is perel for hur vnelennes. So [if]  
 þou forbyd hur it wyll cauce hur do truspas. Therefor what  
 profettis a diligente kepyng of a wyfe whēd ane vnhaste wyfe  
 may not be kepyd, ffor þe keper of chastite is nede<sup>1</sup>, and þat sho  
 8 þat is not lustie to syñd, sho may be callid chastie. And if sho be  
 fayr, oper meñ wyll luf hur, and if sho be fowle sho wyll be prowde,  
 at cauce meñ make mekull oñ hur, and it is full hard to kepe þat  
 wele þat many meñ luffis, and it is full hevy to hafe þat no mañ  
 12 wyll cheris nor hafe in welde. Nevur-þe-les a fowle wyfe may  
 bettir be kepyd þañ a fayr wyfe may, for þer is no thyng bod soñd  
 people wyll giff þer vew and þer fantasye þer-vnto.

Vxoris malicia quam in virum cogitat quandoque in  
 16 caput suum redundat. *Supra de muliere,*  
 xij<sup>3</sup>.

Vxor infidelis est viro morienti. *Supra de muliere,*  
 vj.

20 Vxor quandoque est occasio dampnacionis viro.  
*Supra de heretico.*

Vxor fidelis est viro morienti. *Supra de missa, ij.*

Vxor bona prodest viro. *Supra de abbate.*

24 Vxor adultera. *Supra de adulterio.*

#### DCCXCIX.

Christianus. Christiani mali magis puniuntur  
 in inferno quam infideles.

We rede in þe 'Life of Saynt Macharie' how oñ a day he fand  
 28 a dead mañ head, & he spak þerto & askid whose hede it was, & it  
 ansswerd agayñd & sayd it was þe head of a paynoñd. And he

<sup>1</sup> Infida enim custos castitatis est  
 necessitas.

<sup>2</sup> MS. *quandoque* vi capit.

<sup>3</sup> MS. xi.

askid̃ whar þe saule *per*-of was, & it sayd̃ in heft̃; & he axkið how  
depe, and it said̃, als depe as fro hevynd to erde. And he axkið if  
*per* was any dipper þad̃ it, and it sayd̃ ya, all fals crysteind̃ meind̃, þai  
er depeste in heft̃. 4

*Christus.* *Christi ymago.* *Supra de ymagine.*

DCCC.

### *Ymago Christi miracula facit.*

Eusebius tellis of þe wommañ þat was callid̃ Emorissa, þat  
was clensyd̃ of hur sekenes þe þe tuching of owr Lordis hem̃, sho 8  
garte make ane ymage after Cryste with clothyng & His hem̃  
as sho saw Hynd̃, & oft sithis sho wurshippid̃ it, & sho sett it  
in hur garte, & all þe herbys grew *per*<sup>1</sup> vnder-nethe þat befor̃ was  
of no vertue, wheñ þai grew vp & tuchyd̃ þe hem̃ þ roff þai war of 12  
suche vertue at þai heli[d] many folke þat war seke. And as  
Ieroñ tellis, Iulianus had it away & sett *per*[in] hys awnd̃  
ymage, and belyfe a blaste of leuenyng come & smate it dowñ  
& burn[yd̃ it]. 16

*Ymago crucifixi sanguinem emisit.* *Supra de*  
*crucifixo.*

*Ymago beate virginis infectionem*<sup>2</sup> *mitigauit.* *Supra*  
*de Maria, x.* 20

*Ymago beate virginis anulum a puero suscepit.*  
*Supra de puero.*

DCCCL.

### *Ypocrisis. Ypocrita a demone deuoratur.*

Saynt Gregorie tellis how som tyme *per* was a monke of grete 24  
estimacioñ in his gude thewis, & passand̃ wele nurturd̃ in all  
his oder gude werkis; as it provid̃ at end̃, he was not so

<sup>1</sup> MS. vppon, *erased*.

<sup>2</sup> MS. *temptacionem*.

inward, for he was operwas þaṁ he apperid. So hyṁ happynd  
 a hevynes of his bodie & fell seke, and he garte gadder to-gedur  
 all his bredur vnto hyṁ, and þai trowyng þat, & he dyed, at  
 4 þai sulde hafe sonṁ grete thyng of hyṁ, or els sonṁ thyng þat was  
 delectable for to here it of hyṁ. And whē þai come aforṁ hyṁ,  
 þuf all he war gretelie turment & whakand, [yit] he was compellid  
 to vttyr. And þaṁ he sayd vnto þaim; “Brethir, whē ye  
 8 trow[yd] at I fastid with you I had meate privalie & eete, and  
 perfor I aṁd now giffen vnt[o a] dragoṁ to devowr, ffor with  
 his tayle he hase vmlappid my kneis, & he hase [put] his head in  
 my mouthe & suppyd vp my sawle. & with þat he stude vpp on  
 12 his fete and onone he was dead.

Zelus. Zelotipus est vir frequenter de vxore. *Supra*  
 de suspicione.

Zelotipa est mulier de marito *habita modica oc-*  
 16 *casione.* *Supra de vxore, ij.*

### Explicit.

Finis adest mete, nunc explicit, ergo valete.  
 Pro mercede tali, nunquam tantum calamavi,  
 20 Sed retributum, fore largum, iam puto tutum.  
 Preco Dei narrat, quod quarcus<sup>1</sup> ego vocor errat.

<sup>1</sup> For quartus?











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